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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME XVIII.

AND IT SHALL COME TO PASS IN THAT DAY, THAT THE LORD SHALL SET HIS
HAND AGAIN THE SECOND TIME TO RECOVER THE REMNANT OF HIS
PEOPLE.—*Isaiah xi. 11.*

Liverpool :

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1856.

THE

LAST DAY SUNDAY

STATIONERS' HALL
LONDON
R.

MILLENIA

PRINTED BY

ENTERED AT STATIONERS' HALL.

AND SHALL COME TO PASS IN THAT DAY, THAT THE LORD SHALL
RECALL AGAIN THE SECOND TIME TO PRODUCE THE REMAINS OF HIS
POWER.—(Isaiah xl. 1)

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P R E F A C E.

THROUGH the blessings of the Lord, we have been enabled to complete the XVIII Volume of the *Star*. By the majority of its readers it may now be laid aside, and in part or wholly neglected, yet the ideas that the perusal of its pages have germinated in the mind, will never be entirely erased from the tablet of memory. Like the old *Stars*, many of them may lay apparently useless for a time, but circumstances will cause them to bring forth fruit in the future, when their origin is forgotten.

As we float down the tide of time, we often make ourselves so busy in catching at the bubbles on its waves, that we forget it is a portion of eternity, and that as the years flit by, constantly adding to the sum of those which are past, we should unceasingly labour to add to our store of intelligence, in order to keep pace with them. We are also apt to forget that the frail records which man makes of passing events may be some of "the books" from which we will be judged, and hence the importance of so living, that there may be a balance of good works in our favour in the great day of final settlement.

The *Millennial Star*, as its name indicates, is only one of the small luminaries which radiate a little of that light which will increase in brilliancy as the time draws nigh for the Sun of Righteousness to appear in his glory. Though its light is limited, it is sufficient to show the reader the darkness which broods over Babylon, and to assist the faithful to walk in the way of life.

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 1, Vol. XVIII.

Saturday, January 5, 1856.

Price One Penny.

“Beware of False Prophets.”

BY ELDER E. W. TULLIDGE.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. . . . Wherefore by their fruits ye shall know them.—*Matthew vii.*

“Beware of false prophets,” says Christ, and so says every Latter-day Saint. Is it possible that the Saints dare brave the cry which is so generally raised against them, and which sectarians imagine to be a warning expressly prophetic of the danger of “Mormonism?” Yes, they dare! Moreover they are ever willing to stand before the tribunal of justice and truth, for they are proudly conscious that the Church to which they belong is the only Church over which every shaft will pass harmless, and that the religion which they have espoused will of all others alone remain unscathed beneath the fire of a searching investigation. These assertions will appear strange to those who are unacquainted with the doctrines and foundation of the faith of the Saints, and who have never seriously reflected on the position of the sectarian world. But indeed, so little do the various sects realize of their true position, and understand what is applicable to themselves, and what is due unto others, that their ministers have but to sound the alarm, “Beware of false prophets,” when lo! the thoughts of nearly all their hearers will be fixed with

suspicion upon the “Mormons.” Our opponents, with more unfairness than logic, seem to imagine that the faith and testimony of the Saints are completely overthrown by the caution of Christ to “beware of false prophets,” yet why the black cap of execution should be placed on the head of any person until he is proved guilty, no just and reasonable man will be able to see.

Before we can with any degree of consistency make the first step to shun as “false prophets” any class of men, we must, by the rule which Christ gives in connexion with the warning, previously determine that they are deserving to be thus stigmatized. Let us therefore apply the rule as contained in the heading of this article, and we shall then better judge who have most need to fear investigation—the Saints, or those who raise the cry against them. As we expect things and systems to produce their legitimate kind—a good tree to bring forth good fruit, and a corrupt tree to bring forth evil fruit, so let us judge the religion of the Saints and the creeds of the sectarian world. This method is both just and logical.

1st. The testimony of Joseph Smith and his brethren, to the effect that God has again established His kingdom upon the earth, organized according to its ancient pattern, and that He has again revealed the everlasting Gospel in the fullness of its ancient glory, is not the least invalidated by the warning of Christ to "beware of false prophets." It no more tends to weaken their testimony than it does that of Peter, Paul, Jeremiah, or any other servant of God. Jesus did not say beware of true prophets, or prophets altogether, but beware of false ones. It must therefore be shown that Joseph Smith and his brethren belong unto that class, before their testimony will be made void, and then it will not be by the warning, but by the proof. "By their fruits ye shall know them."

2nd. Neither does the caution of Christ invalidate the testimonies of the ministers of the numerous sectarian bodies, although the test which is given will also show whether they are true or "false prophets." But perhaps they will object to being classified with prophets of any kind, yet one cannot consistently see why those who claim to be ministers of Christ, and are continually making promises in an official capacity, should not be numbered with one or the other of these classes. Indeed, according to the testimony of the Bible, all ministers of God were Prophets, and those have sometimes prophesied whose claims were not so great, nor standing so high, as ministers and ambassadors of Christ. Moreover inspiration informs us that no man knoweth the things of God, except by the Spirit of God; that no man can say that Jesus is the Christ, except by the Holy Ghost; that no man knoweth the Father, but the Son, and him to whom the Son *revealeth* Him; and that the testimony of Jesus is the *spirit of prophecy*. Therefore, as all the sects profess to be in possession of the "testimony of Jesus," and as their ministers will tell us that they feel moved upon by the Holy Ghost to preach the Gospel—to declare the "testimony of Jesus," and to teach the things of God, these sectarian heads most certainly must rank with prophets of some kind; and if their claims and declarations are but a mass of contradictions from the beginning unto the end, it will still not prove that this classification is incorrect, but it will enable us to classify them with their own

order. "Wherefore by their fruits ye shall know them."

3rd. The history of the Church or kingdom of God, is the history of men being divinely called and delegated with the Holy Priesthood, the heavens opening, and a line of communication made with the earth, angels administering, the Spirit of the Almighty inspiring the hearts of His servants, the visions of eternity ravishing the souls of the entranced, the power of Omnipotence displayed for the deliverance of the righteous, and, in fine, the Church on the earth being drawn into closer fellowship with that which dwells in the bosom of the Father. These things are the Alpha and Omega of the history of the people of God, as written by the pen of inspiration, the thread on which all its details are strung, which thread, if drawn out, would leave to the world not so much even as the history of the true Church. But not around such a glorious machinery as this is the history of sectarianism written. It has had no inspired Priesthood, no revelations of the Almighty, no angels administering, nor tangible fellowship with the Church above, and every pulse it beats but widens the gulf which separates it from the general assembly of the redeemed. To grant the sects their absurd claims of being the continuation of that Church which was established by Christ, though inconsistent, would not make this less true, for still there has been no communication by those sects and their ministers with the Apostles, Saints, or with God for nearly 18 centuries, and every year but adds to the vast number which has already intervened. But the history of the Latter-day Saints is written with the capital letters of an inspired Priesthood, the revelation of God, the administrations of angels, &c. For twenty-five years have their Elders been testifying to the restoration of the "Everlasting Gospel" in all its ancient glory. Which therefore most deserves to bear the name of Christ—that Church which is a living witness of the experience of former Saints, or those churches whose history, were they the legitimate representatives of the true Church, would give the lie to the testimony of Prophets, angels, Jesus, and God? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "Wherefore by their fruits ye shall know them."

4th. Says the Apostle John, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." Jesus tells us that by their fruits we should know "false prophets," and John here informs us of the nature of the fruits which would distinguish not only false, but also true ones. He lays it down as a fundamental rule, that those who abide not in the doctrine of Christ have not God, while those who do abide in the doctrine of Christ have both the Father and the Son. And He also cautions us to beware of the former. The Epistle of Paul to the Galatians likewise bears forcibly upon this point—"I marvel," he writes, "that ye are so soon removed from him who called you into the grace of Christ unto another Gospel: which is not another; but there be some that trouble you, and would *pervert* the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." These passages, in connexion with that contained in the heading of this article, are so forcible and pointed, that, though pen should never again be dipped in ink to prove the divine claims of Joseph Smith and the truth of "Mormonism," they alone would show that he was a true Prophet, while those who denounce and persecute the Saints are that class of whom Jesus has warned us to beware. That this view is not based on prejudice can easily be demonstrated, for let a school-boy of ordinary intelligence and observation read the Bible but for one week, and, limited as is generally the knowledge and experience of youth, his common sense and a simple comparison would prove to him that sectarianism and sectarian systems are no more like the things of which he had been reading than darkness is to light. While one sermon or one *Millennial Star* would suffice to convince any honest mind that the Latter-day Saints are contending for the same order of things as that which existed among Patriarchs, Prophets, and Apostles. Moreover those who will give "Mormonism" a thorough investigation, will find that it comprehends every prin-

ciple of the "Everlasting Gospel" revealed from Adam down to John the Revelator, and that every day brings it more and more into operation among the Saints. And this will continue until the kingdom of God is developed in fulness, and His will done upon the earth, even as it is in the heavens. Wherefore by their fruits we may know who are the people of God and who are "false prophets."

5th. As touching the organization, Priesthood, power, and peculiarities of the Church, all who are acquainted with the thousand-and-one denominations *called* Christian, must admit that they bear scarcely any resemblance to that order of things which existed among the ancient Saints, and obtained with God's servants the Prophets. If questioned concerning these deficiencies, the ministers of the numerous sects will sweep away investigation by the most unauthorized assertion that "those things are done away because no longer needed," whereas it is a peculiar feature of the Latter-day Gospel that it embraces as its ultimatum every office, gift, endowment, and doctrine known in the true Church, from its earliest ages down to the time when by apostacy the earth was rendered no longer a fit abiding place for the kingdom of God. Indeed, of all Gospel dispensations this last one is the most universal in its aim and scope. Its mission is particularly to accomplish the great work of restitution spoken of by all God's holy Prophets since the world began. In contemplating this we cannot but be struck with the pertinence of the interrogation of Jesus—"Do men gather grapes of thorns or figs of thistles?" Nor can we refrain from asking if false prophets would labour, exhaust their youthful vigour, and shed their heart's best blood to realize the glorious fulfilment of that which formed the subject of the dreams, visions, and inspirations of ALL God's holy Prophets. Observe! "*A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit.*" "Wherefore by their fruits ye shall know them."

6th. In writing to the Hebrews concerning the Priesthood, the Apostle declares that "no man taketh this honour unto himself, but he that is called of God as was Aaron." Now none will pretend that sectarian ministers receive such a call. Men are made parsons as they are made mechanics—they are apprenticed to

it. It would defy the powers of the most subtle thinker to show wherein he is more divinely called who is educated for the pulpit, than he who is educated for the bar. The only call which thousands receive who "take this honour unto themselves," emanates from fox-hunting, horse-racing fathers. Indeed the highest call which these ministers claim is a desire to do good—a love for the perishing souls of men. But it is a great absurdity to think that simply a desire to do good will qualify and authorize a man to officiate in what he likes, where he likes, and how he likes. Such flimsy pretences of authority would not be countenanced by society, even in the most familiar and common intercourse of life. How much less then shall they qualify a man to take unto himself the offices of the holy Priesthood? Why there are thousands of men of science—aye more!—there are thousands of infidels, who devote their lives with more zeal, energy, and whole-heartedness to the doing of good, and the elevation of society, according to their convictions and conscientiousness, than these self-styled ministers of Christ. A good man will never depreciate the desire to do good, but it is an awful thing for a person to stand in the name of the Lord and officiate as an ambassador of the Most High, unless he is duly authorized to administer in that calling, and "no man taketh this honour unto himself, but he that is called of God as was Aaron," namely, by immediate revelation.

There are many who will tell us that they have received their authority and appointments through a legitimate succession of the Priesthood from the Apostles. But a legitimate succession of the Holy Priesthood, with its authority and appointments, held from the Apostles, without continued communication from the greater to the lesser, is an absurdity. An unbroken line of succession—a perfect chain, can only be worked out by a LIVING Priesthood. Our very notion of death is disorganization. Whatever chain its iron hand but grasps, it breaks—it severs every link. Therefore the Priesthood of God never dies, but takes hold of eternal life. It passes from the mortal into the immortal, hence the seat of its vitality is centred in the Great Eternal, and the stream which flows through mortality springs from immortality. But if the channels are severed from their source,

the Church can no longer drink from the fountain of life. To Saints, Saints never die! They are but gathered into the bosom of the Church, and those who remain act under the direction of those who are gone. That which professes to be a continuation of the Priesthood, but which receives no intelligence from, nor acts under the direction of, those who hold the keys thereof, is only priestcraft. To those churches who have received no divine revelations for 1800 years, God is not a *living* God, and to them, in the most extended sense, Jesus, his Apostles, and the Church above are dead? The Holy Priesthood, therefore, being not of man, the moment the legitimate line of communication is cut, earth loses divine authority, and henceforth humanity is left to wander in the wilderness of apostacy until God shall be pleased to restore the everlasting Priesthood again.

As all the sects then disclaim the principle of direct and immediate communication, their history and faith demonstrate that they are without the authority of God. And not only is this the case, but they denounce the Latter-day Saints because they testify that the Gospel is restored, and that no man dare take the honour of the ministry unto himself, "but he that is called of God as was Aaron." Therefore by the words of their own mouth we may judge them—by their fruits we may know them.

7th. Gold! Gold!! Gold!!! is the god of this world. High and low, rich and poor, rulers and subjects, priests and people worship at its shrine. Men measure all things by the golden rule, but the Lord has a higher standard to measure the pure in heart by. To prove the integrity of His servants and to judge the world, Jesus sent his Apostles and Elders forth to preach without purse or scrip. In relation to the Latter-day Saints and this order, it will suffice to say, that all who are acquainted with their history must know that preaching without purse or scrip is a fundamental principle of their Church. They go east, west, north, and south; they preach the Gospel to every nation, kindred, tongue, and people, amid trials, hunger, cold, and persecution, without purse or scrip. Ha! this is a test for "false prophets," more searching than the fire of Nebuchadnezzar's furnace. Few will doubt that were the hosts of sectarian ministers compelled to observe

this law, nine out of ten of those who profess such an intense love for the souls of men would desert the standard of the ministry, leaving to their flocks not even so much as the delusion of "wolves in sheep's clothing." Pity but it were universally applied, and then how soon should we behold the "cloven foot."

But these false teachers will tell their deluded followers that this law was only applicable to the Church in its infancy—when its funds were low, and its numbers limited, but that, having grown rich and powerful, its ministers are not now required to observe it. This same species of sophistry, if carried out, would make even the shedding of the Saviour's blood, so essential to the redemption of the world, to be the result of his not having followers strong enough to deliver him from the hands of his enemies. But do they not believe that Jesus could have commanded "more than twelve legions of angels" to his rescue? Do they not believe that the earth is the Lord's and the fulness thereof. Had not God so willed it, was it necessary that His beloved Son and his Apostles should preach without purse or scrip, wander upon the mountains, have no place where to lay their heads, and, finally be delivered into the hands of the executioners? Those who imagine that the visions of eternity were opened to the Church because it was in its dark ages, and its ministers inspired by the Holy Ghost, because there were no colleges wherein to educate them, and who make the preaching without purse or scrip to depend on the lowness of funds, have but a very faint conception of the majesty of the Deity, and the wisdom of the arrangements of God. It must be obvious to an enlightened mind that the Lord ordained this law to test His servants and to judge the world. When the "books" shall be opened, and all men called to give an account of the deeds done in the body, it will be impossible for Jesus to say to the wicked, "My servants the popes, archbishops, bishops, clergy, and ministers generally were hungry, and ye fed them not; naked, and ye clothed them not;" &c. Neither will He be able to say to the righteous, "When these my servants suffered thus for the Gospel sake, ye administered unto them." As a class there are none who have suffered less for the Gospel than these self-styled ministers of Christ. They have been the petted of

society, their influence in the world has been immense, their wealth without limit, they have revelled in the luxuries of the earth and have fattened in idleness. In consideration of this we are astounded at their bare-faced mockery in using a prayer given by Christ as applicable to His Apostles in their ministry without purse or scrip. Says a lordly bishop, "Give us this day our daily bread:" but should any simple soul, imagining the bishop meant what he said, take him a loaf (unless taken as a capital joke), it would horrify his reverence, and if witnessed by their fashionable friends, throw his wife and daughters into hysterics. I think that it would be harder to convince the people that their ministers will ever consent to observe this divine law, than it would to make them believe that Joseph Smith was a true Prophet. Jesus also knew that one of the characteristics of false prophets was that they "preached for hire and divined for money." He therefore gave, as an infallible rule, that "*a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.*" "Wherefore by their fruits ye shall know them."

8th. We shall find, by a severe criticism, that even the little seeming resemblance which sectarianism bears to the Gospel is like a will-o'-the-wisp, it eludes us as we approach. For if we consider faith—the faith of the ancient Saints was based on immediate revelation, and this principle sectarianism denies, and were the Apostle Peter to stand before the assembled thousands of this day, He would command them in the name of the Lord to "REPENT" of their rejection of this foundation of divine faith—to repent of teaching that Apostles, Prophets, Inspiration, &c., are no longer needed; to repent of preaching "*another Gospel*" than that which "we" preached; repent of running when you are not sent, and of preaching for hire and divining for money. "Repent," the Apostle would command, "both priest and people, and be baptized in the name of Jesus for the remission of your sins." But the authority of Peter, though filled with the Holy Ghost, would have very little weight with sectarians and sectarian ministers. They would tell him that they *had* the Gospel; that Apostles, &c., were *not* needed; and that baptism for the remission of sins was altogether an error. And if He in the course of his sermon

quoted the promise of Christ, that "these signs shall follow them that believe," they would give the lie to the Saviour, by declaring that *they were* believers, and would climax their impiety by ridiculing those signs, and challenging the Apostle to work a miracle. What Latter-day Saint Elder has not had more than this said and done to him? Where then is the difference in boldly declaring that the teachings of Jesus and his Apostles are nonsense, or in saying it when those teachings are reiterated by the Saints in the very language as it stands in the inspired record.—Where lies the difference

between ridiculing Peter for teaching baptism for the remission of sins, and Jesus for saying that these signs shall follow the believer, and doing it to a "Mormon" Elder? I ask again, which therefore most deserves the name of Christ—that Church whose faith and history are a living witness of the experience of former Saints, or those churches whose history and faith would give the lie to the testimony of Prophets, angels, Jesus, and God? Wherefore we may know that they are "false prophets" who raise the cry against us, while Joseph Smith and his brethren are the servants of the Most High!

History of Joseph Smith.

(Continued from page 808, Vol. XVII.)

[June 1840.]

June 27th. High Council met at my office.

Alanson Ripley stated to the Council that he was authorized to inform them, that President Joseph Smith, junior, had vetoed the proceedings of the Council of the 20th June, in relation to his Memorial. Laid over for rehearing till Friday next.

HOSEA STOUT, Clerk.

Dayton, Ohio, June 29, 1840.

Brother Joseph—I am alive, and with the help of God I mean to live still. I am as the prodigal son, though I never doubt or disbelieve the fulness of the Gospel. I have been greatly abased and humbled, and I blessed the God of Israel when I lately read your prophetic blessing on my head, as follows—

"The Lord will chasten him because he taketh honour to himself, and when his soul is greatly humbled he will forsake the evil. Then shall the light of the Lord break upon him as at noonday, and in him shall be no darkness." &c.

I have seen the folly of my way, and I tremble at the gulf I have passed. So it is, and why I know not. I prayed and God answered, but what could I do? Says I, "I will repent and live, and ask my old brethren to forgive me, and though they chasten me to death, yet *I will die* with them, for their God is my God. The *least place with them* is enough for me, yea it is bigger and better than all Babylon." Then I dreamed that I was in a large house with many man-

sions, with you and Hyrum and Sidney, and when it was said, "Supper must be made ready," by one of the cooks, I saw no meat, but you said there was plenty, and showed me much, and as good as I ever saw; and while cutting to cook, your heart and mine beat within us, and we took each other's hand and cried for joy, and I awoke and took courage.

I know my situation, you know it, and God knows it, and I want to be saved if my friends will help me. Like the captain that was cast away on a desert island; when he got off, he went to sea again, and made his fortune the next time, so let my lot be. I have done wrong, and am sorry. The beam is in my own eye. I have not walked with my friends according to my holy anointing. I ask forgiveness in the name of Jesus Christ of all the Saints, for I will do right, God helping me. I want your fellowship; if you cannot grant that, grant me your peace and friendship, for we are brethren, and our communion used to be sweet, and whenever the Lord brings us together again, *I will make all the satisfaction on every point that Saints or God can require.* Amen.

W. W. PHELPS.

To Presidents Joseph Smith, Hyrum Smith, Sidney Rigdon, &c.

Dear Brother—We have been in this place a few days, and have preached faithfully. A very great prospect of some able and influential men embracing the faith in this place. We have moved along slowly, but have left a sealing testimony. Baptized a

considerable number. We shall write again soon as we learn the result of our labours here more particularly. We are well and in good spirits through the favour of the Lord.

Brother Phelps requests us to write a few lines in his letter, and we cheerfully embrace the opportunity. Brother Phelps says he wants to live; but we do not feel ourselves authorized to act upon his case, but have recommended him to you; but he says his poverty will not allow him to visit you in person at this time, and we think he tells the truth. We therefore advise him to write, which he has done.

He tells us verbally, that he is willing to make any sacrifice to procure your fellowship, life not excepted, yet reposing that confidence in your magnanimity that you will take no advantage of this open and frank confession. If he can obtain your fellowship, he wants to come to Commerce as soon as he can. But if he cannot be received into the fellowship of the Church, he must do the best he can in banishment and exile.

Brethren, with you are the keys of the Kingdom; to you is power given to "exert your clemency, or display your vengeance." By the former you will save a soul from death, and hide a multitude of sins; by the latter you will forever discourage a returning prodigal, cause sorrow without benefit, pain without pleasure, ending in wretchedness and despair. But former experience teaches that you are workmen in the art of saving souls; therefore with the greater confidence do we recommend to your clemency and favourable consideration, the author and subject of this communication. "Whosoever will, let him take of the water of life freely." Brother Phelps says he will, and so far as we are concerned, we say he may.

In the bonds of the covenant,

ORSON HYDE,

JOHN E. PAGE.

The Committee of the Twelve in England finished the collection of Hymns and prepared the Index for the press; and on the 30th Elders Kimball and Richards arrived at Manchester.

Wednesday, July 1, 1840. Elders Wilford Woodruff and George A. Smith arrived at Manchester from the Potteries.

July 2nd.

At a meeting of the Saints of Crooked Creek Branch, on the 2nd of July, 1840, to take into consideration the propriety of having a Stake of Zion appointed or located somewhere in the bounds of this Branch, Brother John Hicks was called to the chair. Meeting was opened by prayer, after which

several remarks were made, and the following resolutions were passed—

Resolved: That it be our wishes that a Stake of Zion be appointed or located within the bounds of this Branch, provided it should meet the minds of the First Presidency of this Church.

Resolved: That a committee of three be appointed to ascertain the minds of the First Presidency, and report to the Branch.

Resolved: That Joseph Holbrook, Nathaniel Frampton, and John Hicks compose said committee.

It was ascertained that there were about 2525 acres of land owned by the brethren, and wherever the Stake should be appointed the lands should be donated or purchased for a very small compensation, and that there are one hundred and twelve members belonging to this Branch.

Resolved: That we meet on Thursday next, at one o'clock, p.m., to receive the report of the committee.

Resolved: That the proceedings of this meeting be signed by the President and Clerk.

JOHN A. HICKS, President.

WILLIAM WHITEMAN, Clerk.

Friday, 3rd. High Council met at my office.

The subject of the memorial of President Joseph Smith, Junior, was again brought up for a rehearing, according to the decision of the last Council (June 27), when the following resolutions were entered into—

1st. Resolved: That we feel perfectly satisfied with the course taken by Joseph Smith, junior, and feel a disposition, as far as it is in our power, to assist him, so as to relieve him from the temporalities of the Church, in order that he may devote his time more particularly to the spiritualities of the same, believing by so doing we shall promote the good of the whole Church. But as he (Joseph Smith, junior) is held responsible for the payment of the City Plot, and knowing no way to relieve him from that responsibility at present, we would request of him to act as Treasurer for the City Plot, and to whom those persons whom we may appoint to make sales of lots and attend to the business affairs of the Church may at all times be responsible and make true and correct returns of all their proceedings, as well as to account for all monies, properties, &c., which may come into their hands. Therefore

Resolved: That Elder Henry G. Sherwood act as Clerk for the same. That Bishop Alanson Ripley be appointed to provide for the wants of the Presidency, and make such appropriations to them, and to

their Clerk or Clerks, which they may require.

Resolved: That the funds of the City Plot shall not be taken to provide for the Presidency or Clerks, but that the Bishops be instructed to raise funds from other sources to meet the calls made on them; and monies received for lots shall be deposited in the hands of the Treasurer to liquidate the debts of the City Plot.

Saturday 4th.

The resolutions of the Crooked Creek Branch of the 2nd inst., were taken into consideration by President Joseph Smith, junior, and it was thought proper to establish a Stake on Crooked Creek, agreeably to the request of said Branch, and a letter was written to the brethren to that effect.

R. B. THOMPSON, Scribe.

(To be continued.)

Since Congress has decided against us, the Lord has begun to vex this nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery, and plunder, as a nation, because they have refused to protect their citizens, and to execute justice according to their own Constitution. A hailstorm has visited Carolina; some of the stones are said to have measured nine inches in circumference, which swept the crops, killing some cattle. Insects are devouring crops on the high lands where the floods of the country have not reached, and great commercial distress prevails everywhere.

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 5, 1856.

REVIEW OF THE PAST YEAR.—Who can conceive of the infinite variety of emotions, the hopes and desires, the fond anticipations of happiness and the dread of future evils, which fill the bosoms of human beings at the close of one year and the beginning of another. The occasion itself, notwithstanding the pleasure-seeking which characterizes Christmas and New Year, is calculated to call forth many reflections in the minds of those who try to think as they whirl along in the confused mazes of society.

Many of the monarchs of Christendom console themselves that another year has passed, and the crowns which sit insecurely on heads filled with dark forebodings of the future, still remain there. The political events of 1855 are no longer in anticipation, but have become substantial realities, and statesmen have had an opportunity of testing their folly or wisdom by experience—but generally their folly. The philanthropist, the honest Christian, and the hireling priests—many of whom care more for filthy lucre than the souls of men—have had another year to test their principles with the truth, and to prove that, in spite of all their schemes to make mankind better, they are rapidly going on from bad to worse, that kings, statesmen, priests, and people are alike wandering further into the dark mazes of scepticism and infidelity, and floundering deeper in the general cesspool of corruption, with less ability to extricate themselves.

During the past year the demon of war has acted well his part in the drama of human life. On the grand stage of the world's theatre, the deepest tragedies acted in stern reality have been the only scenes that would satisfy the vitiated tastes of the multitude. One year ago the political horizon of the nations looked exceedingly

gloomy, and time has only increased its threatening appearance. The storms of war gather thicker and faster over the nations, and threaten to involve them in general revolutions and struggles for independent existence.

Events are rapidly hurrying on the predictions of the Prophet Joseph concerning the world. The boasted land of freedom and equal rights, with a Constitution dictated by the inspiration of heaven, but whose soil has drunk the innocent blood of martyrs to the cause of Liberty and Truth, is on the eve of a revolution and civil war, which will yet cause her daughters to mourn in solitude, the blood of her sons to flow in torrents, will lay waste her cities, and make her fields desolate, until she will rejoice to hail as her deliverers the people she has despised and cast out, and welcome them back to inhabit the pleasant places from whence they were driven.

The aborigines of the North American continent manifest a general spirit to rise up and avenge the wrongs which have been heaped upon them through the avarice, treachery, and aggressive spirit of the American people. Every bloodthirsty deed, every faithless act of the American Indians, has found more than a counterpart in the conduct of the government and people of the United States. If the present indicates the future, the time is close at hand when the red man will drench the frontiers of the States in the blood of their citizens, while white men endeavour to decide by the sword whether negro slavery is right or wrong. Either or both of these events will be but the natural result of merging a truly republican government into a general despotism, in which the people act the part of the tyrant.

On every hand the nations are perplexed with fear and apprehension. Scarcity of bread, war, earthquakes, financial disasters, pestilential sickness, and rapidly increasing want of confidence of man in his fellow, have, to an extent unknown before, characterized the year 1855.

The Latter-day Saints have attracted a liberal share of attention from the world. Predictions of evil concerning them have followed each other in rapid succession. Time has proved their futility, and they have served to develop the malignant hate of the enemies of the Saints, show the corrupt principles that rankle in the bosoms of men, and prove the stability of a people whom threats cannot intimidate, slander injure, nor the powers of darkness, through false-hearted statesmen, corrupt editors, or mobs, overthrow.

While many of the nations of Christendom have a war on hand or in prospect, peace reigns among and around the Saints in the Valleys of the Mountains. They are rapidly increasing in numbers, power, and importance, despite the envy of the mean, the hate of the vile, the animadversions of the world generally, and the efforts of the devil in particular. *The Prophet Brigham is still Governor of Utah.* That he will ever rule the Saints there, whether governor or not, does not admit of a doubt. His power, as the agent of the Almighty, becomes more potent each passing day. The conduct of his enemies reminds one of those cowardly curs who make a tremendous uproar at a distance, but dare not approach to bite, for fear the morsel might prove unpalatable.

Present appearances unmistakably indicate that the peaceful valleys of Deseret will soon be the only safe asylum from the fearful storms which gather blackness, as the day for the consummation of the Lord's purposes approaches. There will be peace there when the fierce passions of men are roused to deluge the earth in blood; plenty there when hunger consumes the nations; and virtue, intelligence, and life there, when abominations, ignorance, and death reign predominant over the earth.

"What will the year 1856 bring forth?" is now a question which tasks the reflective faculties of every thinking person. None but those who are able to grasp

infinitude are able to answer this question in its fullest sense, but some of the more important events can be foretold by every intelligent Latter-day Saint who possesses the Spirit of revelation. The nations of Europe will be plunged deeper in difficulties, and less able to extricate themselves than they are now. The elements of discord, confusion, and war will be more fully developed, and more difficult to control. There will be an increase of disasters by sea and land, of fires, storms, earthquakes, and pestilential sickness, of robberies, murders, seductions, rapes, financial disasters, bankruptcies, and general loss of confidence by man in his fellow. With regard to the United States, in whose fate the Saints are more directly interested, Indian difficulties and wars will increase in her territories, and spread dismay along her borders. Disorder and confusion, wrangling and quarreling, mobs, rioting, and bloodshed will increase in her midst, because she has shed the blood of the Lord's Prophets, and cast out His people, and she has got the damning deed to atone for.

As to the Saints in Utah they will neither starve nor be driven out. Thousands will be added to their numbers, and they will increase in all the elements of happiness and prosperity, be in a more independent position, and command more respect from the world than they do now. They will grow more obedient to the commandments of God, and to the counsels of Apostles and Prophets, and still astonish the world by the growing strength of their union and the stability of their organizations. The Saints will continue to gather out from the nations, and in order to get to Zion, will be willing to make many sacrifices which they but little dreamed of two years ago. The difficulties and perils of the journey, will increase, in token of the near approach of that time when none but the pure in heart can go up to Zion.

Thus we might go on enumerating circumstances that must come to pass in order to fulfil the predictions of ancient and modern Prophets, and which we know, by the testimony of the Spirit within us, are either now transpiring or close at hand; but we know that every faithful Saint can see and comprehend in proportion as he enjoys the same Spirit. These things show to the Saints the necessity of watchfulness, prayer, faithfulness, and increasing diligence in every good word and work. We exhort them so to live, that as each day of the present year comes along, they may have a renewal of the Holy Spirit upon them, receive an increase of faith, and additional light and knowledge to guide them in the way of eternal life.

DRAFTS ON PRESIDENT YOUNG.—It may be thought by some who have not the means of knowing otherwise, that the remarks of President Brigham Young, in his discourse of September 16th, 1855, which is published in *Deseret News*, No. 29, and also by us in No. 1, Vol. iii, *Journal of Discourses*, wherein he speaks of agents drawing upon him without authority, may have reference to us. We deem it proper to state, for the satisfaction of all concerned, that we are authorized by President Young to receive here, and give our draft on him for payment of in Utah, any and all moneys which the Saints in these countries may wish to render payable there, either to themselves or their friends. Many thousands of pounds have been so transferred from this Office to Utah since 1850, and we are in the habit of remitting in this way nearly every month, and in no instance have we heard of one of our drafts being dishonoured; on the contrary, we have advices from the President approving our course. We therefore renew our counsel to all Saints in the eastern hemisphere, having funds

not required for the journey, to pay in their cash to us, and receive our draft on the trustee in trust for the same, no matter whether the sum is a small or large one. This is their wisest and most prudent course. We would like the privilege to issue for one hundred thousand pounds during the present emigration season, or before the first of May next. Who and how many will give us the chance? For the benefit of those who consider our paper good, and who would like to help us keep it so, we would here remark that they will do well not to present their drafts for payment until they have had time to wash and shave themselves, for if they do, the Prophet will be sure to know that they care more for their cash, than they do for their souls, or the welfare of the Kingdom of God.

ARRIVAL OF ELDER TYLER.—We are favoured to acknowledge the arrival of Elder Daniel Tyler in Liverpool, on his way from Switzerland to Utah. Elder Tyler left the gathering place of the Saints in 1853, and laboured in England, having pastoral charge of the London, Kent, Essex, and Reading Conferences until July, 1854, when he was appointed to the Presidency of the Swiss and Italian Missions. This occurred just at a time when the authorities on the continent seemed to have conspired to administer imprisonment and banishment to the American Elders among them, and proscription in general—so far as they had power to do it—to all who sought to promulgate the revealed will of God.

At this particular time of trial to the Saints on the Continent, but especially those speaking the German language, Elder Tyler succeeded in commencing to publish the *Darsteller*, through which he administered such comfort, strength, and counsel to its readers as seemed to renew their faith and zeal in the work of God, by which they are able to testify to their countrymen effectually in the power of the Gospel. The work of the Lord in those countries is at present in a far more prosperous and promising condition than we have ever before known it.

The care and labour of doing business and giving instruction through another language than his own, have essentially impaired brother Tyler's health, insomuch that it was deemed expedient for him to retire from his labours somewhat sooner than was intended. We are happy to state that he is now comfortable, and is replenishing his health and spirits by joyful association with his brethren in the British Conferences. Though the labours of the faithful Elders are sometimes necessarily obscured for the present, they will break forth and yield their glorious reward.

It will be recollected that Elder John L. Smith was appointed to succeed Elder Tyler in the presidency of those missions. While the Saints in Britain are further advanced in the kingdom of God, and are engaged in obtaining their deliverance, let them not forget to exercise their faith in prayer and in donations for the prosperity of the younger and tenderer missions who are struggling under oppression to attain to the same liberty and blessings which they enjoy.

APPOINTMENT.—Elder E. W. Tullidge, now labouring in the Dorsetshire Conference, is called to assist in the Editorial department of the *Millennial Star* Office. It is expected that he will assume the duties of the appointment at the commencement of the New Year. Those who have perused Elder Tullidge's contributions to the *Star* from time to time will cheerfully bestow upon him their confidence and prayers for success in his new calling.

F. D. RICHARDS.

Home Correspondence.

SOUTHAMPTON AND DORSETSHIRE.

Mr. Henley's, East Road, Bridport.

Oct. 11th, 1855.

Elder F. D. Richards.

Dear Brother—It is with pleasure I write a few lines to inform you in relation to the present and future prospects of the district which has been committed to my watch-care.

The Southampton and Dorsetshire Quarterly Conferences have just been held, and I have had the pleasure of attending them. A good spirit prevailed amongst the Priesthood and Saints generally, and I feel there is an increased desire on their part to keep the commandments of our Heavenly Father, as revealed through His servants who hold the Holy Priesthood upon the earth.

There have been but few baptized during the past quarter, but every exertion has been made by the Priesthood and Saints to awaken the attention of the people, by published lectures, out-door preaching, the dissemination of the printed word, and in bearing testimony to the great work the Almighty has commenced upon the earth in this day; but few appear to receive our testimony, and I feel like the Prophet Isaiah, that darkness covereth the earth, and gross darkness the minds of the people. However we shall continue to thrust in our sickle, and use every means in our power to awaken the people from the supineness and self-security they are in, in relation to the important events which will transpire in this generation.

In relation to financial affairs, I can say we are in quite a healthy and prosperous state. The Southampton Conference Book and *Star* debt has been considerably lessened during the past quarter, as all the *Stars*, *Journals*, and *Seers* in stock at the 1st January last have been paid for, and are being gratuitously distributed among the people.

The debt of the Dorset Conference also has been gradually lessened, and its indebtedness to the Office is now less than it has been for some years past, which good result attribute to the zeal and indefatigable exertions of Elder Woodward, who, in

connexion with Elder Wellings, of the Southampton Conference, has made arrangements for a still further reduction of their respective indebtedness during the present quarter.

The call you made upon this district for the building of the Temple was cheerfully responded to by the Saints, and I feel it a pleasure to record the fact, that they have not only paid the sum apportioned by you to them, but have exceeded it by some pounds.

Elders Woodward and Wellings are one with me in all things for the advancement of the great work we are engaged in; so are the Priesthood, almost without an exception; and as a natural consequence the Saints follow their example.

The Lord has blessed us, and there has never been a time while I have laboured in this Pastorate, when so great a union existed amongst the Saints as at present. My feelings are, they are a good people, and are willing to carry out the counsels of those who are appointed to preside over them in the Lord.

The principal subject that appears to be impressed upon my mind is the Emigrating Fund, and measures were adopted at the late Conferences, to carry it into effect. The Priesthood and Saints feel the spirit of it upon them powerfully, and their faith and works will be concentrated to augment this fund during the present quarter, and from the spirit and feeling manifested, a large sum will be raised.

There is not one family in the Southampton Conference that has means to emigrate with to America, and in the Dorset Conference there is but one family and two single brothers that will emigrate this coming winter. That is all that can go by their own resources in this district, as far as I know at present. But the Saints are not any way discouraged. We have no rich, as far as pertains to this world's goods, but the Saints manifest their desires and faith to be emigrated, by contributing a portion of their weekly income.

I have counselled the Saints to sell off all their pictures, and all other superfluous property, and convert them into cash so as to assist. I have got peculiar feelings towards this people over whom I

have presided nearly three years, but I am certain the only source the Saints here can look to for deliverance and escape from Babylon is the P. E. Fund.

I have, in connexion with Elders Wellings and Woodward, endeavoured to impress upon the Saints the necessity of sustaining the P. E. Fund, not as in times past, by contributing a few pence per week, when they could have done more; but to feel that their emigration depends in full upon sustaining it; and hence the necessity of arousing themselves, and letting the P. E. Fund be the *Great Savings Bank* wherein should be deposited all they can save from their weekly income.

Well, they are taking hold of it in good earnest, for not only will pence and shillings be paid, but pounds, by individuals this quarter to increase the Fund.

To show you how the "leaven of the Spirit" works amongst the Saints in emigration matters, I have concluded to mention a few cases out of many. At our Conference recently held, a brother

agreed to donate £2 as a free-offering, and another agreed to give 5s. per week to the first of January next, also as a donation to the P. E. Fund. Many others will do likewise, according to their circumstances.

I can truly say the emigration spirit is universal here, and most of the Saints appear to be impressed with the belief that "God helps them that helps themselves."

I feel well in body and mind, and I can say my labours in the ministry are sweet to me this year, for I feel I have the entire confidence of the Saints; and my prayer continually is, may my Heavenly Father bless this people, and in His own time gather them to Zion's happy land, and finally save them in His kingdom with a Celestial salvation. Even so. Amen.

In conclusion I would say, I shall feel it a pleasure to carry out any counsel you may deem it necessary to give, and believe me to be with love,

Your Brother in the Gospel Covenant,
JAMES G. WILLIE.

Foreign Correspondence.

DESERET.

The Death of Elder A. L. Lamoreaux.

(From the "Deseret News.")

Great Salt Lake City, Sept. 3, 1855.

To Elder G. A. Smith, Church Historian.

I have just learned from the family of the late Elder A. L. Lamoreaux that Joseph Smith, during his tour to Washington in 1839, stopped with them in Dayton, Ohio, and before leaving, laid his hands on Elder Lamoreaux and blessed him, and prophesied upon his head that he would go on a mission to France and learn another tongue, and do much good; but would not live to return to his family; he would fall by the way as a martyr.

The Prophet wept as he blessed him, and told him these things, adding that it was pressed upon him, and he could not refrain from giving utterance to it.

Elder Lamoreaux talked with his family about it when he left them in 1852, and endeavoured to persuade them that this was not the time and mission on

which he should fall, but to believe that he might this time be permitted to return again.

When the "Luminary" brought the tidings of his death, they exclaimed, "Surely brother Joseph was a Prophet, for all his words have come to pass."

Thinking this an incident that should not be lost, I have penned it from the mouth of his eldest daughter, and submit it to you; and would add that his excessive labour and toil in providing for the company under his charge during the hot weather in June, in the unhealthy climate of St. Louis, predisposed him to that terrible scourge that laid him low, and thus he fell a sacrifice for his brethren.

Respectfully, &c.,

ERASTUS SNOW.

(From the "Mormon.")

Cedar City, Sept. 8, 1855.

Dear Brother Taylor—We have received some numbers of your invaluable paper,

and we rejoice in its appearance—its contents, and everything else connected with it, being, as it is to us, the fullest and most complete paper that we can get, and our chief reliance for news and information from the old world; in short were it not for it, and some small smatterings from other sources, we should be apt to conclude the world was at peace: so small evidence have we here at home of the destruction and turmoil that pervades the earth. But if you could send us our papers by the southern instead of the eastern route, it would be a great accommodation to us, both as regards getting our papers, and settling the postage.

Perhaps a few items of information concerning our doings and prospects will not be uninteresting to you. In the first place we have raised a good crop here, and it is the only good crop south of Salt Lake City this season, the grasshoppers having eaten the balance, or the most of it. Our city is making rapid progress in buildings and all the ordinary improvements, and our iron works are progressing first-rate; we have got a hot blast, which operates complete, and iron of our manufacture; also, a trip hammer; and in addition to these we have made several tons of castings of various descriptions, and have every prospect of going a-head first-rate; our new furnace does good work and plenty of it, and soon we expect to have a steam engine completed to connect with it.

The Indians here are peaceable and are making rapid strides in improvement; sickness is a stranger in our midst, and all are rejoicing in the goodness of God to us in preserving our crops and our lives. Hoping that all things are going well with you, and also that we shall get our papers, I remain your brother and fellow-labourer in the Kingdom of God.

P. K. SMITH.

SAN BERNARDINO.

(From the "Mormon.")

San Bernardino, Oct. 24, 1855.

Brother Taylor.

Dear Sir—I have looked with considerable interest on the position you and others have taken in the world, or rather in the States; as heralds of our principles and faith you are almost alone, in the midst of enemies, and those,

too, who boast of being equal, if not superior, in intelligence, learning, and talent, to any in the world. Our enemies are something like the Chinese pirates, who, when too closely pursued to be able to defend themselves in the ordinary way, threw "stinkpots" on their English and American pursuers; so with our enemies; when they fail to contest the truth by fair and honourable means, use the "stinkpots" of slander and misrepresentation.

A special conference was held here last June, for the purpose of taking into consideration measures to raise means to pay the balance due on our ranch, and also to proclaim the Gospel throughout the State; accordingly, about eighty Elders were sent, and brother Lyman went to the upper part of the State, and C. C. Rich remained at San Bernardino until about the tenth September, when brother Rich went to San Francisco; they returned about the twelfth of October, together with the Elders who were sent to preach.

The Elders came across a great many old Mormons, scattered through all parts of the State, and they stirred many of them up to a remembrance of their former covenants, and many families have already arrived in this place, and many more are expected here before spring; and although our Elders did not baptize many, they received benefits themselves and benefitted brethren who had become cold and entangled with the world.

There are several of our brethren here who have been on foreign missions, brothers Hugh Findlay, William Fotheringham, and Robert Owens, from the East India mission, brother Burr Frost from the Australia mission, and brothers Reddin A. Allred, Ephraim Green, and James Keeler, from the Sandwich Islands. Eleven of those who were baptized in India have landed at this place, which are the first from Asia; also a company of Saints came with brother Frost to this place from Australia, they were shipwrecked at the Sandwich Islands, and part of the company are at the islands yet.

We are also looking every week for another ship to land at San Pedro, with Saints from Australia; the work is progressing on the Islands, and Saints rejoicing, and Babylon howling because they cannot hinder it.

We have our evils to contend with here as well as Saints have elsewhere;

there are a considerable number of the disaffected here who are making efforts to sow corrupt seed and destroy the good, and they have increased for two or three years gradually until it is beginning to show its head in our midst, but I hope that those who are gathering from abroad by our Elders will prove themselves Saints, and keep a preponderance in the favour of the truth. Brother A. Lyman and the Elders before mentioned will probably leave for the Salt Lake to-morrow, accompanied by several others for the same destination. Brothers Lyman and Rich are in good health, brother Rich will remain here this winter.

A conference was held here last Satur-

day and Sunday; a much larger assembly was together than ever met here before, and a good spirit and feeling was manifested during the meeting.

The Salt Lake Mail arrived last night; the only news of importance was brought by the mail carriers, who state that they met an express from the Elk Mountain settlements, who told them, that the Indians had attacked the brethren of that place when only sixteen of them were at home, and killed three of them and wounded one; they lost all their cattle but six cows, all of their provision, and the company was on the road to Sake Lake.

Yours in the everlasting Covenant,

D. M. THOMAS.

Varieties.

THE Egyptian government has recently put into execution the decision of the Divan relative to the abolition of slavery. Not only is it forbidden to buy or sell slaves in Egypt, but all those in the possession of private individuals have been informed that they are free.

THE financial position of the city of San Francisco continues as desperate as ever. Some idea may be formed of it from the statement of its condition published in the *San Francisco Herald*. Resuming it in a few brief words, that paper says that the wheels of government are completely stopped—that the assessors cannot proceed with their duties, in consequence of the inability of the city to provide them with pens, ink, and paper, and that licenses cannot be issued to the cartmen because the city cannot scrape together a few dollars, necessary for the purchase of tin plates! A pretty state of things, truly, for the first city of the Golden State!—*New York Herald*.

EDUCATION OF WOMEN.—In the course of a lecture on "the education of Females of the Industrial Class," lately delivered by the Rev. Dr. Both, F.R.S., to the members of the Wandsworth Literary and Scientific Institution, the lecturer was very severe upon the deficiencies of our schools. "Why should not the girl," he said, "be taught to light a fire, to sweep a room, to wash crockery and glass without breaking the half of them?—to make clothes, to bake bread, to dress a dinner, to choose meat or fish or vegetables, and to know how to keep them when bought? also what clothes are most economical—cheap, showy, tawdry rags, or those which are perhaps more expensive, but more useful?"

THE WELLS OF LONDON.—These wells are found to be saturated with impurities of every description, abounding at certain seasons of the year in animalcules, confervæ, and decomposing materials. They are all shallow, with very few exceptions, and the filth of the surface, percolating into their bed, is dissolved or suspended in their waters, so that they become mere cold infusions of animal and vegetable remains. Many of the wells are situated in or near churchyards, the soil of which being composed entirely of the debris of dead bodies, the nature of the dissolved materials may be readily imagined.—*Family Herald*.

WATCH AS WELL AS PRAY.—A good story is told of the Rev. Dr. John Hamilton and one of his parishioners. Having both something important to talk over in the forenoon, they retired, as customary, to a public house, and called for a gill of spirits and a piece of oatcake. Both were brought in and laid on the table; but before attempting to partake of either, Dr. Hamilton asked a blessing, which, closing his eyes, he lengthened out with such a copious infusion of Presbyterian doctrine, that long before its conclusion his friend became tired, and, sip by sip, drank off the spirits placed before him. On arriving at "Amen," the minister stretched out his hand to take hold of the gill-stoup; but lo, on raising the lid, he found the vessel empty! "Ring the bell," cried he, evidently annoyed either at the supposed neglect or indignity offered to them; adding, "this is really too bad,"

—"Hooly, hooly," said the parishioner, "it is all right enough. I am to blame for that. If you had been less lengthy in your prayer it would not have happened. But let me give you a hint for the future, that the Scriptures tell us to watch as well as to pray."

Mr. Ralph Waldo Emerson, lecturing in New York, set his audience agape by declaring that "we eat gas, drink gas, tread on gas, and are gas!"—"Then it's a great shame," cried a calculating Yankee, "that gas is so dear."

Soon after Mr. Lucas, late M.P. for Meath, had abjured Quakerism, he was encountered by John Bright, M.P. for Manchester, who exclaimed, "Well, Friend Lucas, how dost thee like thy new superstition!"—"Why, Friend Bright," retorted Mr. Lucas, "I like it better than I did our old hypocrisy!"

Selfishness.

Ere this creation was begun,
Or light revealed the glorious sun;
Ere mountains towered to the sky,
Or twinkling stars had shone on high;

In bright celestial realms above,
The Gods sought how a work of love
Might life and peace on man bestow,
In this dark, dreary world below.

Lucifer, 'mong the noble there,
In this grave council had a share,
But selfish ends his soul inspired,
To compass which no labour tired.

He cared but little then to know
What was for others' weal or woe.
Big with conceit, to win a name
Was his great object, end, and aim.

Lucifer's plan men follow still,
With sharpened wit, and ready will;
Self is the great, absorbing theme,
The germ of every human scheme.

For selfish pleasure, wealth, or power,
Men are jostling, pushing every hour.
The powerful the weak subdue,
The many are the slaves of few.

The time is near when truth and right
Will rule instead of power and might,
When the Son-Ah-maan from above
Will come to reign in peace and love.

Then, like Lucifer, men will find,
That false ambition leaves behind
The blasted fruits of empty fame,
False hopes, and a detested name.

J. A. LITTLE.

"ROUTE FROM LIVERPOOL TO G. S. L. VALLEY, &c."—To Subscribers for this work, who have emigrated to America since they commenced to take it, and have paid in advance for the unpublished Parts, we wish to say, that on completion of the work we shall send to them at the places named to us, where we have Agents, the Parts due to them, unless such subscribers notify us in due time to send them elsewhere.

ADDRESSES.—G. D. Keaton, 4 Union Terrace, St. Heliers, Jersey.
Charles R. Dana, 107 Finch Street, Liverpool.

Money List, Dec. 14—21, 1855.

James Reece	£5 0 0	Brought Forward.....	£36 3 0
Josiah Holmes	2 0 0	John Kessell	2 0 0
G. W. Davies	5 0 0	John Mellor	2 0 0
G. W. Davies (24th Nov.)	7 0 0	John Aird	3 5 0
John Godsall	11 0 0	John B. Pears	2 0 0
Lewis Davies	0 15 0	George Peacock	5 0 0
Charles Peat	3 8 0	James Frewin (per John Hyde)	5 0 0
James Akers	2 0 0	Thomas Morgan	5 0 0
Carried Forward.....	£36 3 0		£60 8 0

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THE
Watter-day **S**aints' **M**illennial **S**tar.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Progression.

There is a class of persons in the world who seem to consider themselves quite independent of the Lord in matters of salvation. They say within themselves, "We believe on the Lord Jesus Christ, and inasmuch as he became a propitiation for our sins, at least all those who acknowledge him will be saved." They consider that they can serve him in one country or occupation as well as in another, and the most of them conclude that they serve him quite well enough by doing the best they can to serve themselves. With the exception of a few honest hearts, scattered here and there among the multitude, who have sought to do all the good they could, mankind have jogged along in the "good old way" of their fathers—guessing out the road to salvation, until they have become so accustomed to uncertainty that it is impossible for nine-tenths of them to believe that there is any better way. Tell some of the inhabitants of the polar regions, of the blessings and beauties of a sunnier clime, and they will stare at you with incredulity, and assure you that their country was given to them as a special favour from the Almighty. So millions may be found of the different religious creeds and sects of the day, who will assure you that their tenets are the *ultimatum* of all that is good, great, and glorious, and condemn all others without examining them. Tell

the great majority of the Christian world that God, instead of making man a mere machine—a creature of circumstances—with no definite way of salvation open before him, created him with the germ of Deity within him, with every necessary qualification to enable him to overcome the evils of this lower sphere, and make them subservient to his own progress and development, and the ennobling idea, which nature, reason, and revelation have stamped with the seal of truth, is too expansive in its nature for their feeble conceptions to grasp. Reveal to them the principle that man is as independent in his sphere as God is in His—that every man shapes his own destiny by his acts, both in this world and the next; that the Lord shows men the way how to become great, glorious, and exalted, like Himself; and it is like telling the savage about the benefits and blessings of civilization—he cannot comprehend them, and he therefore concludes that his way is the best, because his fathers followed it before him. This narrow self-conceit, this bigoted egotism is found alike in Christian, Jew, and Mahomedan, among all—savage, barbarous, and civilized. When this barrier is broken down—when the mind of a man can grasp the idea that the fountain of knowledge is inexhaustible—as limitless as eternity, and that nothing can prevent his progression but

the obstacles which he throws in his own path, then the weight of personal responsibility and the necessity of exertion begin to be manifest, and the initiatory step is taken in a course which, if followed, will lead him from one truth to another until he can comprehend eternity, measure infinitude, and sit in the councils of the Gods.

Let us apply this principle to the Saints scattered among the nations of the earth. They have been born and educated in the peculiar prejudices and customs of their fathers. It required at first a great effort in them to take the first step in the right direction—to obey the first principles of the Gospel—to believe that Joseph Smith was a Prophet, and that God had again condescended to reveal His will to man, but when the step was taken it was like opening a new world to their vision, and inasmuch as they did it with a pure heart, God, man, the world, and all its multiplied varieties of creations appeared to change, because they themselves had changed, and the optical illusions of the natural man vanished in the clearer medium of revelation. Great as the change was, it was only the commencement, and both that and the practical benefits derived are measured and extremely limited by the laws, customs, and narrow conceptions of those that surround them. They can practise faith, repentance, baptism, and laying on of hands for the gift of the Holy Ghost; they can partake of the Sacrament, sing, pray, and practise righteousness in the sphere in which they move.

The question is often asked, even by some called Saints, "Why cannot we serve God and be saved just as well where we are, as we can to gather together to an appointed place?" If such have received all the salvation they want, if they have made all the progress they desire, we would recommend them to remain with the society and under the influences which seem so congenial to their grovelling propensities, for they are capable of receiving no more salvation than they are willing to strive for; and if any more was given them, it would be like throwing pearls before swine. The scattered Saints who realize that progression is the law of salvation, and feel that what they have received is only the prelude of what may be attained, are in a sphere to which they no longer belong, they are proscribed

and bound by the iron rule of the despotism of darkness, and they often find the spark of celestial fire within them smothered by opposing elements which they cannot control.

In order for a man to become the inhabitant of a celestial kingdom, he must first reach the extreme point of progression in those that are lower. In order to endure the presence of the Father, his character must become formed, and his whole being gradually perfected, by enjoying the society of all the intermediate gradations of beings more exalted than himself.

The angels that administer to the Saints in their low condition are seldom seen, and if perchance their persons are sometimes revealed, few can endure a vision of the full brightness of their glory. Then if not that of angels, how much less that of the Son, or of God the Father? How is the necessary change, in order for the Saints to attain to these blessings, to be accomplished? They may be assured that it will not be by some sudden transition from a region of darkness to one of light, from direct contact with all manner of abomination, with every vile spirit, into the presence of just men made perfect, angels, and the Gods. The first step in this great transformation—after persons have received the first principles of salvation—is to go where they can associate with a higher grade of society, with men more advanced in knowledge and righteousness, who know more of God and His attributes, are able to keep His laws more perfectly, and who in their own progress can lead others in the same path in which they are travelling. A community composed of Saints is the next higher sphere in the scale of gradation above the most perfect Gentile society on the earth. But even the gathering place of the Saints contains persons in every stage of progression, with every shade of character, so that all who go there can associate with such as are most congenial to them; and in order that nothing might be wanting to cleanse and purify the kingdom, there is a slight mixture of those who profess to be Saints, but naturally belong to the devil. A few of these are needful to lead off to other places those who are disappointed by not finding the higher sphere which they have entered so congenial to their tastes as they expected, and are therefore glad of an opportunity to descend to the lower one which they had left.

Faith, repentance, baptism, the laying on of hands, &c., were the first degrees in the scale of progression. If these were necessary in order to make a commencement, there must needs be others to mark progress in increase and exaltation. These can only be obtained in an appointed place. They cannot be found in the lower sphere, or by Saints mixed up with the corruptions of the world. Here, then, so far as all the higher ordinances, keys, powers, and blessings of the Holy Priesthood are concerned, progression ceases, and in order to go on the position of the Saint must be changed. He must ascend to a sphere where the higher ordinances of the Gospel can be administered, without being desecrated by the corrupt and profane, where the elements are sanctified by the presence of celestial influences—in fact, where the powers of life have gained the preponderance over those of death. There the faithful will learn the way and manner in which they can approach nearer to the presence of the Father, the fountain of light and knowledge will be opened up with renewed brilliancy, and the laws of the celestial kingdom will be taught in greater fulness. These laws will not then be a mere theory, a something in anticipation, as they are with the Saints while scattered in the midst of the nations; they will become something tangible, by which they will be expected to be influenced and controlled in the every day transactions of life.

Saints anticipate attaining to the perfection of knowledge. Would not so extensive an education as this imply a practical knowledge of how to form and organize all the varied elements which pertain to the earth, or to all the vast creations of the universe, into the infinite varieties of earth, air, water, men, beasts, birds, fishes, and of the vegetable kingdom, from the towering pine or oak to the parasitical plant, which is so small that it requires the aid of a microscope to develop its form? Yes, and the education would not be complete without knowing how to construct buildings, from the magnificent temple to the humblest cottage—machinery, from a steam-engine to a wheelbarrow, together with all kinds of tools necessary in mechanical operations. Therefore a man must be an architect, a mechanic, chemist, mathematician, astronomer, and a most profound philosopher; for it is no small matter to construct a world

on scientific principles, to make definite calculations how to set it in motion, so that it will move harmoniously with the rest of the universe, and then to combine the elements properly, so as to form an atmosphere, and to make fire, water, and earth in proper quantities, and adapt everything to the end designed. "O this is all very fine," perhaps some will say, "but what has it to do with the Saints gathering together?" We answer that it is the only way in which the Saints can learn these great and varied principles pertaining to creation. To the great mass of mankind, and particularly in these old, thickly populated countries, the elements are closed up to the multitude by the laws and customs of the land, and by the monopolies of the rich and more fortunate. Is there any opportunity for at least one half of the population to produce what they need from mother earth, by their own independent exertion and knowledge, to organize the proper material into a house and inhabit it, to learn the use of machinery and how to construct it, or the principles involved in the multiplied creations which they see continually rising up around them? No, this is the privilege of but few. They may learn a little as the menials of another. They may plod along a whole life time in painting china ware, making brick, digging coal, &c., and then go down to their grave having learned but little, except what it is to suffer and toil for some of the needful to keep soul and body together, until the powers of life are wasted away. Everything is limited and restricted. The elements of earth, air, and water, of which God designed all His children should have sufficient for their wants, are doled out in mere pittance to miserable millions. Is this the way to learn "Mormonism"—how to organize and create—how to attain exaltation and eternal lives, principalities and powers—how to rise step by step in the eternal gradations of intelligence, until the mind can comprehend things past, present, and to come? Every Saint who has the light of revelation beaming in his soul, would answer, "No, we have had theory upon theory long enough, now let us have the realities, the practical experience; give us the opportunity to take practical lessons in this infinitude of knowledge." If we have got to learn the great book of nature in this slow, practical manner, it

is high time that we were making more rapid advancement.

To break the bonds which have so long held him and his fathers, and start on his journey for the place of gathering is the next great step that the Saint in these lands can take in the way of progress. Every day of his journey, he acquires ideas and principles that are new, interesting, and useful. He learns to know others and himself better, and particularly himself. In ninety-nine cases in a hundred, he will find out that he is not near so good a man as he expected. The development of character in those around him, the sea, the ship, change of country and climate, the different people, their manners and customs, the steamers, rail-roads, lakes, and rivers, will all teach him something of the forms, varieties, and beauties of creation. This increases his knowledge, enlarges his comprehension, and stimulates him to action. In crossing the plains, he can most effectually learn the use of ox-teams and hand-carts; be able to judge of their comparative utility, and perhaps the conveniences of either, when compared with travelling on foot and carrying his provisions on his back. He will attain to a practical knowledge of "life on the desert plain," of the comforts of being occasionally drenched to the skin, wading creeks and rivers, toiling along a sandy road under a burning sun, learn to appreciate a drink of water and a cooling breeze, and how to sympathize with poor Bunyan in the sloughs of Despond. If he is faithful, he will learn to appreciate the privilege of treading in the footsteps of others who have gone before him over the prairies, the steep mountains, and through the rugged canyons, to prepare a place of peace, safety, and shelter from the gathering storms without. These things compel him to learn how to adapt himself to circumstances which he cannot control, how to organize, to the best advantage, the materials that are around him, in order to relieve his necessities, and add to his comfort. He learns to depend on his own energies, and to exercise faith in his God. It is the road to a higher sphere, and rough though it be, it is an excellent preparatory school to fit him for his duties there, or lead him quickly to decide that practical "Mormonism" is not suited to his nature, and that he would rather

look at it from a distance than live in its realities.

On the arrival of a Saint in Utah, everything tends still further to develop his energies and cultivate his creative faculties. There the elements are free and unadulterated, and not monopolized by a favoured few to the detriment of the many. The virgin soil lies spread out before him, inviting the labour of his hands. He can say, in the name of the Lord, "I will go to now, and temper the clay and form the adobies, go to the kanyon and get timber, and organize me a house; I will fence a field, plow, sow, and live on the fruits of my toil, and administer to the wants of the needy." While he is doing this, he can be acquiring a knowledge of higher principles, and preparing to take other progressive steps in the way of exaltation.

The kingdom of God is rapidly advancing, and whatever the situation of the Saints may be, if they move along with it, they are more subject to sudden changes of position and circumstances than the rest of mankind. A person's advancement in knowledge will always be found proportionate to this diversity of circumstances and consequent experience. All knowledge, to be of any real utility, must be practical. Every principle must be proven by its practical operation, and by experiencing its opposite, hence the wise admixture of good and evil, pleasure and pain, joy and sorrow. The lessons must be learned, and the Saint who learns them the fastest, makes the most rapid progress in the kingdom of God. A thorough, genuine, practical experience in the Latter-day work is the only way to ever enter the gates of the celestial kingdom. What is not learned before will have to be learned after the resurrection, and the glory received in the worlds to come will be in proportion to this knowledge.

The little that is known by the Saints in the world of the higher principles of salvation, is but little more than theory, and that never saved a man yet; but to those who practise what they know, so far as they are able, the way of progression will never be closed. This is a source of consolation to every faithful Saint. If there ever was anything calculated to wake up all the energies of the souls of the Saints, rouse every slumbering power into action, and kindle the fires of

a holy ambition in their bosoms, it is the privilege of reaping the blessings of progression connected with the gathering. The toils and hardships, the sufferings and privations of the journey are only so many degrees of advancement. Each variety of experience teaches its useful lesson, for which every Saint will thank God in time to come.

Can a man obtain a wife in the Lord, or a woman a husband, without gathering to the appointed place? Can they have the blessings of Abraham, Isaac, and Jacob sealed upon them by the Holy Spirit of Promise? Can they have children born to them, who will be natural heirs to all the blessings of the new and everlasting covenant? Can they receive a knowledge of those keys and powers by which alone they can enter the celestial kingdom?

But perhaps some will say, "O, these things will be done for us, and it will be so much easier than suffering so much to do it ourselves." The faithful—those who toil and strive for the privilege of doing their own work, if they are not able to accomplish it, will have it done for them, but let the indifferent beware how they trifle with the proffered blessings of heaven, lest when the Bridegroom comes they find themselves like the foolish virgins—without oil. The Lord knows how to value His blessings, if they do not. The things

that have cost the lives of Prophets and Apostles, for which Christ died, and holy men have suffered, God does not lightly esteem. He will not cast pearls before swine, nor admit a man into a better heaven than he is willing to labour for, and make for himself; and nothing is more certain than that His servants, who work out their own salvation through trial and affliction, will not be willing to work for the idler, or toil for the sluggard.

Would not an earthly parent be considered foolish, who would bestow a rich and rare gift upon a child who was not willing to do anything to obtain it? Yes, and although some earthly parents are thus foolish, the Lord is wiser than they, and though merciful, wisdom and justice are equally ingredients of His character. Many will perhaps query in their minds, "Are these higher ordinances, and the practice of these higher principles of which we have learned a little and heard so much, necessary in order to go on unto perfection?" Yes. "Can we never attain to a full salvation without them?" Verily no, and those who are not willing to labour for them with all their might, will never come up in the morning of the resurrection with an inheritance in Zion, with wives and children, and the power of eternal lives, or go into the presence of the eternal Father.

History of Joseph Smith.

(Continued from page 8.)

[July 1840.]

Monday, 6th.

A General Conference of the Church of Jesus Christ of Latter-day Saints was held in the Carpenters' Hall, Manchester, on the 6th day of July, 1840, it being the 1st day of the 4th month of the 11th year of the Church, when the following officers of the travelling High Council were present, viz.—Elders B. Young, P. P. Pratt, W. Woodruff, J. Taylor, W. Richards, H. C. Kimball, and G. A. Smith; other officers, viz.: High Priests 5, Elders 19, Priests 15, Teachers 11, and Deacons 3.

The meeting being called to order, a little

after ten o'clock, by Elder W. Clayton, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Pratt be chosen President of the Conference; which was carried unanimously. Elder W. Clayton was chosen Clerk. The meeting was opened by singing, and prayer by the President.

Elder B. Young then proceeded to prefer charges against Elder T. Green, viz., first, for giving way to a false spirit; second, for abusing a young female, by accusing her, in a public meeting, of things which he could not prove; and third, for abuse to the house and congregation at Duckinfield, June 28th, 1840. The President then proceeded to ask Elder Green whether he was guilty of these

charges, or not. He immediately pleaded guilty and acknowledged. After Elder Young had made considerable remarks to the meeting present, touching the conduct of Elder Green, he proposed that Elder Green go to those characters whom he had abused and insulted, and make confession to them as far as the offence extended, and then to be suspended from office for a season. The President then made remarks to the same effect, and put it to the vote of the meeting, viz., that he shall make confes-

sion, as stated above, and be suspended from office for a season. Carried.

The President then asked Elder Green if he was willing to make confession, who immediately agreed to do it the first opportunity. The meeting adjourned a little after twelve o'clock.

At two o'clock business commenced by singing and prayer, when the President called upon the officers to represent the different Branches of the Church, which was done in the following order, viz.—

BRANCHES REPRESENTED, &c.			MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.
The Branch at Manchester represented by	Elder William Clayton		280	3	5	5	1
do. Preston do.	do. Joseph Fielding		354	6	8	4	2
Elders Kington and Browett presented the minutes of the Conference held in Herefordshire, which were read by Elder Wilford Woodruff, representing 33 Branches of the Church			534	10	52	13	
Elder Alfred Cordon read the minutes of the Conference held at Hanley, Staffordshire, representing 7 Branches of the Church			168	4	13	6	2
The Branch at Liverpool, represented by	Elder John Taylor		78	1	3	2	
Elder Joseph Fielding read the minutes of the Thornley Conference							
The Branches at Chaighley and Thornley represented by Elder W. Kay			30	3	2	1	1
The Branch at Ribchester represented by	Elder Francis Clark		22	2		1	
do. Waddington do.	John Ellison		58		2	2	1
do. Clitheroe do.	Brother Lofthouse		35	1	3	1	
do. Chatburn do.	Elder John Bond		91	2	2	2	
do. Downham do.	John Spencer		25		1		
do. Grindleton do.	Elder Joseph Fielding		5		1		
do. Whitmore do.	J. Spencer		3				
do. Burnley do.	Elder H. C. Kimball		27	1	1	1	
do. Blackburn do.	do.		17		1		
Elder Reuben Hedlock read the minutes of the Conference held at Paisley, Scotland, representing 5 Branches of the Church			106	6	5	3	2
The Branch at Alston, represented by	Elder John Sanders		36	2	2	2	
do. Brampton do.	do.		36	1	1		
do. Longton do.	Elder Bradshaw		54	2	4	2	
do. Penwortham do.	Elder P. Melling		77	4	1	1	1
do. Whittle do.	Elder Richard Withnall		16	1	4		
do. Southport do.	R. McBride		19	1		2	
do. Daubers Lane & Eccleston, do.	Elder Richard Withnall		42		1	3	
do. Hunter's Hill do.	Richard Benson		26	1	1	1	
do. Bolton do.	Elder D. Wilding		61	1	2	2	
do. Bury and Elton do.	do.		12				
do. Ratcliff do.	Elder Amos Fielding		11				
do. Bedford, &c. do.	Elder Willard Richards		40	1	1		
do. Stockport do.	Elder M. Littlewood		85	2	1	2	1
do. Duckinfield do.	Elder Henry Royle		41	1	1		
do. Macclesfield do.	Samuel Heath		14		2		
do. Middlewich do.	do.		20		1	1	1
do. Plover do.	do.		24		1	1	1
do. Northwich do.	William Berry		14		1		
do. Altrincham do.	do.		4			1	
do. Whitfield do.	Walker Johnson		14		1		
do. Pendlebury do.	Elder William Clayton		13		1	1	
do. Eccles do.	do.		5				
do. West Bromwich do.	Elder Theodore Turley		16		1	1	

After the officers had got through the representations, the President introduced the New Hymn Book; and after suitable remarks had been made by him and Elders Young and Thomas Kington, the President asked the Conference if they were satisfied with the labours of those who had made the selection, and if they received the Book. The unanimous approbation of the meeting was immediately manifested.

By unanimous vote, Thomas Kington, Alfred Cordon, and Thomas Smith were ordained High Priests; John Albison, John Blezzard, William Berry, John Sanders, John Parkinson, James Worsley, and John Allen were ordained Elders; and Joseph Slinger, George Walker, John Smith, Robert Williams, William Black, John Melling, and John Swindlehurst were ordained Priests.

Elder B. Young then called upon those officers, whose circumstances would permit them to devote themselves entirely to the work of the ministry, and would volunteer so to do, to stand up—when the following names were taken, viz.: of the travelling High Council, B. Young, H. C. Kimball, John Taylor, Wilford Woodruff, Willard Richards, and George A. Smith; other officers, namely, William Clayton, Reuben Hedlock, Hiram Clark, Theodore Turley, Joseph Fielding, Thomas Richardson, Amos Fielding, John Parkinson, John Wych, John Needham, Henry Royle, John Blezzard, D. Wilding, Charles Price, Joseph Knowles, Wm. Kay, Samuel Heath, Wm. Parr, R. McBride, and James Morgan.

Moved by Elder Richards, seconded by Elder Kimball, that Elder P. Melling be appointed to preside over the following Branches of the Church, namely—Preston, Longton, Penwortham, North Meols, and Southport: carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Richard Whitnall be appointed to preside over the Branches of the Church at Whittle, Daubers Lane, Chorley, Hunter's Hill, and Euxtonburgh: carried.

Moved by Elder Kimball, seconded by Elder Young, that Elder Thomas Smith be appointed to preside over the Branches of the Church at Clitheroe, Chatburn, Downham, Chaighley, Grindleton, Whitmore, Burnley, Blackburn, Ribchester, and Thornley: carried.

Moved and seconded, that President Fielding and his Counsellors be set at liberty from the charge which they have sustained as a Presidency, that they may have the privilege of more fully entering into the field of labour; and that their labours be accepted: carried.

Elders Young and Richards then proceeded to ordain those who had been nomi-

nated to their respective offices, after which the minutes were read and accepted.

The Conference adjourned to the sixth of October next, to be held in the Carpenter's Hall, Manchester, at 10 o'clock, a.m.

Tuesday, 7th.

Pursuant to previous notice, a General Council of the Church officers was held in the Council Room at the *Star Office*, Manchester, on the 7th day of July, 1840. The meeting being opened by prayer by Elder Kimball, Elder Young began to speak concerning those officers who had volunteered to devote themselves wholly to the ministry; when it was moved and seconded that brothers William Kay and Thomas Richardson go to Herefordshire, to labour in that region with Elder Kington: carried.

Moved by Elder Kimball, seconded by Elder Young, that brothers Hiram Clark and Joseph Knowles go with Hedlock to Scotland: carried.

Moved by Elder Kimball, seconded by Elder Young, that brother Joseph Fielding go to Bedford: carried.

Moved by Elder Richards, seconded by Elder Kimball, that brothers Amos Fielding and John Wych go to Newcastle-upon-Tyne: carried.

Moved by Elder Kimball, seconded by Elder Woodruff, that brother David Wilding go to Garway, Herefordshire: carried.

Moved by Elder Young, seconded by Elder Woodruff, that brother William Clayton and John Needham go to Birmingham: carried.

Moved by Elder Richards, seconded by Elder Young, that brother Henry Royle go to Sheffield: carried.

Moved by Elder Clayton, seconded by Elder Young, that brother John Albiston take charge of the following Branches of the Church, namely—Duckinfield, Hyde, Woolley Hill, Ashton, and Staley Bridge: carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that brother William Parr go to Sandbach and Congleton: carried.

Moved by Elder Richards, seconded by Elder Pratt, that brother Heath continue his labours in Macclesfield: carried.

Moved by Elder Richards, seconded by Elder Woodruff, that brother John Blezzard go to Cornshaw: carried.

Moved by Elder Kimball, seconded by Elder Richards, that brother Robert McBride go to Lancaster: carried.

Moved by Elder Richards, seconded by Elder Woodruff, that brother James Morgan abide in his own neighbourhood to labour with Elder D. Wilding: carried.

Moved by Elder Pratt, seconded by Elder Woodruff, that brother Price give up his

business, and labour under the advice of Elder Kington as the way opens: carried.

Moved by Elder Richards, seconded by Elder Kimball, that brother William Black go to Lisburn, Ireland, as the way opens: carried.

Moved by Elder Richards, seconded by Elder Smith, that brother John Parkinson have a roving commission, so long as he keeps busy, and doing good: carried.

After Elder Young had addressed the meeting upon several important items, the meeting dismissed by blessing from Elder Young.

P. P. PRATT, President.
W. CLAYTON, Clerk.

At this time Elders Orson Hyde and John E. Page were labouring in Ohio.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 12, 1856.

General Instructions.

IN view of the approaching departure for America of many of the official members of the Church in the British Isles and Foreign Missions, and the general change that will shortly take place in appointments, we publish the following General Instructions for the benefit of the officers of the Church, and also the members, but especially newly-appointed officers, that they may enter upon the duties of their respective callings with an understanding of the way in which business is conducted by this Office with the Conferences and Missions.

EMIGRATION DEPARTMENT.

Application for Passage.—All applications for passage to America must be accompanied by the name, age, occupation, and name of native country, of every individual; and a deposit of £1 for each over ONE YEAR OLD, without which no berths can be secured. The time the applicants wish to embark should also be stated, and they will be accommodated as near that date as possible.

When a vessel is engaged, we notify such applicants as wish to sail about the time she will be going, by printed circular, giving the date of embarkation, price of passage, and all particulars, to which we require an immediate answer, stating whether the parties notified will embark or not, that in case they are not ready we may have an opportunity to notify others. If we receive a reply that passengers will embark in a certain ship, we immediately secure berths for them; and if they do not embark in that ship their deposits are forfeited, unless they are prevented by sickness or death, when we require to be informed of the fact at the earliest moment, that substitutes may be procured to occupy the berths thus rendered vacant.

No persons who have recently been exposed to small-pox or other contagious disorders should come forward for embarkation, nor children having them be brought, as the lives of such would thereby be jeopardized, and death probably be sown among all the ship's company. Furthermore, in all cases where it is apparent to the Government Medical Inspector that passengers are in such a situation, they are rejected by him, and cannot proceed on their voyage until free from contagious sickness.

These regulations respecting passage are necessary to secure the Office from the loss that would accrue from a ship going to sea with a number of empty berths.

Provisions and Price of Passage.—The recent British and American Passenger Acts have very largely increased the scale of provisions formerly allowed, and have made all persons 8 years of age and upwards statute adults. Two children over 1 year and under 8 years old count as one statute adult. This, of course, has correspondingly increased the price of passage, but as it necessarily varies more or less on each ship, we cannot here quote a fixed rate. The prices on the first ship sent out by us under the new Acts were £4 5s. for adults, £3 5s. for children, and 10s. for infants. We hope there will be no particular advance on these prices, but we can scarcely expect they will be much lower.

THE SCALE OF PROVISIONS AS NOW FIXED BY LAW IS AS FOLLOWS—To each adult, or every two children, weekly—

3½ lbs Bread,	2 lbs Potatoes,	2 oz. Salt,
1 lb Flour,	1½ lbs Beef,	½ oz. Mustard,
1½ lbs Oat Meal,	1 lb Pork,	½ oz. Pepper,
1½ lbs Rice,	1 lb Sugar,	1 gill Vinegar,
1½ lbs Peas,	2 oz Tea,	

3 quarts of water daily, and 10 gallons daily to every 100 for cooking.

Ships clearing out between the 16th of January and 14th of October are provided for 70 days, and those clearing out between the 15th of October and the 17th of January for 80 days.

The new Acts also require each ship to be provided with *Medical Comforts*. The following scale has been fixed upon by the Government Emigration Commissioners for vessels sailing from this Port to North America.

“FOR TWO HUNDRED ADULTS AND UNDER—

14 lbs Arrowroot,	30 lbs Sugar,	½ gallon Brandy,
25 lbs Sago,	12 lbs Marine Soap,	2 doz. milk. in pints,
20 lbs Pearl Barley,	2 gallons Lime Juice,	1 doz. Beef Soup, in lbs,
	3 doz. Preserved Mutton, in ½ lbs.	

One half of the above Scale to be added for every additional Hundred.”

Passengers furnish their own beds and bedding. A straw mattress will answer very well for sleeping upon when they do not bring feather or other beds with them. Each single passenger also requires a box or barrel to hold provisions; and the following articles for cooking, &c.—a boiler, saucepan, fryingpan, tin porringer, tin plate, tin dish, knife, fork, spoon, and a tin vessel to hold 3 quarts of water.

Where families emigrate together, one boiler, one saucepan, one fryingpan, and one provision box, of suitable size, will be sufficient for all. The water bottles also may be made to convenience in size and number, but they must hold the number of quarts due the whole family per day.

Luggage.—As much as possible of passengers' luggage should be marked “*To go below,*” that it may be put into the hold of the ship. Only that which is absolutely necessary during the voyage should be retained on deck.

Emigrants for the United States only.—As we design to have the business of the present season's emigration concluded a month earlier in the year, if possible, than was last season's, we request that intending emigrants for the United States only will apply immediately, as we wish to ship them about the 1st of February, or as soon

after as practicable. We cannot, as we did last season, ship this class of emigrants with those going through to Utah.

Through Emigrants.—To such as purpose to go through to Utah on their own means, we have to say that teams can be ordered through us as heretofore, and will be supplied at the point of out-fit for the Plains by our agent. We think £55 will cover the cost of one wagon, with bows, yokes, and chains, four oxen, and one cow—perhaps two. All who wish us to order for them must inform us immediately, and send the needful, that we may transmit the same to our agent. The 1st of March will be as late as we can receive orders for this season, but it will be much to the advantage of purchasers and ourselves if we can know by the 15th of February what will be required.

Tenting and wagon-cover material we also purpose to supply as heretofore. For a tent 44 yards are required, for a wagon-cover 26 yards. The material is a good British Twilled Nankeen, 27 inches wide, and will be 6½d per yard.

P. E. Fund Emigrants.—Persons ordered out by the P. E. Fund Company are notified to that effect on our receiving the instructions from the President. The order holds good for *one season only*. Those persons unable to go are requested to state the reasons why, for transmission to the President, after which a new order from him will be required before such parties can be forwarded out.

P. E. Fund Emigrants, whether ordered out or selected here, are forwarded entirely subject to the regulations of the Company which exist when their embarkation takes place. That portion of the journey between Great Britain and the United States is performed in accordance with the requirements of the Passenger Acts, as set forth at the commencement of this article.

After landing in America they are forwarded in charge of Agents of the Church from place to place until they arrive in Utah. The mode in which the American part of the journey is conducted varies some little each year. For that which will be pursued the present year, we refer to the *Millennial Star*, No. 51, Vol. XVII, and to further instructions which will shortly be given through the same medium.

All P. E. Fund passengers are required before embarkation to sign a Bond, of which the following is a copy—

“Perpetual Emigrating Fund Company.

“Organized at Great Salt Lake City, Deseret, U.S.A., October 6th, 1849.

“We, the Undersigned, do hereby agree, and bind ourselves to the PERPETUAL EMIGRATING FUND COMPANY, in the following conditions, viz.—

“That, in consideration of the aforesaid Company emigrating or transporting us, and our necessary luggage, from [Name of Country] to Utah, according to the Rules of the Company, and the general instructions of their authorized Agents;

“We do severally and jointly promise, and bind ourselves, to continue with, and obey the instructions of, the Agent appointed to superintend our passage thither, that we will receipt for our passages previous to arriving at the port of disembarkation in the United States, at the point of outfit on the Missouri river, prior to arriving in G. S. L. Valley, and at any intermediate stopping place the Agent in charge may think proper to require it;

“And that, on our arrival in Utah, we will hold ourselves, our time, and our labour, subject to the appropriation of the Perpetual Emigrating Fund Company, until the full cost of our emigration is paid, with interest if required.”

Some P. E. Fund passengers are able to pay a portion of the expense of their journey. Such deposit the amount with us prior to embarkation from Liverpool, and we place the same to their credit to apply on settlement in Utah with the P. E. Fund Company.

Exchange.—There is no necessity for exchanging English gold into American money, as the former is almost always at a premium in the United States. English silver cannot be taken without a loss.

Drafts on Utah.—To those persons emigrating, who have more money than they require to consume on the journey, we would say, deposit with us your surplus monies, and take our drafts upon the Trustee in trust for the Church. This is the only safe method of transferring the amount to your new homes, and will also assist in the carrying on of the work of the Lord in these lands. We feel ourselves called upon the more to urge this mode of transferring monies to Utah, from the fact that some who have undertaken to carry their funds with them have been robbed on the way of all they possessed. We are also prepared to issue drafts upon New York or St. Louis.

Persons wishing to transmit monies to friends in Utah, New York, or St. Louis, can obtain drafts of us on either of these places.

Tithing.—All Latter-day Saints who have more than enough means to carry them to the place of destination, whether in the States or at Utah, are expected to pay their Tithing previously to leaving this country. This is a sacred duty enjoined upon the Saints by the Lord, and is a privilege which cannot be lightly esteemed by those who correctly appreciate the blessings of the Lord's House—the powers of the world to come. *No SAINT will neglect this admonition.*

To Saints not prepared to emigrate, but who have a portion of the means by them.—With this class of the Saints we have a word. Deposit your means, as fast as accumulated, with this Office, where they will not run to waste, but be ready for you when you are prepared to embark, or in the mean time, if you wish them returned. To such depositors we issue acknowledgments, or certificates of deposit, which must be produced when the money is withdrawn, or used for emigration. No transfer of such monies can be made without an order to that effect from the depositor, and the production of the certificate of deposit.

PUBLISHING DEPARTMENT.

Appointment of Book-Agents.—The attention of the Presidents of all Missions, and the Pastors and Presidents of all Conferences, doing business with this Office, is specially requested to the fact, that we hold the Missions, Conferences, and Branches responsible for the settlement of their accounts, and not the individuals whom they may appoint to act as their agents.

It is, therefore, of the first importance, that such men be intrusted with their business as have both the desire and the ability to transact it properly.

Pastors are required to forward us certificates of the appointments of their agents, and votes of Conferences to sustain them and make good any deficiencies which may occur through them. These certificates should bear the date of the Conference at which the vote was taken, and should be signed by both President of Conference and Pastor. It is necessary that this order be carefully maintained, that the interests of the Church in this Office, which is now doing business with the ends of the earth, may be properly secured.

Book Accounts.—All Agents in the British Isles, whose accounts with us exceed £15 per quarter, are expected to remit twice a month; those under £15 and over

£5, monthly; and those under £5, twice a quarter; taking care to make their last remittance in time to be placed to their credit before the list of debts is published for that quarter. Agents in Foreign Missions should remit as often as practicable.

List of Debts.—On the last day of March, June, September, and December, respectively, we balance our accounts with the Conferences for Books, *Stars*, &c. The “Quarterly List of Debts” appears in the first or second *Star* that goes to press after those dates.

Conference or General Agents.—Each General Book Agent should balance his accounts with the Sub-Agents on those days, and straightway forward to each of them a statement of the debt due by his Branch to the General Agent.

Each Conference should appoint two Auditors to audit the General Book Agent’s Account with us.

These Auditors should audit the General Book Agent’s Account with us on the same days that we balance our accounts with the Conferences.

In auditing the General Agent’s Account, the Auditors should make out a statement of the stock and cash he has then on hand, and the Sub-Agents’ debts due to him. The stock should be valued at the price charged from this Office. A copy of this statement should be handed at once to the President of the Conference.

The Auditors should preserve their statement until they see the *Star* containing the “Quarterly List of Debts,” due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their respective Conference. If the amount of their statement equal the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If the amount of the Auditors’ statement do not equal the amount published in the *Star* as due by that Conference, the President and the Auditors together should examine the General Agent’s Ledger Account with us. The first entry should be an item equal to the amount due this Office the previous quarter. All the invoices sent from this Office to the General Agent during the quarter they are auditing for, should be compared with the credits, and the “Money List” in the *Star* should be examined to compare with the debits. The last remittance to us in the quarter is acknowledged in the “Money List” bearing the date of the termination of the quarter.

If all the amounts agree, a balance should be struck. If this balance disagree with ours published in the *Star*, the President should write to us to ascertain if we have made any error in our books. But if their balance agree with ours, and the General Agent has not sufficient in stock, Branch debts, and cash to meet it, then he is a defaulter to the amount deficient.

If the General Agent represents cash in hand, the amount should be forthwith remitted to us. The Auditors can ascertain whether this is done by referring to the first “Money List” for the succeeding quarter.

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agent’s Account with the General Agent.

These Auditors should audit the Sub-Agent’s Account on the same day that the General Agent’s Account is audited.

In auditing the Sub-Agent’s Account the Auditors should make out a statement of his stock in hand, and cash if any. The stock should be valued at the price charged by the General Agent. A copy of this statement should be handed at once to the President of the Branch, and another to the President of the Conference. If there

be any cash in hand the Auditors should see that it is forthwith sent to the General Agent.

The Auditors should preserve their statement until they see the balance sent by the General Agent as due by the Branch. Their statement should then be compared with that balance. If they agree, all is right. The result any way should be reported to the President of the Branch, and to the President of the Conference.

If their statement disagree with the balance sent by the General Agent, the President of the Branch and the Auditors together should examine the Sub-Agent's Account with the General Agent. The first entry should be an item equal to the amount due the General Agent the previous quarter. All the invoices sent by the General Agent during the quarter they are auditing for, should be compared with the credits, and all the receipts from the General Agent during the quarter should be compared with the debits. If the Sub-Agent has not obtained receipts from the General Agent for remittances to him, the President should write to the General Agent for them. If all these amounts agree, a balance should be struck. If this balance disagree with the balance sent by the General Agent, the President should write to the General Agent to ascertain if he has made any error in his books. But if this balance agree with the balance sent by the General Agent, and the Sub-Agent has not sufficient in stock and cash in hand to meet it, then he is a defaulter to the amount deficient.

Selling Books.—No Book Agent whatever is authorized to sell Books, *Stars*, &c., to individuals on credit. If any Agent does so, he is responsible for the Amount. No such private debt should be taken into consideration in auditing his books.

Orders for Books from General Agents to our Office.—Orders for Books, *Stars*, Pamphlets, &c., from our General Book Agents should reach us by Thursday morning in each week, in order to be executed with the Parcels which leave our Office on the following Saturday.

DONATIONS.

Perpetual Emigrating Fund.—Branch Perpetual Emigrating Fund Treasurers should make up their books on the last day of March, June, September, and December, respectively, and forward the donations to the Conference Treasurer, who should send them immediately to us, accompanied by a list of the Branches donating, with their respective amounts attached, and his own Christian name, surname, and address in full. Without these particulars, the donations cannot be receipted for, nor the amounts passed into our books.

Conference Treasurers should lay before the succeeding meeting of the Conference, the receipts they receive from us each quarter, and read to the Conference the amount each Branch has contributed, that the delegates may know that the total amount forwarded to us, agrees with the amounts they have contributed.

Temple Offerings.—The instructions relating to the Perpetual Emigrating Fund Donations will apply to these also, except that a list of the Branches donating is not required.

TITHING.

The full names of persons paying Tithing, with the names of the Branch and Conference in which they reside, must accompany the amount paid.

STATISTICAL REPORT.

Two Statistical Reports are required Each Year from the Conferences in the

British Isles, and the Foreign Missions under our watch-care—the first Report to be made up from the 1st of January to the 30th of June, and the second from the 1st of January to the 31st of December, the latter to embrace a report of the proceedings of the whole year, without regard to the Half-year's Report.

The Reports from the British Isles should reach this Office in 10 days after the dates named, and from the Foreign Missions as soon after as practicable. The particulars required are—

Name of Mission, Name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; and the number of persons Excommunicated, Dead, Emigrated, and Baptized, since the date of the last Report; the total number of Members, including Officers and scattered Members; and the names of the Pastor, President, and Secretary.

APPOINTMENTS.—With a particular view to the prosperity and comfort of our brethren going out to Utah by the newly adopted mode of hand-carts the ensuing season, we deem it advisable to release Elder Edmund Ellsworth from his present field of labour, that he may benefit the approaching emigration by the considerable experience which he has had in journeying across the Plains.

Elder W. S. Muir is appointed to succeed Elder Ellsworth in the pastoral charge of the Birmingham district.

Elder William Noble, of Bradford, is appointed to succeed Elder Holt in the Presidency of the Manchester Conference, instead of Elder Muir.

36 Islington, Liverpool,
January 3, 1856.

FRANKLIN D. RICHARDS,
DANIEL SPENCER,
C. H. WHEELOCK.

We are not a Nation of Shopkeepers.

AN IMAGINARY CONVERSATION.

Foreigner. Is it true, as Napoleon said, that you English are a "Nation of Shopkeepers?"

Englishman. There never was a greater calumny. I assure you there is nothing of the Shop about us. Britannia's trident is not exactly a yard measure.

Foreigner. But still there are certain of your institutions and customs that are worthy of a label in a shop window, and the price, I think, could easily be put upon them.

Englishman. You must be jesting—but, perhaps, you would not mind mentioning just one or two.

Foreigner. Certainly, and you must tell me frankly if what I advance is true or not. First of all, I am informed that all promotion in your army is to be bought for so much money—that a Lieutenant—a Captain—a General—n'importe quoi—is bought with no more difficulty, with less embarrass, than we should buy a melon, or a brioche, or a jar of cornichons.

I ask you if your Minister of War is anything better than a big military toy-shop, where grades of all rank, both high and low, are to be purchased at all prices, precisely in the same way as we should purchase in the Passage-des Panoramas drums, and swords, and cocked hats for our little children to play with. Napoleon did say that the baton de marechal was in every French soldier's knapsack—but excuse me, with you English, it would seem to be in your father's breeches pocket—the pocket, to be sure, where the gold is kept!

Englishman.—I admit the sarcasm—there is, unfortunately, some little truth in what you say. But the same traffic—

Foreigner. Does not exist elsewhere, you will say. Pardon me, once more. How about your Church?

Englishman. Our Church, Monsieur, is perfectly pure—free from any reproach.

Foreigner. Oh! excessively pure. There are no traders inside your Temple. How

then, pray, comes it that every day "Livings," as you call them, are put up for sale? Tell me, how is it that a Clergyman can go to market as easily as a farmer, and can buy his 200 or 2,000 "souls" with as much facility as the latter can buy as many pigs, and the chances are, that of the two he would get the souls much cheaper?

Englishman. I will grant that such things, to our great scandal, do occur occasionally.

Foreigner. No—not occasionally—but frequently. Your poor parishioners are sold by auction—sold, like your cattle, at so much a hundred. In the East there are slave markets for the body—but in England alone is there a slave market for the soul. It is most shameful.

Englishman. You are severe, Monsieur. However, there is no other instance.

Foreigner. No other! Why, it was but yesterday, that your seats in Parliament were almost openly sold in public. You went to an agent, as you would go to the box-office of a theatre, and the man could tell you at once, to a fraction, what was the price of every seat in the House. The only difference was, you paid more for the Comedie in the one instance than the other.

Englishman. But the same practice no longer exists.

Foreigner. You know that it does—only the commerce is carried on much more secretly. Besides, have you not "Election Committees" almost always sitting to inquire into votes having been sold? Is there not every session some inquiry going on into an election that has been notoriously won by the force of hard money? You must be aware that there are as few "free seats" in your Parliament as there are in your churches. Talking of churches, look at your system of pews—Money! money! money! You can have nothing, unless you pay, as in a shop, so much for it! Your national figure should be drawn like one of our Dames du Comptoir, a grand lady that sits at the counter, and makes out the accounts, and sees that everything is properly paid for.

Englishman. However our Law is free from any suspicion of corruption.

Foreigner. With pride you may say it, but you know it requires a fortune almost to go to law. Justice is about the dearest thing in England—it is not given, but sold, and sold very dearly. A poor man cannot afford to go to law—he would be ruined before he was heard; more than this, England is about the only country where a husband receives what is called "damages" for his wounded honour—plastering it over, so to say, with bank notes—deriving a profit out of his wife's very shame. Then, tell me, about your Law of Divorce.

Englishman. I regret to say it is very bad.

Foreigner. Nothing can well be worse! Why, your rich man for his £2,000 can get his Divorce—but for the poor man there is no hope—his wife may be a confirmed drunkard, a most depraved creature, a lunatic, or a criminal even, but still he cannot get rid of her, unless he is in a position to pay the above sum for the liberation. Divorce in your England is a luxury within the reach of only the rich. Mon pauvre ami, over the door of most of your Institutions might really be inscribed, as at a place of amusement, "PAY HERE." You pay your money—and you are admitted, and no questions asked. And, yet, you will tell me you are not a "Nation of Shopkeepers?"

Englishman. Excuse me, Monsieur, I would rather not answer any more questions.

Foreigner. But the facts I have given you prove but too plainly that you are in many respects une nation de Boutiquiers, and what is worse, *Shopkeepers for the benefit of the Rich.* You sell your commissions in the army, your livings in the church, your votes at elections, your seats in Parliament, and your pews, and your divorces, and various other commodities, none of which do the poor ever buy, but which are trafficked in, merchanded, solely by and for the rich. My dear friend, take a foreigner's advice: "Femrez la boutique." As you would say, "Put up the shutters as quick as possible," or else you will find, one of these beautiful days, when everything else is sold, that the glory of the nation will be "the next article."—*Punch.*

Happier Days to Come!

'Tis said that the world is progressing
In wisdom and science and light;
That we now the day are possessing,
While our ancestors lived in the night.
We're told of the great rising glory
Of this grand, new, and golden age;
But who shall record the bright story
In the future on history's page?

The march of our *civilization*
Leaves the traces of tears and of blood;
Its fruit, throughout every nation,
Is evil opposing the good.
The poor are now feeling the anguish
Of woe that's abounding at home;
And millions are sighing, and languish
For the happier days yet to come.

The wise are their wisdom abusing,
In selfishness grounding each plan;
And men all their science are using
In crushing their weak fellow man.
And hope cometh not with the morrow,
To banish the dark clouds of gloom;
But death sings the chorus of sorrow—
Are there happier days yet to come?

But lo! from the mountains is sounding
Glad Freedom's enlivening call;
And anarchy, in its confounding,
With all its proud workers, shall fall!
The world for the struggle is ready,
The time of the conflict is nigh;
Truth comes, and its progress is steady,
And darkness before it shall fly.

The honest in heart, now awaking,
Shall seek unto Zion for light;
The wicked, in fearfulness quaking,
Will see that in *right* there is might.
For evil shall not rule for ever,
Its triumph will soon all be past;
There is a strong arm to deliver;
It comes, and will save us at last.

Yes! God from the heavens has spoken,
The day of salvation 's at hand;
When tyranny's yoke shall be broken,
And liberty bless every land.
Thus science with peace will soon flourish,
Wrong to right shall be made to succumb;
All men shall have rights they will cherish,
Then the happier days will have come!

JAMES BOND.

"STAR" NOTICE.—In order to accommodate those of the Saints who purpose to emigrate this season with the "*Star*" until their departure, we shall print a few extra copies of the early Numbers of the present Volume for that purpose, and agents can order accordingly.

ADDRESSES.—James Ferguson,
John Scott,
J. D. T. McAllister, } 29 Great George's Street, Belfast.
James McGhie,
R. F. Neslen, 15 Townsend Street, Cheltenham.

Money List, Dec. 21—28, 1855.

George Peacock	£15 0 0	Brought Forward.....	£136 11 0
G. W. Davies	30 0 0	William Maiben	25 0 0
Thomas Parkes	1 17 0	Edward Middleton	30 0 0
James Linforth.....	10 0 0	Josiah Rhead	1 14 4
Thomas Stephens	2 0 0	James Reece	4 0 0
William Brownlow	12 0 0	John Miller	6 0 0
John McComie	25 14 0	William Parr	8 0 0
Josiah Holmes	13 0 0	Benjamin Elliott (per W. Woodward)...	3 6 0
J. Threlkeld	2 0 0	James Rogers (per Job Wellings)	10 0 0
John Holsall	25 0 0		
Carried Forward.....	£136 11 0		£224 11 4

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THE
Watter-day **S**aints' **M**illennial **S**tar.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 3, Vol. XVIII.

Saturday, January 19, 1856.

Price One Penny.

The Gift of the Holy Ghost.

BY ELDER GEORGE TURNBULL.

The servants and people of God, in all ages, have been distinguished by the gift of the Holy Ghost. So far as the principles of salvation have been understood and their power realized, this gift has been bestowed. The possession of it has constituted the great difference between God's people and the rest of the world. Indeed, without it there would be no difference at all. The powers of evil are arrayed against it and its growing influence on the earth. By every means within their reach they oppose its development, and, where opposition is fruitless, counterfeit its manifestations. As long as the prince of the power of the air has dominion over this world it will continue to be opposed, and those who possess it will be the objects of the bitter malice, hatred, and persecution of those who do not. And the more its power is made manifest, the more will opposition increase, until it will become impossible for any to remain neutral. All will have to become subject to, or else oppose it. Now is the time for men to choose their ground, and the influences they will be governed by. Let them now begin to "try the spirits" which they entertain, before the power of those spirits over them becomes too great to be thrown off.

Every one who has heard the name of Christ, and adopted the cognomen of

Christian, has heard something about the Holy Ghost. But should the pointed inquiry of Paul to those who called themselves disciples at Ephesus—"Have ye received the Holy Ghost since ye believed?" be put to those who call themselves Christians in the nineteenth century, their reply would be no more affirmative than was that of the Ephesians, though there is reason to fear it would be less straightforward and direct. The Ephesians had not heard of the Holy Ghost, and could give a direct reply. The Christians have heard of it, but are ignorant of its nature and effects, and uncertain whether they have received it or not. Their reply, at most, is doubtful, and does not extend farther than, "We hope we have," reverentially expressed. The direct manner of Paul's question would authorize the inference that he considered that, if they had received it, they would have no doubt of the fact.

This gift is the great leading promise and blessing of the Gospel. He who is regarded by some as the first Gospel preacher—John the Baptist, promised that it should follow after his baptism of water. Jesus taught that "except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God," and the Apostles, when they went forth with the Gospel to preach to all the world, held out the promise of the Holy

Ghost as the great and immediate blessing to be conferred—"Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." That all may be able to answer Paul's question to their own satisfaction, a clear understanding of the nature of this gift is necessary. Such an understanding can only be acquired through the revelations that have been given on the subject.

From the following passages we learn something of the nature and office of the Holy Ghost—"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me."—John xv. 26. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—xvi. 13. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—xiv. 26.

Is this gift enjoyed by those who profess to follow Christ in the present age? Have the sectarian churches got it? Manifestly not. Its office is to guide those who possess it into all truth, consequently to unite them in sentiment. The Christians of the present day are led into error and division by books and commentaries. If a doubtful point arises, they endeavour to decide it by their learning and research. Should they disagree, as they do in almost every instance, there is no higher authority to appeal to within their knowledge, and the point remains unsettled, or each one decides it for himself. Had they the Holy Spirit to guide them into all truth, it would decide the point at once.

Of all the truth that can be learned by man, that which pertains to salvation is of the *greatest* importance to him. Though other truths remain unknown, or in uncertainty, concerning this kind there ought to be neither ignorance nor doubt. Yet, strange to say, there exists concerning this kind *the most doubt*, showing that however much intelligence pertaining to earthly things man has been able to acquire by the spirit of man which is in him, there is a great lack of the Spirit of God to make known the things of God. Who would not wish

to obtain this key to Eternal Truth, without which no certainty as to their future state of being, and what they should do to prepare for it, can be arrived at? But to have this Spirit is to receive revelation, which the orthodox churches deny in our day. They most emphatically affirm that it ceased, and ceased for ever, with the death of the ancient Apostles. In denying this principle of revelation, they virtually give themselves up to everlasting schism, disunion, and uncertainty, and cut off the only means whereby their difficulties can be cleared up, their doubts and fears removed, their differences and dissensions made to disappear and be forgotten. Those, then, who desire to know the Truth, and be made free by it, must clear themselves of their traditions, cut loose from their old moorings, look to a new channel for light and intelligence, and be prepared to receive that Spirit which "takes of the things of God and shows them unto us."

Again, we read that "the things of God knoweth no man, but the Spirit of God." As this is the medium by which the things of God are made known to man, it is essential for the inquirer after salvation to receive it at the very outset. He cannot expect to travel the road without this guide. Until he has taken the proper steps to secure, and made himself certain of having obtained it, he can have no peace of mind as to his present position, or future prospect of salvation. The next step may prove a wrong one. He has no proper guide, and as long as he is without *the guide*, he may go on from one wrong step to another until he falls into the ditch from which he cannot extricate himself.

Reader, do you ask "How is this precious gift to be obtained?" It cannot be purchased with money, nor secured by worldly influence. It is the free gift of God to those who seek it in the right way and are willing to use it for His glory and their own salvation. Being the pure emanation of the divine mind—the most valuable gift God can bestow, its recipient incurs the highest responsibility. It is not like the sweeping whirlwind that carries all before it, but it is the "still small voice" that leads and gently admonishes. It is bestowed in a manner and through a channel that will unite the hearts of all who receive it to each other and to

Him from whom it proceeds. Were it to be indiscriminately diffused this result could not be so perfectly effected. In the beginning of the Christian dispensation it descended upon Jesus in the form of a dove and abode with him. He promised it to all his disciples in such language as this—"He that believeth on me, out of his belly shall flow rivers of living water," and "the water that I shall give him shall be in him a well of water springing up into everlasting life." He breathed it upon his disciples and gave them power to minister it—not to the multitude indiscriminately—but to those who would believe the Gospel and obey its requirements. Those requirements were Faith, Repentance, Baptism, and the laying on of hands.

If we look at Christianity, as it is called, in its present aspect, we do not find these principles taught which were advocated and practised by the Apostles. Yet we are informed that we live in the same Gospel dispensation. If it is the same, why are the laws, ordinances, and blessings all done away with, and nothing left but an empty form, or a dead faith? Reader, if you desire to obtain the gift of the Holy Ghost, you must look for it to a system different from any that modern Christianity presents, for not only is this gift denied among them, but the means by which it was bestowed are contemned, and the channel by which it was communicated is cut off. To what can we attribute this great change? Can we believe that God would deprive us of these great blessings, which He vouchsafed to others, for any other reason than apostacy and wickedness? We cannot.

Having seen the nature and office of the gift of the Holy Ghost, and the manner in which it was bestowed, let us inquire further regarding its power and manifestations. In various places it is recorded of those to whom this gift was imparted, that as soon as they received it they spake with new tongues and prophesied. In enumerating the blessings diffused by its operations, Paul says, "To one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gift of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning

of spirits; to another, divers kinds of tongues; to another, the interpretation of tongues."

Thus we find that, although *one* in its nature, the gift of the Holy Ghost is varied in its effects, and places within the reach of those who receive it many valuable means of acquiring knowledge, both of heavenly and earthly things, and of securing privileges and blessings that can be had from no other source. At the very commencement of man's career in the way of eternal life, it is above all value in giving him the assurance of a *right* start, and thus placing him on an eminence far above the uncertain systems of sectarianism, which keep him hoping and guessing, singing and praying his way, until he has passed the rubicon of death. In his future progress, he will never desire to do without it—it will bring him forward from one degree of glory to another, until he is prepared to enter into the presence of the Father.

When these blessings are held out to men, on the same conditions as formerly, it is their first duty, as well as their highest privilege, to take the earliest steps to secure them. By failing to do so, they not only lose the blessings, but bring upon themselves the condemnation of the Almighty. Nothing can serve to excuse them for rejecting such great salvation. Those who lived in the days of the Saviour, and rejected these blessings, came under this condemnation. The whole Jewish nation, except the few that were followers of Christ, subjected themselves to it. Like the Christians of the nineteenth century, they were noted for learned doctors, hypocritically pious Pharisees, and self-righteous Sadduces; they were divided into sects and parties, were given to disputations and reasonings, and vexed with uncertainty as to the meaning of the word of God given in previous ages. He brought them inspiration instead of doctors, sincerity instead of hypocrisy, humility instead of self-righteousness, unity instead of division, concord instead of disputation, the light of truth instead of uncertainty, the gift of the Holy Ghost instead of the various spirits that were abroad leading them into error and enticing them to evil. And this was their condemnation, that light had come into the world, and they loved darkness rather than light, because their deeds were evil.

In the same relation that Jesus and the

Former-day Saints stood towards the generation they lived in as witnesses for the truth, do Joseph Smith and the Latter-day Saints stand towards this generation; and all the servants of God sent forth to preach and administer the Gospel stand in similar relationship to those to whom they are sent. They occupy a platform eminently higher than that of the self-chosen or man-chosen teachers of the people. While the latter are disputing the rendering of this passage, the mode of performing that ordinance, or the weight of the other opinion, the former are testifying of the light that has burst forth for the salvation or condemnation of the world. While the latter are consulting this reverend divine, that profound doctor, or the other learned commentator, the former are proclaiming to the world, "Thus saith the Lord." While the latter are dealing out to the poor prodigals the husks that are only fit for the swine, the former are feeding the obedient children with the bread of life from the Father's table.

It is useless now for the enemies of truth to slander and vilify Joseph Smith and the first Elders of this Church, in order to invalidate their testimony, for that testimony has found a resting place with, and is reiterated by, tens of thousands who have proven it to be true. It is not, as they would lead the world to suppose, upon the testimony of those first Elders only, that we believe God has revealed His will, and restored His Gospel in this age. The fact is now attested by tens of thousands who know it to be true. It was not Jesus and his Apostles alone that were privileged to know whether he was the Son of God, and preached true doctrine, or not—"If any man will do his (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." In like manner, it was not Joseph Smith and his associates alone that could know whether he was a Prophet and preached the true Gospel, or not; but all who believe and obey obtain a knowledge for themselves. How? They receive the gift of the Holy Ghost—"The manifestation of the Spirit is given to every man to profit withal." To one is given one

manifestation, to another is given another, the Spirit bestowing severally as he will. All receive some manifestation. This manifestation of the Spirit produces certainty of the truth, which begets faith to obtain greater blessings, and a sure hope of eternal salvation, through endurance to the end. Thus the truth is sealed upon the minds of believers, and the testimonies in its favour become so numerous that they leave the world without excuse.

Were not these blessings freely offered and freely disseminated, there might be some excuse for unbelievers. But those who reject the testimony of God's people, reject the blessings that would secure to themselves the knowledge of the truth, the enlightening and purifying influences of the Spirit, and eternal salvation, through faithfulness. They reject the only means of proving for themselves whether that testimony is true or not. Nothing but obstinate unbelief, ignorance, or hardness of heart, could cause men to reject terms so acceptable, and blessings so great. Such unbelief and hardness of heart cannot fail to bring their just condemnation. If the antediluvians were condemned for rejecting Noah's testimony, if the Sodomites were condemned for rejecting Lot's testimony, if the Jews were condemned for rejecting the testimony of Jesus and His Apostles, how much more will this generation be condemned for rejecting the testimony of so many servants and Saints of God, who have borne witness by word and deed that the Gospel they have embraced is true.

Reader, have you received the gift of the Holy Ghost? If you are not certain, be assured you have not. You could not receive it, and be ignorant of the fact. Do you wish to obtain it? Are you willing to receive it in the Lord's way? Repent and be baptized for the remission of your sins, and receive the laying on of the hands of the Elders of the Church of Jesus Christ of Latter-day Saints, and you shall receive the gift of the Holy Ghost. When obtained, let it be as the apple of your eye. Grieve it not. Give heed to it. Cherish its admonitions, and it will lead and guide you into all truth, and prepare you to enjoy the presence of the Father.

It has been affirmed that of twenty deaths of young men, between the ages of eighteen and twenty-five, ten originate in the waste of the constitution by smoking.—*Family Herald*.

Hints to the Rising Generation of Utah.

(From the "Deseret News.")

Cast your eyes over the inhabited portions of the earth, consult those books, papers, and printed documents which furnish correct information upon the condition and conduct of the dwellers thereon, and then enquire of responsible persons who are familiar with the facts in the case, and you will become thoroughly convinced that the youthful population of Utah have more and greater advantages for real improvement and true usefulness than the similiar population of any other part of the world.

Knowing this to be the case, and anxious that they improve to the uttermost the vantage ground they actually possess, we are induced to present the matter as clearly as possible to their understanding, hoping they will fully realize their position, and act wisely in accordance therewith.

Throughout all our settlements there is not a house of prostitution or assignation, nor a gambling house or hell, nor a drunkery, nor a race-course, nor a loafer's hall, nor a single locality where immorality or any abomination is taught and practised for a livelihood. Where else is this the case with anything like our amount of population, or even where only a thousand are settled together? The Saints have never desecrated this soil by murder, duels, mobs, assassination, homicide, rape, or any of those high handed and outrageous crimes which are so rife outside our borders. Our youth therefore have very few of the evil examples and various inducements to wickedness which beset the path of the most secluded and favoured of other climes.

Has any portion of your agency been curtailed in order to give you your present desirable condition? No; ardent spirits of various kinds, both imported and manufactured here, are on sale in our markets, at as reasonable rates as most other articles of consumption, affording the customary facilities for drunkenness and its attendant evils and crimes; you are surrounded by persons now acting on life's stage who are organized with the weakness of humanity, and familiar with

the abominations of the present generation, through reading, conversation, observation, or experience; and the devil is not bound; and the air is filled with evil spirits who are watching an opportunity to enter human tabernacles—that being their only chance for enjoying bodies on this earth.

No—the spiritual and temporal prosperity, union, and all other blessings we enjoy, have not been secured by a curtailment of opportunities, but are the result of faith, privations, losses, sacrifices, and self denials, through obedience to the commandments of the Lord, attended by His blessings, which course ever induces the hue and cry and opposition of the wicked, but calls down the blessings of Heaven, as we can all bear living testimony.

The youth then need be under no apprehension that they will not be subjected to every necessary temptation, that because their parents have borne the heat and burden of the day to the present time, and have been well nigh ground to the earth by the fierce ordeal, they will have no labour to perform, no trials to endure. As righteousness rolls forth over the earth from Utah as the centre and present ruling source, the adversary of all truth will bring his intelligence to bear, and marshal his hosts of air, earth, and hell, with more and more power as he perceives the term of his first period drawing to a close, and you will require far more power, to be obtained only through faith, strict obedience, and purity of life, to carry on the work unto consummation, than was required to lay its foundation.

It is true, that in fleeing from mobs to a far off and unsettled region, you have been deprived, for much of your time, of the benefit of suitably arranged buildings, a varied selection of books, and a supply of teachers, all adapted to training your youthful minds in the channel of what the world calls a liberal education; and even now the customary and what the majority deem necessary facilities for acquiring the so called learning of the day are limited; still, in the midst of all the

scenes you have passed through, you have been receiving a thorough physical training, and an experience from a rough and tumble with the elements we have to deal with, which is of far more real value than all the Greek, Latin, and vain philosophy that could have been crammed into your brains by the most thorough drill in the best schools of the Gentiles.

With active and intelligent minds in sound bodies, and untrammelled by the nonsensical traditions of the day, you have every opportunity to become mighty men and women in the kingdom of our God. But with all your vantage ground, it depends upon your individual exertions and faithfulness as to what positions you occupy in the great events of this the last dispensation.

If you desire a position whose attainment and possession require faithfulness, obedience, and strict holiness, you never need expect to reach it, as it were, by a single bound, or by the fortuitous performance of a single great and noble deed, and then cease your exertions, thinking to retain your renown. No; a mighty renown, and an unquestioned influence upon the side of truth in the Church of Jesus Christ, can only be obtained and preserved by unceasing watchfulness and vigilance in the pathway of all righteousness.

You doubtless wish to know how you can progress in the high and holy course now open, and inviting your best and utmost efforts, since the school houses, books, teachers, and other usual facilities for acquiring worldly knowledge are not only few, but are also, from various circumstances, beyond the present reach of very many of you.

In the first place, then, rest assured that of all descriptions of what is styled education, self education is the most satisfactory and useful, and your very organization enables you to learn in that school every moment of our lives; and for this, as we have before observed, you have better opportunities than the youth of any other clime. As how? By the freedom you enjoy in being untrammelled by the foolish traditions of the world, and in having constantly with you those who are able and willing to direct your attention in the path of true knowledge, and save you all that time, health, expense, and disappointment which are lost in the old routine systems.

Read then those portions of the history of Joseph Smith which are to be found in each number of the *Deseret News*, that you may become thoroughly conversant with the past conduct of those faithful men who, in the midst of their weaknesses and traditions, and opposed by a constant howling storm of the bitterest persecution, persevered, and have thus far overcome, and fulfilled the requirements laid upon them. There is nothing but your own dispositions to hinder you from acquiring and practising upon this information, which will enable you to follow the best examples, and be so prepared as not to be overcome in similar and even trying emergencies. Then, even though you may have heard them delivered, read and carefully study the printed sermons, that your minds may become conversant with the best of counsel and sound doctrine; and in this manner become familiar, each week, with the contents of our own newspaper, to which you all have or may have access.

Study the Bible, Book of Mormon, Book of Doctrine and Covenants, which are all at your service. Search wisdom in the best books, and from the best conversation and example, by reading, by study, and by careful observation and reflection upon every thing which comes beneath your notice, that through faith, obedience, and diligence you may be able to arrange and classify all you acquire, and be ready and practical in its use. Listen to the teachings and counsels of your parents in the Lord, and to those of His approved servants. All these facilities for acquiring the most valuable of all education are furnished you as freely and as bountifully as the air you breathe, and and no one but yourselves can curtail you in reaping the full benefit thereof.

And how can you stand in your own light, and clip the sphere of your usefulness? By loafing in offices, stores, and other places of resort and business, and upon street corners, which habit neither exercises and benefits mind nor body, and is disagreeable to every good citizen; by using vulgar, profane, or any improper language, for words are vehicles of thought, and "as a man thinketh, so is he;" by putting strong drinks to the use for which they were not designed, for the "Word of Wisdom" teaches that strong drinks are *not for the belly*; by uselessly racing horses through crowded streets,

thus foolishly wasting their strength, and endangering life; in short by indulging in any unwise thought, word, or action.

You ask, are we to have no relaxation, amusement, or recreation? Most certainly the body requires rest, as well as exercise, and the mind craves variety, hence there is time and opportunity allotted for every proper enjoyment of mind and body; a time to dance, a time to sing,

and a time for the performance of every good and rightly desirable action for which our minds and bodies are capacitated.

When you have mastered this lesson, another will be ready, and then another, and so on, that you may have every possible facility and encouragement for the most rapid advancement to exaltation in the celestial kingdom.

History of Joseph Smith.

(Continued from page 24.)

[July, 1840.]

Thursday, 9th. Extract from Elder Woodruff's letter to the editor of the *Millennial Star*—

I arrived at Froome's Hill, Castle Froome, Herefordshire, on the 4th March, and was kindly entertained for the night by Mr. John Benbow, who received my testimony, and opened his door for meeting; and on the evening following, the 5th March, for the first time, I preached the fulness of the Gospel in that place to a small congregation, who manifested much interest in what they heard, and desired to inquire further into those things; and on the evening following I met a large number at Mr. Benbow's, and preached unto them the principles of the Gospel, namely, faith in Christ, repentance, and baptism for the remission of sins and the gift of the Holy Ghost by the laying on of hands; after which I administered the ordinance of baptism unto six persons, Mr. and Mrs. Benbow among the number. I also preached on Sunday the 8th and baptized seven, confirmed thirteen, and broke bread unto them. Several of those who were baptized were preachers of an order called the United Brethren.

The United Brethren formerly belonged to the Primitive Methodists, but had separated themselves from the body, and chosen the name of the United Brethren. They had from forty to fifty preachers and about the same number of established places of meeting, including two chapels.

Mr. Thomas Kington was the Superintendent of the church of the United Brethren, whose members numbered about four hundred in all, divided into small branches, and scattered over an extent of country from fifteen to twenty miles. This people

almost universally appeared willing to give heed to the exhortation of Solomon, to hear a matter before they judged or condemned. They opened their doors for me to preach, and searched the Scriptures daily to see if the things which I taught were true; and on finding that the word and spirit agreed and bore record of the truth of the fulness of the Everlasting Gospel, they embraced it with all their hearts, which has brought great joy and satisfaction to many souls in that region.

I continued preaching and baptizing daily; the congregations were large and generally attentive. I was soon privileged with an interview with Mr. Thomas Kington, the Superintendent of the United Brethren, before whom I gave an account of the rise and progress of the Church of the Latter-day Saints, and bore testimony of the truth of the great work which God had set His hand to accomplish in these last days.

Mr. Kington received my testimony and sayings with candour; and carried the case before the Lord, made it a subject of prayer, and asked the Father in the name of Jesus Christ, if these things were true; and the Lord manifested the truth of it unto him, and he went forth and was baptized, he and all his household. I ordained him an Elder, and he went forth and began to preach the fulness of the Gospel.

I also baptized about forty preachers of the same order, and several others belonging unto other churches, and about one hundred and twenty members of the United Brethren, which opened about forty doors or preaching places, where the fulness of the Gospel would meet a welcome reception, and all this during the term of one month and five days.

On the 10th of April I took my departure

from the Saints in Herefordshire and adjoining country, numbering about one hundred and sixty; whom I left rejoicing in the fulness of the Gospel, and hundreds of others who were ready to be baptized as soon as a proper time and opportunity arrived. I arrived in Preston on the 13th, by way of Worcester, Wolverhampton, Burslem, and Manchester, a distance of about one hundred and seventy miles, visiting the Churches by the way.

On my arrival in Preston, I was blessed with the happy privilege of once more greeting my brethren of the Travelling High Council and other Elders, and of sitting with them on the 14th, 15th, and 16th of April in the first Council and General Conference which they had ever held, as a Quorum, in a foreign nation. After spending several days together, (during which time much business of importance was transacted for the Church,) it became necessary for us again to separate, in order to labour in different parts of the vineyard which were now open before us. I left Preston on the 17th, accompanied by Elder Brigham Young, and visited the Churches by the way, until we arrived among the Saints in Herefordshire, who were anxiously looking for my return. In a few days we were joined in our labours by Elder Willard Richards. We took locations in different parts of this new field of labour, which extended through various places in Herefordshire, Worcestershire, and Gloucestershire.

We continued preaching, and baptizing, and administering in the ordinances of the Gospel daily, unto such as would receive our testimony, and obey the Gospel of Jesus Christ. Truth was mighty and prevailed; the work prospered, and multiplied on every hand, until several hundreds, including more than fifty preachers of various sects, were rejoicing in the fulness of the Everlasting Gospel, and felt to praise God that they had lived to behold the day when the Lord had set His hand to prune His vineyard once more with a mighty pruning, and to establish the Gospel in its ancient purity again upon the face of the earth; and in many instances signs followed the believer, according to the promise of the Saviour. The Spirit of God accompanied the preaching of the word to the hearts of men. Whole households, on hearing the word, have received it into good and honest hearts, and gone forth and received the ordinances of the Gospel; and frequently we have baptized from eight to twelve the first time of meeting with the people in new places, and preaching the word of God to them.

Elder Young laboured with us about one month, during which time many were baptized, confirmed, and numbers ordained

to preach the Gospel—and while the Saints were much edified, and their hearts made glad with the teaching and instruction by Elder Young, I also obtained much benefit myself by enjoying his society, sitting under his instruction, and sharing in his counsel.

As it became necessary for Elder Young to return to Manchester, to assist in preparing a collection of hymns, and other matters, he took the parting hand with us on the 20th of May; and Elder Richards and myself continued our labours in the vineyard, in connexion with Elder Kington, who had given himself wholly to the work of the ministry.

The Lord still continued to bless our labours, and added daily unto the Church. New doors were opening on every hand; a multiplicity of calls constantly reached our ears, many of which we could not answer for the want of labourers. Notwithstanding there were about fifty ordained Elders and Priests in this part of the vineyard, yet there were equally as many places for preaching to be attended to upon the Sabbath day. Thus we continued our labours in this region until the time drew near for the General Conference in Manchester on the 6th of July.

But before leaving the Saints, we considered it wisdom to set in order the Church, and organize them into Branches and Conferences, that they might be properly represented before the General Conference. Therefore we held two Conferences with the Saints before we took our departure from them. The first was held at the Gadfield Elm Chapel, Worcestershire, on the 14th of June, at which time we organized twelve Branches, and transacted such business as the occasion required. The second Conference was held at Stanley Hill, Herefordshire, on the 21st of June, and organized twenty Branches of the Church. The minutes of the above-named Conferences I present you for publication, if you think proper.

On the day following, Elder Richards and myself took our leave of the Saints at Froome's Hill, Herefordshire; but before leaving we repaired to a pool three times, to baptize and confirm numbers that came to us and requested these ordinances at our hands.

Elder Richards laboured in this part of the vineyard about two months, during which time he travelled extensively, preached night and day, gave much instruction to the Saints generally, and had many souls as seals to his ministry. I received much benefit from the counsel which he gave to the organization of the Churches, and it was manifest that he had passed through a profitable school of experience during the three years of his travels in England; and the in-

teresting seasons we have enjoyed together during these two months, will not be easily erased from my memory.

It was with no ordinary feelings that we took our departure from the Saints in Herefordshire on this occasion; for, less than four months since, I proclaimed the fulness of the Gospel in this region for the first time; but now, we were leaving between five and six hundred Saints, who were rejoicing in the new and everlasting covenant, and hundreds of others who were wishing to hear and obey. I parted with Elder

Richards at Birmingham, who went direct to Manchester, while I visited West Bromwich, and preached several times to a small Branch of the Church which had been raised up in that place by Elder Turley, who baptized several while I was there. I also attended a Conference on the 29th June, at Hanley, in the Staffordshire Potteries, in company with Elder George A. Smith and others, after which I arrived in Manchester.

W. WOODRUFF.

Manchester, July 9, 1840.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 19, 1856.

SANCTIFICATION.—We could not be expected to say much concerning sanctification in a page or two of the *Star*, for the subject is limitless. We only design to throw out a few ideas that may assist the Saints in their struggles against the evils within and around them. It is natural for the mind of man to be continually grasping at something in the future, and in doing so, things of the present are often neglected. The Saints now have more knowledge than they are wise enough to make a profitable use of. They indulge the hope of inheriting a kingdom, principalities, and powers, and while doing so, often neglect the germ of them which they already possess, and which the Lord has given them to increase upon, and from which they, by their own works, under the direction of the Priesthood, must realize their hopes of the future. The beginning of a man's kingdom is his own body, and just in proportion as he becomes cleansed from all evil and sanctified by the purifying influences of the Holy Spirit, will he be worthy of additions to himself. Much is said about sanctification of the spirit, purity of heart, &c., and the great difference between Saints and sectarians is in the means used to accomplish this desirable end. The world believe that the spirit may become sanctified by itself. Say they, "A change of heart is all that is necessary." But the Lord requires that there should also be a corresponding change in the body. There is little or no chance for the Spirit of the Lord to influence and guide a person whose mind is filled with impure thoughts and unholy desires, and the thoughts and desires cannot be pure when the body is contaminated with filth, and made the recipient of unclean things. Angels and ministering spirits to those who shall be heirs of salvation have a natural abhorrence of performing their kindly offices in habitations that are filled with impurities.

The Lord created water a purifying element, adapted to man in this mortal state. The first purifying process required in order to enter His kingdom is immersion in this element in the way that he has pointed out, and for the purification of the spirit the Holy Ghost is administered by the laying on of hands. This is the commencement of the work of regeneration, and it will never be perfected until both spirit and body are united in the resurrection, and able to endure that element in which the Father

dwells, and which is as a consuming fire to everything corrupt and unholy. Men often fail of overcoming evils in themselves for want of perseverance. Old prejudices, impure desires, tastes, and habits, which were indulged in for years before the light of truth revealed their evil effects, are not always to be overcome at once; if they could be, there would be no need of a continual warfare against evil. The enemy of all righteousness will struggle hard to keep the ground he has so long been in possession of, and it is only to be won from him by long and continued efforts in well doing. By the time that a Saint subdues one evil, the increase of the spirit of intelligence, which is a natural result, enables him to discover another, and the power of discovering evils is only obtained by overcoming those already in view.

"What shall I do to obtain favour of the Lord," is a question often asked by every faithful Saint. We answer, keep every commandment He has given, and then, as fast as possible, purge from the heart every thought and desire contrary thereto. Some perhaps will say, "We cannot control our thoughts." This is an error. Men can obtain the habit of directing their thoughts, affections, and desires, just as well as they can the muscles, limbs, and general motions of the body. Murder, adultery, lying, theft, and every dishonest act originate in the mind. Were it not for this, the body would never move to perpetrate iniquity. This every person possessed of ordinary reason and intelligence understands. If the conceptions of the heart are not executed by the body, it is only because restrained by outward circumstances. The mind can be restrained from devising evil as well as the body from doing it. Controlling the mind, so that its conceptions will be pure and continually prompting the person to do good, is what constitutes a righteous man. It is this conception of iniquity in the mind which always precedes an evil deed, that Jesus referred to when he said, "Who-soever looketh on a woman to lust after her, hath committed adultery with her already in his heart." It is not to be expected that those whose fathers and mothers have wandered in darkness for generations, can change their natures at once. If this was the case there would be no need, after they receive the Gospel, of their continuing to suffer here on the earth.

Sanctification, at best, is a slow process, which requires a long period of persevering exertion. Restoration is not a work to be accomplished in one generation. The great object of the Saints of the present day should be to purify themselves as much as possible from the evils which they have received from their progenitors, and leave a purer heritage to their children. Every Saint who is the head of a family should understand that the spirit which he manifests will more or less influence his household, and that the principles which he teaches—his every-day conversation and conduct, will forever influence the destiny of his generations after him. Then who can conceive of the importance of having their conduct dictated by pure motives? Every act of a man has its influence on those who surround him, and its effects will continue to be developed in this world and the next. They may be unperceived by his limited comprehension, but they are none the less sure.

There is certainly enough for men to think about and do, which will tend to righteousness and exaltation. The greatest study of man is himself. The Saints possess an abundance of written revelation, and a living Priesthood, which are inexhaustible sources of pure intelligence. Besides, the heavens and the earth are filled with knowledge, and each one of the infinite varieties of creation will furnish a lesson which it will require a life-time of study to comprehend.

We presume that the "Hints to the rising generation of Utah," which we publish in this number of the *Star*, will be found quite as applicable to the young Saints in Europe as to those in Utah. The practise of these suggestions by the old, as well as

the young, will be found very beneficial, and will tend as much as anything they can do to store their minds with useful knowledge, pure thoughts, and holy desires, and enable them, in connexion with the discharge of every duty, to keep with them continually the sanctifying influences of the Holy Ghost.

Foreign Correspondence.

SANDWICH ISLANDS.

Punou, Hilo, Hawaii,
Sandwich Isles, Sep. 17, 1855.

Beloved Brother Franklin—As a favourable opportunity presents itself for me to drop you a few lines, I cheerfully improve it, knowing that it will be acceptable to you; at least, I judge you by myself, and that, according to the old saying, is righteous judgment. . . .

Since I last wrote to you (which was about the first of last month), I have returned again to the Island of Hawaii, to commence my labours here in the Hilo Conference, over which I was appointed to preside. Cousin John Young is with me; he is the only help I have at present. . . . There were some native Elders appointed to labour with me here in this Conference, but they have not as yet made their appearance.

Upon my arrival at this place, I found things in rather a crooked situation. Quite a number of the Saints had got to be more or less cold and indifferent, being left some time without any foreign Elders with them, but by the blessings of the Lord, they are beginning to enliven up, and feel to rejoice in the work of the last days.

This people, take them as a people, are very different from the more enlightened and civilized nations of the earth; their minds are like so many little children's, they are easily turned, and a great deal more so to do evil than to do good, consequently it requires the Elders to be with them continually, to lead them along, to instruct them, and to keep them in the right track, when you once get them there. Take the work as a general thing, it is, I believe, in a prosperous condition, notwithstanding all the efforts of the devil and his imps to put it down. Lanai, the gathering place, is progressing finely. The brethren have commenced to

put in another crop, and the native Saints, those who have gathered there, are buoyant in spirits. The Presidency have made a permanent contract with Haalelea, the chief, for the land. We are to have it two years free of charge, after which we have to pay \$175 per year. Our vessel, which has just been built, is afloat, and she will no doubt be a great benefit to the mission, in taking produce to market, assisting the Elders in travelling from one island to another, &c.

Brothers Lewis, Allred, Keeler, Woodbury, and Green have sailed for the Coast, on their way to the Valley. Brothers Hammond and Snider will sail as soon as they can obtain the necessary outfit; they are the only two who are yet remaining of the old hands, those who were labouring here before the arrival of the last company.

Along in the fore part of July last, a ship load of Saints (some 70 or 75 in number) from Australia, bound for San Pedro, arrived at Honolulu. The vessel put in there for repairs, as she had been leaking for several days very bad. After remaining there a few days, and getting repaired, they again put to sea, but were soon obliged to return, it being no better. The vessel was afterwards condemned, and the Saints put on shore without any remuneration whatever. Since then, by combining their means, some 30 or 35 of them have managed to get off; the remainder of them are still here, and probably will be for some time. The company was in charge of Elder B. Frost. Elders Smith and Owen (from the Valley) were also on board, on their return.

The brethren of this mission are all well, so far as my knowledge extends, and rejoicing in their labours, and the most of them are getting to speak the native language very well, at least the natives say they speak it *pololei no, kokoke like me he*

kanka maoli (straight, very much like the natives themselves).

We have lately received news from brother Cannon, California, informing us that the Book of Mormon is nearly completed, and will soon be here, ready for sale in the Hawaiian language. This, you may be assured, I was glad to hear, for I think it will give the work a new impetus, enliven the Saints, set the devil to raging, and be the means of doing a great deal of good.

The labours of the brethren generally upon these lands are very laborious, almost all of the travelling among the Branches has to be done on foot. Such is the case in my field, and the country is very rough and uneven, having very steep *parlis* to ascend and descend, a great many of them hundreds of feet in height, and as soon nearly as you are over one you come to another. I would not mind exchanging some of my days' travels, for a trip in the kanyon after a load of wood, so far as the labour is concerned. But notwithstanding this, I feel to rejoice all the day long; the Lord has been with me, and has given me strength according to my day. Pray for me, brother Franklin, that I may have wisdom given unto me, so that I may be enabled to bear off the responsibilities which have been placed upon me, in that way and manner that will reflect credit to myself and to the cause which I am striving to promulgate. I never realized my weakness and nothingness in my life to the extent that I do now, but I know that the Lord is all-powerful, and inasmuch as His servants put their trust in Him, He will assist them in every time of need.

I look forward with anticipations of delight to when we shall be permitted to meet together again, with our families and friends, in the Valleys of the Mountains, as we have in days that are past and gone. I did not know how to appreciate those blessings then half as well as I think I shall if we are once more permitted to enjoy them, but I do not wish to return until I have fulfilled my mission honourably, and performed a good work.

My main stopping place is at Puncu, near what is called by the foreigners, Byron's Bay. It is about 30 miles from the renowned Crater of Kilauea, which I had the pleasure of visiting some months since. It is truly a magnificent sight,

and strikes a feeling of awe and reverence in its beholders. It has lately broken out in two different places, one of which is only about 25 or 30 miles distant. I am told that the melted lava is running down towards Hilo at the rate of a mile and a half or two miles per day. Its brilliant light can be seen in the heavens almost every night, which makes a grand and majestic appearance. Volcanic eruptions, earthquakes, &c., are no uncommon thing, especially upon this island. Yesterday morning while I was sitting at the table, writing, there was a shock of an earthquake, which so shook the house and table that I had to stop writing until it was over.

Elia Kekahi—I have an item of news which may perhaps be *interesting* to you, if it was not so much so to me. About two weeks ago, as we arose one morning to dress ourselves as usual, behold and lo! to our great surprise, all of our clothes were missing. After looking around some little, we found them out of doors, scattered along the path, and wet through by the rain. Upon examination, I found that my watch had been taken out of my vest pocket, also brother John's money purse was taken, but no money in it. I was somewhat sorry to lose the watch, as it had proved to be an excellent time-piece. It was a lever, full jewelled, and cost me some \$40. I do not know of any one who has anything against us, more than what is common for people to have against our principles, with the exception of one man, who was President of a Branch, but, because of his wickedness and transgression, I had been obliged to cut him off from the Church. But then this is nothing when you get used to it.

Well, brother Franklin, I shall have to close for the present. Please excuse these few unconnected sentences, for I have written them in a hurry. Please remember me kindly, with love and best wishes, to all of the brethren whom I am acquainted with from the Valley, not forgetting to take a liberal share to yourself.

May God our heavenly Father bless you in all your labours and administrations, and in His own due time permit us to meet again, is the prayer of your affectionate brother,

HENRY P. RICHARDS.

HINDOSTAN.

Bombay, November 15th, 1855.

President F. D. Richards.

Beloved Brother—Before taking my leave of India, I feel under obligation to trouble you with a few scattering ideas relative to the dealings of the Lord with us, the indifference of the people among whom it has fallen to our lot to sojourn, as also regarding the state of the work in the Bombay Presidency, over which I have had the charge for a few months past.

In the first place, I desire to return sincere thanks to my Father in heaven, who has spared our lives and comforted our hearts, notwithstanding the many difficulties we have had to compete with, the privations we have suffered, the ill success that has attended our labours, amounting to little more than warning the people, clearing our skirts of their blood, thereby leaving them without excuse, but in the hands of a just God, who doubtless will show greater mercy than would His servants, (had they the power,) who have undergone more in body and mind, during their stay among this God forsaken, heterogeneous mass of human forms, and to us treacherous climate, than in all their lives previous.

Gladly would we report differently, did the subject admit, but we wish, the limited distance we go, to tell things as they are, thus corroborating the testimony of Elders Jones, Findlay, and others, and, with them, coming to the humble conclusion that India's sons at present are no longer worthy the society of the servants of the Lord. Appearances indicate that the judgments of an offended God will be exerted to force obedience upon the few believing, and chastise the many who so richly deserve it. In fact I am satisfied these things have already commenced, for the signs of trouble, perplexity, and suffering now appear among the inhabitants; I need only refer to a few of the many indications, to convince the critical observer of the fact in question.

The Santal insurrection of the north-west, was incited by an unlawful interference with the females of that powerful band, and extortion of labour at less than half-price, by the white faces and their agents, upon the railroad and other works between Calcutta and the Upper Provinces. These things have been fearfully resented in the destruction of life and property to an alarming extent.

Among the last intelligence that we received from that quarter, the Santals had murdered a considerable number, robbed government stations and repositories of large amounts of money and other valuables, and the surrounding country to that extent, that the victors were driving fifty thousand head of cattle before them, besides great numbers of elephants, camels, asses, horses, and charriots, with nearly all the grain of several large districts, in defiance of all military power exercised against them. The plunderers were making their way to the Rajmaghl hills, and other seclusions, with their booty, from portions of the country, be it remembered, travelled by our faithful brothers Willes, Richards, Woolley, and Fotheringham, who laboured so zealously to introduce the Gospel in that region, and warn the people of judgments and calamities close upon their heels if they rejected it.

There are other portions of India, where fearful apprehensions are entertained, not only of insurrection, but also of famine and drouth. With the latter, Bombay is threatened, insomuch that the city authorities have ordered that a great number of cattle and other devourers should leave the island; hoping that these stringent measures will secure, to the excited inhabitants, a sufficient quantity of that precious beverage to last until heaven is pleased to send from above (as that is the only direction in this place from which to expect it), to fill their artificial tanks and reservoirs, the failure of which would produce misery and distress indescribable.

Relative to the work, as I said in my last, so far as myself was concerned, I was not certain of baptizing any, not even in Hyderabad. So it subsequently proved; for although numbers were believing, and scarcely less than a dozen upon horse and camel escorted me several miles, because they regarded me and the truth, which I had faithfully dispensed among them, still they refrained from obeying the Gospel; they heeded it not sufficiently, they regarded too lightly the day of their visitation, they remain out of the kingdom, and know not its sweets.

Soon after the struggle of parting with those at Hyderabad, I found myself again welcomed at Kotree, by my old and esteemed friend, W. S. Smith, Esquire, who as usual spared no pains in his power to render me comfortable and happy; and

as the steamer which was to convey me to Kurrachee, made not its appearance for several days, I was privileged with an opportunity of visiting and bearing a last testimony to several families, the heads of which I wish to record; they are the honorable Mr. Nash, an acting-master in the Indus Flotilla, Mr. Williams, an agent do., and Mr. Crockwell, of the commissariat, with others, but these in particular; their assistance to me, and their regard for the truth, I shall remember long and with gratitude.

On the 31st of May, as the steamer made its appearance, to touch at our bank only for a short time, I hastened on board, and in a few minutes we were making our way at a rapid rate down the swift and gurgling Indus, which with propriety might be called the Missouri of the East.

After a reasonable time had elapsed, I proposed to deliver a lecture on board, (it being Sunday,) but as an excuse by Capt. Morrison prevented, I was forced to be content with private preaching and distribution of tracts, &c., which I am happy to say were not without their effect, as some were constrained to feel and say they would not long hence gather with the Saints, but would not join the Church on account of persecution in India.

In five and a half days from Kotree, I was in company with Elder Musser and others at Kurrachee, and soon, in connection with them, commenced an increased exertion to notify the people, and endeavour if possible to induce them to hear our principles; this in return produced a vigorous stir among the military, clerical and editorial functionaries, the first threatening imprisonment, the second, to the number of a half a dozen, spared no pains in poisoning the minds of the people against the truth, while the latter were engaged in issuing a filthy stream, compared with propriety to nothing but the putrid ejections from the carrion stomach of a ravenous bird of prey in its own defence. These influences combined, however, were, alas! too effectual in their vicious errand against the truth, influencing many outsiders, as well as preventing some of our faith at times from attending our meetings.

One or two of the brethren were arraigned before their officers to answer to the charge of being "Mormons," and not attending the Church of England.

On another occasion, brother Whiteley

had his box broken open by military power, and books taken to the amount of thirty or forty rupees' worth, which were detained several weeks, being freely passed among the officials and priests, who desired their destruction, but on learning that the greater part had been entered at Stationers' Hall (a guarantee for free circulation the world over), they desisted; and finally the books were returned with another severe lesson to their owner.

The monsoons were now closing in upon us, which with other matters, effectually hedged our way for three months, during which time I again suffered severely with fever, making the fourth attack since coming to this country, twice of which I was brought nigh unto death, but through the goodness of the Lord, was relieved, for which I felt truly thankful. Our meetings, however, were available to the people, though but few profited by them, until the 22nd of September, when we gladly took our leave of an unworthy people, going on board the steam-vessel *Sindian*, Banks, Commander, who especially favoured us, being bound for Bombay, at which place we landed on the evening of the 25th, the same day brother Findlay arrived from Belgaum.

Our next object was of course to procure passages for ourselves and three others; this has employed nearly two months of unceasing diligence to obtain, but thanks to the Lord, and Mr. H. Moore, the Acting American Consul, we expect to be off in a few days, working our passages to New York and Liverpool, our only chances; so if you should see a part of us in England, which I doubt not, you can guess of our situation then, which to us would be delicate to mention. As I said, it has proved a hard matter for us to get away from this land, paid passages ranging from £10 to £22 each, to Liverpool, the almost only available route, and will be doubtless to others, who still pant for liberty, to the number of 21, all told, in this Presidency, including 2 Elders, 1 Priest, and one Teacher, in tolerable standing.

I close by adding, may the especial blessing of heaven rest upon you, and all worthy ones, for Christ's sake, Amen.

Elders Musser and Findlay also desire a kind remembrance to you and all the faithful.

I am as ever, with high respect, faithfully your friend and fellow labourer in the Gospel,
TRUMAN LEONARD.

Home Correspondence.

BELFAST.

199, Collingwood Street, Belfast,
Dec. 31, 1855.

President Franklin D. Richards—Although you have been informed, by my worthy Pastor, of the success that has attended the labours of the Elders in this Conference, still I feel to drop you a few lines.

My health is good and body strong. The harness fits as usual. The work is in a good, thriving condition. The Priesthood and members feel alive in "Mormonism," and, from the oldest to the youngest, all feel Zionward, and are, at the present time, rejoicing in the anticipation of *pulling* or *pushing* a hand-cart to their home in the west. Tobacco smokers have resolved to quit, and put their savings thereby in the P. E. Fund, and those who have quit tea-drinking will also put their savings in the same. The Book Agency is growing better all the time.

Thus you see we are growing in faith and good works, and the half-yearly Report will show you we are growing in numbers also. The spirit of the work is truly with the Irish Saints. God grant it may ever continue.

Brothers Scott and Croston are now with me, full of joy in the Holy Ghost. . . . I pray they may have wisdom adequate to the task imposed upon them. . . .

We shall move to our new residence in a day or two. Please send all letters and parcels for us, to 29 Great George's Street.

Brothers Scott and Croston join in kind love to yourself, Council, and all the brethren in the office. God bless you all!

Believe me as ever,

Your obedient and very
Affectionate brother,

JOHN D. T. McALLISTER.

List of Debts due for Books, Stars, &c., by the several Conferences and others,
for the Quarter ending December 31, 1855.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London.....	William Maiben.....	£674 6 10½	Brought forward.....		£3154 10 7½
Birmingham	John Godsall.....	262 10 7	Shropshire	Joseph Akers.....	24 3 7
Manchester	Edward Oliver ...	178 16 1½	Brecknockshire	Thomas Morgan..	22 13 3½
West Glamorganshire.....	William Lewis... 143 13 4½		Llanelly	Thomas Stephens	16 17 9½
Warwickshire.....	William Parr.....	138 1 2½	Channel Islands.....	Elias Cave	16 10 2½
Newcastle-on-Tyne ...	George Peacock... 99 3 7½		Carmarthenshire	Isaac Jones	11 11 1
South	Simon Irwin	98 2 8½	Flintshire.....	Thomas Green ...	8 17 7½
Herefordshire	Uriah Rickards... 95 7 1½		Pembrokeshire South.....	John Price.....	6 0 2
East Glamorganshire.....	Geo. W. Davies.. 90 7 0½		Denbighshire	Griffith Roberts..	4 14 2
Bradford	John B. Pears ... 90 2 8½		Dyffryn Conwy	Hugh Roberts....	4 11 6
Reading	James Frewin ... 82 3 5½		Anglesea	John Roberts ...	4 3 0
Staffordshire	Josiah Rhead.....	75 7 0	Isle of Man	James Duff	3 15 1½
Wiltshire.....	William Norris... 70 14 5		Pembrokeshire North.....	Thomas D. Evans	1 4 5½
Sheffield	Wm. Brownlow.. 70 4 11½				
Lincolnshire	Richard Harper.. 68 19 9½		BRANCH.		
Derbyshire	Thomas Parkes... 63 19 5		Derry.....	Hugh Sheppard..	6 15 7
Lands End	John Kessell.....	62 8 7½	Tedbury	Joseph Walker... 5 0 10	
Cheltenham.....	Thomas Clarke... 61 19 10½				
Hull	John Miller	61 14 2½	MISSION.		
Norwich	James Woods ... 60 13 5½		Swiss and Italian	John L. Smith ...	256 17 5
Bedfordshire	William Peacock 57 16 8½		Australia	Aug. Farnham ...	158 17 7½
Glasgow	Robert Kirkwood 55 2 5		Sandwich Islands	P. B. Lewis	120 1 3½
Cambridgeshire	R. J. Townsend... 49 8 5½		French	W. C. Dunbar ...	109 19 4
Liverpool	James Linforth... 44 16 8½		Cape of Good Hope	Jesse Haven.....	106 0 9
Nottinghamshire	Josiah Holmes ... 43 7 9		East India	N. V. Jones	33 13 5
Dublin	H. E. Bowring ... 42 8 11½		Bombay.....	Hugh Findlay ...	24 5 9
Kilmarnock.....	John Aird	39 4 2	Scandinavia.....	John Van Cott ...	13 11 0
Leicestershire.....	John Mellor	36 15 7	Malta.....		5 7 2
Edinburgh	John McComie .. 35 17 7		J. W. McLellan		0 17 9
Monmouthshire.....	Edw. Middleton.. 33 6 7		John Druce, Haverstraw, U.S.A.		0 10 8
Southampton	James Rogers ... 32 4 2		Dr. S. M. Brice, Iowa, U.S.A.		0 10 5
Carlisle	John Threlkeld... 30 17 1		F. Merryweather, Cincinnati, U.S.A. ...		0 10 2
Belfast	J. D. T. McAllister 29 14 8½		David Roberts.....		0 8 7
Worcestershire	Charles Peat	25 2 6½	George H. Taylor, Haverstraw, U.S.A. ...		0 5 7
Late Herefordshire	John Preece	24 17 9			
Dorsetshire	Benjamin Elliot.. 24 12 10½				
Carried forward		£3154 10 7½	(Errors excepted.)		£4123 6 0½

Varieties.

THE discontented man finds no easy chair.

EPISCOPAL REFORMATION.—We set the Bishops to reform the Church, and the result has been that they made a comfortable provision for themselves, and left the poorer clergy to starve, as before.—*Times*.

PRISONERS IN THE PAPAL DOMINIONS.—The *Piemonte* gives the following account of the state of the prisons in the Papal dominions. In 1850, there were imprisoned 10,436; in 1851, 11,279; in 1852, 11,767; in 1853, 12,035; in 1854, 13,006. Showing an augmentation of 2,570—nearly one-fourth—in five years. On the 31st of last August the same authority states that there were 683 persons imprisoned in Fort Urbano. Such is the picture which these figures present of the demoralization of a country containing less than 3,000,000 of inhabitants, and governed by the united wisdom of the Catholic church.—*Family Herald*.

A Prayer.

Father, to thee our voices rise
In earnest prayer and praise;
Give us each day some fresh supplies
Of thy abundant grace.

We ask thee, mighty God, to grant
The boon which we require—
O let thy children know not want
In this, their heart's desire—

That we from Babylon may go
To Zion's peaceful shore,

And join with all thy faithful ones
In praising evermore.

Thou know'st our trials and sufferings here,
How hard they are to bear;
Lord, hasten soon the blessed time
For us to gather there.

That when thou comest to thy own,
We may among them stand,
And hear thee say, "Thou hast well done;
Sit down at my right hand."

London.

M. C.

UTAH MAIL.—The Utah November Mail arrived on the 8th instant, bringing our files of *Deseret News*, Nos. 30 to 33, and a copy of No. 34, with letters.

MARRIED, on the 2nd January, at Glasgow, by President Franklin D. Richards, Miss Margaret Alison Tait, of that place, to Elder George Turnbull, of Liverpool. *Deseret News*, please copy.

ADDRESSES.—Robert W. Wolcott, Chapel House, St. Paul's Opening, Norwich.
Lorenzo D. Rudd, care of Mr James Commander, Newton's Entry, Salthouse Lane, Hull.
W. C. Dunbar, 35 Jewin Street, City, London.
Jesse Griffin, 15 Park Street, Derby.

Money List, Dec. 28—31, 1855.

William Lewis (per D. Jones)	£10 0 0	Brought Forward.....	£86 14 7
Simon Irwin (per Henry Lunt)	11 0 0	James Rogers (per Job Wellings)	2 12 0
Joseph Akers	1 4 7	John Mellor.....	1 10 0
James Duff	2 5 0	Richard Harper	5 0 0
A. N. McFarlane (per D. D. McArthur)..	15 5 0	Charles Peat	2 0 0
John B. Pears	5 0 0	Griffith Roberts	1 0 0
George Peacock	5 0 0	John Holsall	14 17 4
George W. Davies	37 0 0	John Price	2 0 0
Carried Forward.....	£86 14 7		£115 13 11

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Liverpool :

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THE
Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 4, Vol. XVIII.

Saturday, January 26, 1856.

Price One Penny.

Thirteenth General Epistle

OF THE PRESIDENCY OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, TO THE SAINTS IN THE VALLEYS OF THE MOUNTAINS, AND THOSE SCATTERED ABROAD THROUGHOUT THE EARTH—GREETING.

(From the "Deseret News.")

Beloved Brethren—Under the blessings of an overruling Providence, whose tender mercies are over all His works, we are again permitted to write unto you concerning matters and things pertaining to the kingdom of our God.

We have abundant reason for gratitude and thanksgiving unto our Father in heaven, who hath shielded us from the power of the adversary, the stratagems and wicked devices of ungodly men. For a time the Saints have been left to pursue the even tenor of their way without molestation or hinderance from abroad, while peace and tranquillity have reigned supreme in all the valleys of the mountains.

In May last we visited, in company with a few of our brethren, the southern settlements, counselling and instructing the people, among whom we are happy in believing that a general spirit of contentment and desire to do right extensively prevail, and although we found them with their crops almost entirely destroyed by the ravages of grasshoppers, rendering their hard exertions and the labours of their hands fruitless, still we heard not a

murmur, no repining nor complaining, but rather a firm and determined reliance upon the Lord of Hosts and their continued exertions for sustenance.

Although the crops were so generally cut off as late as from the 1st to the 10th and 15th of June, and though the small remainder afterwards suffered much from the drought, still the late crops of corn and vegetables and some late sown wheat have matured in sufficient quantity, it is believed, to supply the wants of the community until another harvest; there will, however, probably, be a scarcity of wheat. All kinds of fruit trees have borne abundantly, although they also suffered through the ravages of grasshoppers and the effects of the drought.

Brethren, the Lord has touched us lightly; be advised by this gentle chastening, give heed unto the whisperings of the Spirit, and tempt not the Lord to bring upon us a heavier rod of discipline, that we may more fully escape those judgments of high heaven's King, which are now abroad upon the earth and being poured out upon the children of men.

When plenty shall again crown your

efforts, let heaven's bountiful blessings be sufficiently appreciated to cause you to exercise the proper economy for their care and preservation.

The Indians in our settlements have been generally friendly; and though indications of hostilities will occasionally arise, still we have the satisfaction of believing that a good impression has been made upon them, and that the time is not far distant when we may more surely rely upon their peaceful disposition towards the whites.

The more we witness the workings of the peaceful policy which we have practised, and endeavoured to have our brethren practise, towards them, the more we are convinced of its being the proper one, and best calculated to promote their interest and salvation, as well as ours. Besides being the cheapest, it is far easier, and exercises a better influence, to feed and clothe than to fight them.

Be merciful, therefore, and be patient to the poor, degraded, and ignorant children of the mountains and the plains. They are the seed of Abraham, unto whom pertain the promises; seek to enlighten and bring them back unto a knowledge of the Lord God of their fathers; remember that He is their God to-day, as well as anciently, and that He witnesses, with equal interest, the movements of the children of Israel, as when He gave them instructions from Sinai's consecrated mount, the Temple of Solomon, or Calvary's blood-stained soil.

The time of restitution approaches; be up and doing, therefore, while the day lasts, while there is an opportunity of rendering them assistance and doing them service, that you may hear the approving words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

While great exertions have been made, and are making, towards converting the heathen in distant nations and upon the islands of the sea, we have in our very midst a people just as worthy and intelligent, just as capable, and every way as much entitled to receive the Gospel, then let the words of life and salvation be extended unto them. Let the messengers of peace go and instruct them in the arts of civilized life, teach them to plant and sow, reap and mow, raise stock, build houses, make farms, and forsake their evil and pernicious practices, their wanderings

and ill paid predatory or hunting excursions.

Influence them to obtain a living without depending upon hunting, for that furnishes them a very precarious and scanty subsistence; give them your faith and prayers, as well as works; instil into their minds the spirit of peace and eternal truth, that the visions thereof may be opened to a knowledge of the Lord their God, and of Jesus Christ whom He hath sent.

At the same time, brethren, preserve yourselves from their treachery and savage fury, from their loathsome and degrading vices, and seek to elevate them in the scale of being to your own level, but never condescend to theirs, as is too often practised by the whites. Show them that you are their superiors by your more noble and virtuous acts and bearing, and that you are not with them for selfish or unholy purposes. It is a pleasing sight to see so many of the children of the Lamanites in the families of the Saints, where they have the same opportunities and privileges as the white children, and we trust that great good will result unto the rising generation through this source.

On the second day of September the Utahs and Shoshones met in this city and made a treaty of peace, which it is hoped will be permanent and prove of lasting benefit to all parties concerned, including the whites.

Near the Elk mountains, and on the left bank of Grand river, the Indians killed three men and some twenty head of cattle, and drove the settlers away; they came to Manti, and will probably not return this fall, notwithstanding they left nearly every thing belonging to them in the possession of the Indians. With this exception there has been no actual outbreak during the season, although there have been a few hostile demonstrations and threatenings, whose cause is at present unknown. We trust that all matters will soon be satisfactorily explained and amicable relations restored, that the settlers may be able to return to their location the ensuing spring.

The endowment house in this city was dedicated on the 5th of May last, and received the name of the "House of the Lord." Since then endowments have been regularly given and are still continued, principally under the direction of President Heber C. Kimball.

The Church Historian house and office

has been erected, and is now being finished.

A large amount of stone has been laid in the Temple foundation, which has been finished ready for the basement story, but owing to want of stone, the work, since the 1st of August, has been and still is suspended. The teams engaged in hauling stone had to be turned away to range, in consequence of the feed's failing in the vicinity of the quarry and city.

We hope to obviate the occurrence of a similar suspension in future, by availing ourselves of the Big Cottonwood Canal, which, it is expected, will be ready for operations by the 1st of May next, and upon which we design bringing the granite stone for the further erection of the Temple.

A foundry has been put in operation and has furnished very superior articles, mostly for machinery and mechanical purposes. Its operations have been much facilitated by the use of stone coal, large and valuable beds of which, of excellent quality, were discovered in the early part of the season, in San Pete Valley, near Fort Ephraim, and a considerable quantity has been brought to this city; but it is located at too great a distance to become available at this point for general consumption.

Through the facilities afforded at the Public Machine Shop, cutlery of a good quality has been manufactured, also locks and many other articles for general use. Much more cloth than heretofore is being made in the various settlements, also leather, hats, cordage, brushes, soap, paper, combs, crockery, iron and various other useful and self-sustaining articles are being organized from the native elements in flattering abundance.

Many good buildings have been erected during the season, among which we may mention the Court House, Warden House at the Penitentiary, and finishing the south wing of the State House at Fillmore, besides other extensive and permanent improvements both in city and country. Many mills and various other kinds of machinery have been put into successful operation.

The hum of industry has awakened the silence of these vast solitudes, and, while hill and dale resound with the woodman's song, with the tinkling bell of the herdsman's charge, and the rumbling caused by the husbandman's and artizan's toil,

the clattering mills mingle their sounds with the roar of the mountain streams, while the Indian hies away to his secret spring by the mountain bush, or seeks his shelter among the sage of the barren plain. Thus, where but a few short years ago were heard naught but the howling wolf, the savage war whoop, or the raven's cry, we now hear many a nook and corner echoing with the sounds of civilized exertion, and behold them surrounded with all those appliances of wealth adapted to the white man's home.

In many lands, and among strangers, we have travelled many a weary mile, without purse, scrip, or murmur, to preach the Gospel of salvation to the people, and could scarcely find hospitable shelter for the night, but here we can travel throughout the length and breadth of the land, and seldom meet with any but Saints, those who have come out of the world to serve the Lord, keep His commandments, and do His bidding.

We recognize in the union, peace, and prosperity which have attended our settlements in these far off regions, the hand of a kind Providence whose blessings have been multiplied upon a people in whom He has delight, and who seek to do His will.

The aid of the P. E. Fund Company has this year been extended to some thirteen hundred persons, nearly a fourth of this season's immigration. This operation, through the hard times in the English Conferences, and the great scarcity of money at home, has had a tendency to involve us somewhat in debt.

Many of the brethren here have sent for their friends, through the aid of the P. E. Fund Company, and they have arrived and are on their way hither; over six hundred of this year's immigration are of this class. Now let the brethren who have sent, help us meet the liabilities which we have incurred on their account, and pay up their obligations to the Fund.

Let those who feel an interest in the work of the gathering be liberal in their donations, and prompt in paying what they owe, that the Fund may be sustained, and our next year's operation be not crippled for the want of means.

The cry from our poor brethren in foreign countries for deliverance is great, the hand of the oppressor is heavy upon them, and they have no other prospect on earth through which they can hope for

assistance. Many of them are long in the Church, and have been faithful in all things, acting in the discharge of every duty. Shall we turn a deaf ear to their appeals and leave them to linger in the midst of wicked Babylon, where, year by year, the perplexity and distress of nations, their wickedness, abominations, and corruptions, wars, pestilence, and persecutions are multiplied by waxing greater and greater, thus constantly tending more completely to hedge up the way and render their longer continuance in those lands more burdensome and oppressive than ever?

Let this question be answered by your acts, for to this resource are we driven, and unless we receive aid, either by donations or the payment of debts owing to the Company, we shall be obliged to measurably suspend operations the ensuing year. We have already extended relief to the utmost limit, and have almost entirely absorbed every available resource of the Church to aid in this matter; we trust, therefore, that you will make it a subject of careful consideration and prompt and proper action, for it is worthy of your most active benevolence. It has long engaged our attention and that of our Elders on foreign missions, has been the theme of our prayers and communications in time past, and commends itself to the attention of all Saints, as opening the only, at present known, effectual door of temporal salvation to the really destitute.

Thousands upon thousands of the immigrants who annually flock to the shores of America, though not of the wealthy classes, have means wherewith to come and subsist until they find channels of profitable occupation. But the P. E. Fund is designed to deliver the honest poor, the pauper, if you please, from the thralldom of ages, from localities where poverty is a crime and beggary an offence against the law, where every avenue to rise in the scale of being to any degree of respectable joyous existence is forever closed, and place them in a land where honest labor and industry meet a suitable reward, where the higher walks of life are open to the humblest and poorest, and where they can lay a foundation for indissolubly uniting themselves and their children in the progressive scale of human existence, "while eternity comes and eternity goes."

This is true charity, and should engage the efforts of every philanthropist, not only to feed the hungry and clothe the naked, but to place them in a situation where they can produce, by their own labour, their subsistence.

The world, at present, furnishes no place so well adapted as this for the exercise of such benevolence, no spot so suitable for the homes of the poor, no country more in need of their labour to bring into use its undeveloped and, we might almost say, unexplored resources, no government where institutions beckon the competition of the low as well as the high, of the poor as well as the rich, nor where honesty, capability, and merit, instead of high birth, place, and worth, so often and so surely pave the way to honour and influence.

This season's immigration has mostly arrived, and we hear that the remainder are near at hand. They have been very much favoured by the experience of several returning Elders, under whose charge they have principally travelled.

We have to regret the loss of many of the faithful, who have fallen victims to the power of the destroyer and pestilence, among whom we make mention of brothers W. W. Major and John Parry, of the English, Andrew L. Lamoreaux, of the French, James F. Bell and lady, of the Italian, and Jacob F. Secrist, of the Swiss Mission.

While we mourn their loss, and deeply sympathize with bereaved families and friends, we rejoice that when they fell they were in the service of their Redeemer, and engaged in the promotion of his cause upon the earth. We trust, therefore, that they were taken for a wise purpose, and that they will meet the approval of the Judge of the whole earth, in the day of reckoning and recompense.

Elders Lyman and Rich are still in California, labouring in San Bernardino and other places in that State. Elder Orson Hyde is in Carson County, Utah Territory, where he has organized a Branch of the Church. Elder John Taylor is in New York, presiding, and editing the *Mormon*. Elder F. D. Richards is in Liverpool, presiding over the European Mission, and editing and publishing the *Star*. Elder George A. Smith is still engaged as Historian and General Church Recorder, and, together with the remainder of the Quorum of the Twelve Apostles,

cles, and the Presidents of Seventies and others, is labouring in the various Settlements of Utah, directed from time to time as duty seems to require. Elder Orson Spencer is editing and publishing the *St. Louis Luminary*, in St. Louis, Mo.; and George Q. Cannon is engaged in the publication of the Book of Mormon, in the Hawaiian language, in San Francisco, California, where he also intends publishing a paper. Elder Dan Jones is publishing the *Trump of Zion*, in Swansea, South Wales; John Van Cott, the *Scandinavian Star*, in Copenhagen; and Augustus Farnham, the *Zion's Watchman*, in Australia.

The East India Missionaries have returned, or are on their way hither, having faithfully preached the Gospel, from two to five years, in that benighted country, with but little apparent success.

The work is still prospering in Australia, the Sandwich Islands, California, the British Isles, Denmark, Sweden, the North of Italy, Switzerland, France, the British Provinces, and in many parts of the United States. At Cape Town, South Africa, there is also quite a Branch of the Church.

A company of Saints left Sydney for the purpose of gathering to San Bernardino and this place, but only a few have as yet arrived on our western coast, the vessel having put into Honolulu in distress and been condemned, thus retarding their anticipated speedy arrival to our peaceful abodes.

This is the first attempt at gathering the Saints from Australia, and we hope it will prove successful, for there are many more in that region who strongly desire to gather with the Saints in these Valleys, but cannot as yet obtain means of conveyance, trade and commerce from our western coast with that country being very limited.

The Saints are gathering home from every nation, kindred, tongue, and people; and while we are thus concentrating a heterogeneous mass of all kinds of people, from almost all nations, though animated by one general spirit, intention, and desire, it becomes one and all to be kind, courteous, and gentle towards each other, and seek to instruct the people, that they may be more strongly cemented in feeling, interest, peace, and union, as well as in faith, truth, and the bonds of the new and everlasting covenant.

It was to this end, and to effect more

fully this object, that the last Conference appointed Elders to take missions to all the settlements throughout Utah, that the people may become improved and cultivated in their taste and understanding, and in every grace and accomplishment; that they may be amalgamated in their views and feelings, be strengthened in their faith, and, by not omitting the small, and generally esteemed trifling, matters of practical life, that this generation of Saints may be found pure and holy, mild and equitable in their intercourse with each other, even polished shafts, after the similitude of a palace.

Remember that it is the trifling things of this life which make up our existence, and that but a small number of great and important events transpire without them. They are, however small, the important little duties of life, upon the daily practice of which much depends to fit a people for the coming of the Lord Jesus, or to prepare them for an exaltation in the kingdom of our God.

Therefore, give heed unto the teachings of those we have sent among you, and let all strife, animosity, and contention cease in your midst; live your religion, and let peace, faith, charity, and good works abound.

To the Elders appointed upon these missions, we say, "go forth in the spirit of humility and meekness, and teach the people in the things pertaining to their temporal as well as their eternal salvation; imbue the people with the spirit of holiness, cleanliness, and economy, with the Holy Ghost which leadeth into all truth."

To the Elders abroad, we say, "be diligent in all your labours, be faithful in your testimony to the people, and when they receive the truth, learn them to live and practise their holy religion." It is easy to bear persecution, to contend for the faith, and even to die for it; the hardest of all is to live it, to be always actuated by its holy influences and practise it in all the walks of life. It is not a plaything or mere toy to believe, amuse ourselves with at our convenience, and then lay aside, but a tangible, every day experience and solid fact, entering into every avenue of business, of pastime and repose, as well as into the spiritually religious exercises of the mind.

In fact we have no requirement or duty upon this earth only to serve God, keep His commandments, gather the Saints,

and build up His kingdom thereon; for this we live, for this we expect to die. But the main difficulty with the Saints is to live their holy religion, and pursue that course which will ensure unto them its blessings and privileges, and that increase of faith, intelligence, and improvement which they may enjoy.

It is a small matter to devote and dedicate ourselves and all we have to the cause of truth, and the building up of the kingdom of God upon the earth, but it is of importance to rightly apply ourselves and our means where we may do the most good. It is important that we be obedient and passive in the hands of the servants of God, and when we have embraced the truth, and placed ourselves with all we have upon the altar, to so remain, regardless alike of friend or foe, sunshine or shade, peace or plenty, of war, famine, and pestilence. It is our duty not only to profess and be believers, but to work out our salvation, continuing faithful in all things, even unto the end.

When you enlist under the Gospel banner give the adversary a ticket of leave, and never again permit him an abiding place in your bosoms, never again place yourselves under his influence, neither anything which you possess; live to build up the kingdom of our God, and let your actions correspond with your professions.

We say to the Elders abroad, as well as at home, "let these principles be instilled into your minds and the minds of all the Saints, and let them be amenable to the authorities which are placed over them, live humble before the Lord, deal justly and righteously, that the Spirit of the Lord may richly abide in you."

When the Elders who are upon foreign missions wish to return home, and have no instructions to that effect, it is their privilege to meet together, make the question a subject of prayer and supplication before the Lord, and then act as shall be decided in council in accordance with the dictates of the Holy Ghost. It is your privilege to know the mind and will of the Lord concerning these matters, and by pursuing the proper course you will obtain it.

Let all things be done in order, and let all the Saints, who can, gather up for Zion, and come while the way is open before them; let the poor also come, whether they receive aid or not from the Fund; let them come on foot, with hand-

carts or wheel-barrows; let them gird up their loins and walk through, and nothing shall hinder or stay them.

In regard to the foreign immigration another year, let them pursue the northern route from Boston, New York, or Philadelphia, and land at Iowa city or the terminus of the railroad; there let them be provided with hand-carts, on which to draw their provision and clothing, then walk and draw them, thereby saving the immense expense every year for teams and outfit for crossing the plains.

We are sanguine that such a train will out-travel any ox-train that can be started. They should have a few good cows to furnish milk, and a few beef cattle to drive and butcher as they may need. In this way the expense, risk, loss, and perplexity of teams will be obviated, and the Saints will more effectually escape the scenes of distress, anguish, and death which have often laid so many of our brethren and sisters in the dust.

We purpose sending men of faith and experience, with some suitable instructions, to some proper out-fitting point, to carry into effect the above suggestions; let the Saints, therefore, who intend to immigrate the ensuing year, understand that they are expected to walk and draw their luggage across the plains, and that they will be assisted by the Fund in no other way.

If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so for a more trifling cause after they get here; and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure, with the Saints in Zion, the celestial law which leads to exaltation and eternal lives.

If this project is once fairly tested, and proves as successful as we have no doubt it will, the main expense of the immigration will be avoided, consequently thousands more than heretofore can receive assistance. Therefore, Saints and all returning Elders who undertake to come through with companies, consider this subject and prepare yourselves accordingly.

During the General Conference, just closed, the younger people were counselled to obtain their endowments and marry; hence we wish it understood that we are prepared to give the Saints their

endowments in the House of the Lord, which has been built and dedicated expressly for that purpose; therefore, let parents, guardians, and Bishops take this matter properly in hand, and counsel freely with the young people, and prepare them to receive their endowments and sealings. Young men, take unto yourselves wives of the daughters of Zion, and come up and receive your endowments and sealings, that you may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood who shall be born legal heirs thereunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord. Cease your folly and become men of God; act wisely and righteously before Him, and His choice blessings will attend you.

We exhort all the Saints to live righteously, to remember and keep their covenants with their God and with each other, to pay their tithing and make their

consecrations in the spirit of liberality and in all good conscience, nothing doubting.

Keep the commandments of the Lord; observe the instructions and counsel you receive from those placed over you to preside; be faithful and industrious, economical and prudent; seek continually unto the Lord for wisdom, and train up your children in His nurture and admonition, that when we shall have finished our pilgrimage upon the earth, we may go hence in peace, having wrought righteousness and established justice thereon, and, through having fought the good fight and kept the faith, be prepared to come forth with a glorious resurrection to inherit eternal lives and exaltation, which may God grant, for His dear Son's sake. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
JEDEDIAH M. GRANT.

G. S. L. City, Oct. 29, 1855.

History of Joseph Smith.

(Continued from page 41.)

[July, 1840.]

Saturday, 11th. The High Council met at my office, when I taught them principles relating to their duty as a Council, and that they might be guided by the same in future, I ordered it to be recorded as follows—"That the Council should try no case without both parties being present, or having had an opportunity to be present, neither should they hear one party's complaint before his case is brought up for trial; neither should they suffer the character of any one to be exposed before the High Council without the person being present and ready to defend him or herself; that the minds of the Councillors be not prejudiced for or against any one whose case they may possibly have to act upon."

William Barrett, aged 17, was ordained an Elder in Hanley, Staffordshire, England, by Elders George A. Smith and Alfred Cordon, and took leave for South Australia, being the first Elder who went on a mission to that country.

Sunday, 12th. Elias Smith was appointed Bishop by the High Council of Iowa, in place of Alanson Ripley, removed to Nauvoo.

Monday, 13th.

State of Illinois, Hancock County.

This day personally appeared before the undersigned, an acting Justice of the Peace, in the aforesaid County, Alanson Brown, who, first being duly sworn according to law, deposes and says, that on the 7th day of July, A.D. 1840, and in the County of Hancock, in said State, William Allensworth, H. M. Woodyard, William Martin, John H. Owsley, John Bain, Light T. Tait, and Halsay White, in company with several other persons, to this affiant unknown, forcibly arrested this affiant, and one Benjamin Boyce, whilst affiant and said Boyce were quietly pursuing their own lawful business; and that immediately after said arrest, the said Allensworth, Woodyard, Martin, Owsley, Bain, Tait, and White, did illegally and forcibly take, kidnap, and carry this affiant and said Boyce, bound with cords, from the said County of Hancock, in said State, on

the day and year above set forth, in the County of Lewis, in the State of Missouri, without having established a claim for such a procedure, according to the laws of the United States.

Affiant states that in a short time after he was taken into the State of Missouri, he was put into a room with said Boyce, and there kept until about eleven o'clock the following night; when they were taken out of the room where they had been confined, into the woods, near at hand, by said Tait, a man by the name of Huner, and another by the name of Monday, and some others, whose names affiant did not learn; they previously placed a rope about the neck of the affiant; Huner and Monday then proceeded to hang the affiant, and did hang him for some time upon a tree, until affiant was nearly strangled, after which they let him down and loosened the rope. Shortly after this, affiant heard repeated blows, which others belonging to the same gang of Huner were inflicting upon Boyce, and he could hear also the cries of Boyce, under the pain arising from the blows; after

which, affiant and Boyce were taken back to the room where they had been confined, in which they found a man by the name of Rogers, and another by the name of Allred.

Affiant further states that he was kept in imprisonment by the persons heretofore named, and others to him unknown, until Friday evening next ensuing the Tuesday on which Boyce and himself were kidnapped, when he escaped out of their hands and returned into the State of Illinois. Affiant has learned that the name of the place, in said County of Lewis, State of Missouri, to which he was taken from the State of Illinois, is called Tully, to which the said Al- lensworth, Woodyard, Martin, Owsley, Bain, Tait, and White, have fled as fugitives from justice, and at which they are now to be found.

I hereby certify that the foregoing affidavit was this day subscribed and duly sworn to before me, by said Alanson Brown.

DANIEL H. WELLS.

Justice of the Peace, July 13, 1840.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 26, 1856.

THE GENERAL EPISTLE.—We publish in this Number of the *Star* a rich intellectual feast for those who love to hear the news from the Saints in Utah, and the counsels of the First Presidency in Zion. The General Epistle is peculiarly full of consolation, instruction, and counsel to the Saints.

The instructions concerning emigration confirm those heretofore given in the letters of President Young, already published in the *Star*, and, in addition, a most direct appeal is made to the faith of the Saints, with regard to the gathering. The question resolves itself into this—are the Saints willing to sacrifice the little they may have, except the most necessary articles of clothing to wear on their journey, and haul their own provisions across the plains, and go into Utah trusting in the Lord and their brethren for the means of subsistence in the midst of the Saints? This is the first great blessing within their reach, and the only road to it is through sacrifice, trial, and privation. Is it worth what it will cost? Thousands of the honest, who have made up their minds to sacrifice everything for salvation, will answer, “Yes;” while some of the faint hearted will feel that the mill of “Mormonism” grinds rather hard. We would inform the latter, that there is no particular use for them in Utah. Probably if they went there they would soon find that the climate did not agree with them, and they would want to try the more congenial air of California, or some other portion of the devil’s dominions. If such think that they would like to look at “Mormonism” a little closer, without having the full

benefit of it, we would recommend them, if possible, to get as far as the United States, and draw closer to the light in Zion by degrees, as they may be able to bear it.

The humble, faithful Saints, who realize the important work in which they have enlisted, can discover that the time has already come when nothing but the most lively faith, by which they can earnestly lay hold of the promises of Israel's God, backed up by corresponding works, will enable them to attain to the blessings of the gathering.

The following extract from the General Epistle is full of meaning, and we request the Saints to weigh it well—"Let the Saints, therefore, who intend to emigrate the ensuing year, understand that they are expected to walk, and draw their luggage across the plains, and that they will be assisted by the Fund in no other way. If any apostatize in consequence of this regulation, so much the better, for it is far better that such deny the faith before they start, than to do so for a more trifling cause after they get here; *and if they have not faith enough to undertake this job, and accomplish it too, they have not faith sufficient to endure, with the Saints in Zion, the celestial law which leads to exaltation and eternal lives.*" To the last few words, which we have put in Italics, we call particular attention, because they fully develop a principle which perhaps heretofore has attracted the attention of but few—that it requires full as much faith to live in Zion as it does to get there. By this the Saints may measure their faith, and put on the harness accordingly.

We feel thankful to our heavenly Father, that He has enabled us by His Spirit to hand out such instruction and counsel to the Saints as corresponds with that received from the First Presidency. The single brethren and sisters in these lands, who have received, in full faith and confidence, the principles that have been taught them with regard to the marriage relations, and are determined to patiently defer entering upon them, until they can do so understandingly, can find much to strengthen them in their course in the latter part of the General Epistle. There the young in Utah are counselled to assume the important responsibilities of matrimony under the covenants and blessings of the Holy Priesthood, that they "may raise up a holy seed unto the God of Abraham, even a holy and royal Priesthood, *who shall be born legal heirs thereunto, having a right to the keys thereof, and to administer in all the ordinances pertaining to the House of the Lord.*" With regard to the young marrying in these lands, we have nothing further to say at present, than what we have before said—act according to the faith you may have in the principles which have been taught you; and according to what you sow, so you will reap. This we do know, that many who act from present impulses and feelings, instead of principle, gather sorrow and affliction to themselves, and often bar up their own way to salvation. Marriage, no matter when, how, or where done, is an act the effects of which will forever influence the character and destiny of those entering into it. Therefore it is better that it should be deferred for years, if persons can exercise the faith to do so, than entered into without the known sanction and blessings of the Lord through those whom He has appointed to counsel the Saints.

A house has been built and consecrated to the Lord, wherein the faithful may receive a portion of the ordinances, keys, and powers of the Holy Priesthood. The invitation is, "Come up here, all you that are worthy, that we may seal upon you the blessings of the powers of the world to come. Come, you young men, and take to yourselves the daughters of Zion, and lay the foundation for eternal lives." The invitation is wafted to the Saints scattered in the midst of the nations, and the gentle whisperings of the Spirit of peace are "Come all ye faithful, who have stood firm in storms and in calms. By the power of faith break the bonds that fetter

you; we are ready to welcome you home, and bestow upon you those blessings for which you have long hungered."

While the Lord is blessing the Saints in Zion, the faithful poor in foreign lands have the consolation of knowing that they are not forgotten. While as much as possible a helping hand is stretched out to release them, the Saints at home are struggling to prepare places for their reception, and also a place where they may mend the broken links in their generations, and extend the great chain throughout the never ending future. If the scattered Saints are thus remembered now, will they ever be forgotten? No, though they may lay down their bones in their native lands, still striving to do the will of the Lord, their names will be had in remembrance before Him, and will not be forgotten when the keys of revelation shall unlock the doors, and the spirits in prison receive the power of eternal lives.

If we had the voice of an archangel, we would cry long and loud to the honest in heart, "Up, get ye out of these lands, for the avenging sword is drawn for blood, and blood it will have! The demons of war are let loose, and their devouring appetites will only increase with the slaughter."

The destroying angel is abroad. Pestilence and gaunt famine will soon increase the terrors of the scene to an extent as yet without a parallel in the records of human woe. Lay hold of the Lord in mighty prayer and faith, nothing doubting, and the very elements will be moved for your deliverance. If the anticipated toils of the journey shake your faith in the promises of the Lord, it is high time that you were digging about the foundation of it, and seeing if it is founded on the rock of the Holy Priesthood, and the superstructure built up by the revelations of the Holy Ghost. It is far better for you to die trying, and thereby show to God, angels, and your brethren that you are determined to walk the track faithfully, even unto death, than fall out by the way.

To those who can possibly get across the Atlantic, we again say, this is no place for you. If you should not be able to reach the place of gathering, it is a blessing to attain to the privilege of laying your bones upon the land of Joseph, and to mingle your dust with that of the children of Ephraim in a consecrated soil, where the glories of the resurrection morn will first break forth, and the kingdom of God rise triumphant in the earth.

News from Utah.

(From the "*Deseret News*.")

MASSACRE NEAR ELK MOUNTAINS.—On Sunday, Sept. 23rd, a Utah asked James Wiseman Hunt to go with him from the Fort to the herd, a short distance, to see a horse that Hunt had bought of him. They started, the Indian on horseback and Hunt afoot, and when about a mile from the Fort, the Indian directed Hunt's attention to the cattle, a little way off from the horses, and while he was turned, shot him in the back, the ball ranging down diagonally and lodging in the thigh.

One of the herdsmen close by started to give the alarm, and the other one drove the herd on to the Fort. In a short time several of the brethren went to bring in Hunt, and when about half way back the Indians fired upon them, wounding President A. N. Billings in the fore finger of the right hand. Three or four of the party then fell a few paces in the rear, and by occasionally firing upon the pursuers they all succeeded in reaching the Fort without further loss or injury. Brother Hunt lingered about 13 hours and died.

Within an hour and a half after their return, some Indians on the bluffs near by told the men in the Fort that they would kill the two who had previously gone out and were then returning, and immediately fired seven rounds, killing, as they afterwards stated, brothers William Behonie and Edward Edwards, the two who were out.

During the same day the Indians burnt the hay, and turned off the water that supplied the Fort.

At daylight on the next morning the Indians began to gather around in great numbers, and there being no prospect of a speedy reconciliation, the remaining 13 brethren, by the advice of some few Indians who were still friendly, took their horses and started for Manti, leaving their enemies quarrelling over the cattle and the spoils in the Fort.

Soon after crossing Grande river, and a short distance from the Fort, they met an old chief and two of his sons, who told them they should have their cattle. After they were some 15 miles on their way, the old chief overtook them with eight cows (the other cattle having been killed or badly wounded) and some beef for their journey, and said he would see to burying the three who were killed.

The company were not molested on their way to Manti, where they arrived Sept. 30.

The above particulars were learned from letters to Governor Young, dictated by brother A. N. Billings and written by brother John Eager.

Arra-pene, successor to Walker, and chief of the Utahs west of the Wahsatch Mountains, said that he had told the whites that the Elk Mountain Utahs were bad and had no hearts, but would fight the whites and the Navijoes.

Bishop David Evans' company were at Manti on the 2nd instant [Oct.], awaiting instructions.

ARRIVALS.—Hon. G. P. Stiles, U. S. Associate Justice in the Third Judicial District, Joseph L. Heywood, U. S. Marshal, and their guard, together with Captain Judson Stoddart and company, arrived from Carson Valley on the 3rd inst. [Oct.]. Hon. Enoch Reese, Representative from Carson, Bishop N. V. Jones, late President of the Mission in Hindostan and the Birman Empire, O. P. Rockwell, Jefferson Edmunds, and two other persons, arrived from the West on the 4th instant.

They left Carson on the 22nd ult., and came through in 13 days.

The crops in Carson yielded about two-thirds of the usual amount.

The approximate determination of our western and south-western boundaries leaves nearly all the improvements of that region in Carson County, U. T.

Major R. T. Burton with a detachment of Life Guards returned, on the 26th [Oct.], from their expedition to Fort Supply and the country adjacent, undertaken in compliance with orders to enquire into and suppress the hostility lately manifested by a few Snakes in that quarter. Major Burton reports all quiet, and the existence of friendly feelings on the part of the Indians whom he saw. The detachment met with no difficulty nor accident, and all returned in good health.

ARRIVED, on the morning of Sept. 28, the fifth company of immigrating Saints, Moses Thurston captain.

On the evening of the same day Professor O. Pratt and Surveyor General J. W. Fox returned from a professional trip to the point where latitude 42 deg. crosses the emigrant road east of Green River. After ascertaining and marking that point they came back to the east or left bank of Green River, and there determined and marked the intersection of latitude 42 deg. north, the boundary line between Utah and Oregon.

It was found to be some five miles NORTH of the Kinney Ferry, and some 60 rods NORTH of posts that Dyan (since dead) put up with a view of establishing a ferry in Oregon, as he erroneously thought.

LOS VEGAS.—Elder George W. Bean writes to Elder Thomas Bullock, Sept. 11, 1855.—We are all in the enjoyment of health, reasonable strength, and the Good Spirit, which comforts us in all of our privations and laborious duties; everything that we lay our hand to seems to prosper.

Our crops in general look well, and bid fair to come to maturity before frost. We have some fine melon patches: the melons are just beginning to get ripe.

Our fort, 150 feet square, is now progressing rapidly; the walls are of adobies and are to be 14 feet high, 2 feet thick at the bottom, and 1 at top. Houses are going up, and we will soon begin to live quite comfortably.

Our explorations have assured of plenty of desert and Indians.

The monotony of our life is occasionally enlivened by a straggling party of Gentiles and apostate "Mormons," passing by in search of golden salvation!! Jerome M. Benson, of Jordan Bridge notoriety, and a man named Tidero, from Provo, are here at present, on their way to the land of pleasant dreams.

HOME NEWS.—At Manti, Sept. 17, the people were generally healthy and in good spirits, and matters were moving on about right; so reports Bishop Warren Snow. Corn and potatoes were doing tolerably well, and there were prospects of a few bushels of wheat.

President J. C. L. Smith and Hon. J. N. Smith of Parowan, Bishop Klingensmith of Cedar, Elder T. D. Brown of Harmony, and about 20 other persons, have lately arrived on business, to see their friends, and to attend the Conference on the 6th instant. They report that only 20 bushels of wheat have been raised at Parowan, and frost has cut off the expectations of late crops. One-fourth of the four feet elevation to the wall is already done, and the labourers are busily at work in completing the balance, which will make the wall 12 feet high.

The crops at Cedar and Harmony have turned out middling well. The Fort at Paragoona will be built eight feet high this season, and when completed is to be 22 feet in height.

MORE CUTLERY.—We have lately seen a very strong, compact, and well-finished knife, called the "Deseret Hunting Knife," with screw driver, nipple wrench, picker, &c., attached; also a large and beautifully polished lance, designed for the Legion Company of Lancers, and a sword blade correctly forged and admirably tempered.

These articles are manufactured at the Public Works by brother George Cook, and give further evidence, if such were needed, of his great skill in his branch of business. We understand that brother Cook is very moderate in his prices, and trust that he will be well sustained in his

efforts to drive imported cutlery from our market.

A CHANCE FOR BELLS. — Brother Phelps, at the Public Works, has cast a bell from some very hard metal brought from the iron works at Cedar, which brother Townsend has bought and hung up on his tavern. It has a very mellow tone, and can be heard as far as ordinary bells of that size, if not farther, and would answer every bell purpose in the small forts and settlements.

CITY ITEMS.—The Church Historian and Recorder's Office and connected dwelling are nearly inclosed.

A stone lion, of the size of life, most beautifully and correctly sculptured by brother William Ward, has been elevated to its position on the battlemented porch at the south end of President B. Young's large family dwelling, which is immediately west of, and connected with, the President's mansion, and the Governor's, President's, and Tithing offices.

Many energetic hands are busily engaged on the Big Cottonwood Canal.

Our market is being well supplied with large stocks of goods, and more are coming.

Buildings and improvements of various kinds are constantly and rapidly being made; hence our citizens are so busy, peaceful, and united, that they furnish no SPICY items with which to swell this list, and we sincerely trust they may always so continue.

MARRIED.—In this (G. S. L.) city, by Elder Thomas Hall, on the 10th Oct., 1855, Mr. John Hibbert to Miss Elizabeth Davis, both from Stockport, England.

DIED.—In this (G. S. L.) city, Oct. 7, 1855, Anna Maria, daughter of Johann Peter and Catharine Scheib, of Consumption, aged 17 years and 10 months.

In this (G. S. L.) city, U.T., Oct. 13, 1855, Francis George Edward, son of Francis and Elizabeth Maria Reader, aged 18 months.

Of consumption, in G. S. L. City, Oct. 10th, 1855, Alfred Frederick, son of James and Esther Weight, aged 4 years, 11 months, and 8 days.

INHUMAN.—We saw, says an exchange, on a cold day recently, in one of our cars, a lady dressed very warmly in shawl and furs, with a babe of perhaps two years old, dressed in only slip and apron, and a small handkerchief tied around its neck, with arms entirely bare, and looking as red as a boiled lobster. It was observed by a passenger that she was placing the child on the express line for Heaven.—*American Paper.*

Foreign Correspondence.

DESERET.

President's Office,
Great Salt Lake City, Oct. 31, 1855.

Elder Franklin D. Richards.

Dear Brother—We have no advices from you since the arrival of the August mail, on the 5th of September.

The eastern mail has not made its appearance since that time, owing, it is supposed, to the hostilities upon the route, particulars of which you will probably learn more fully than we as yet have any advices of.

We wish you to duplicate all your letters *via* California, as we shall to you, although the eastern mail has regularly left this city, and we presume goes through. We think it might just as well come through as go, but they have no accommodation for us, you know. . . .

Times continue close with us in regard to money matters. So much unexpected indebtedness, all so suddenly falling due, and scarcely any money to be found, crowds us pretty hard; but, by the help of the Lord and our brethren, we expect to be able to get through with it, but must hereafter keep our P. E. Fund operations within the resources of the Company's funds. We do not expect to purchase a wagon, or yoke of oxen, for them another year, but adhere strictly to our former suggestion of walking them through across the plains, with hand-carts, &c., as previously stated.

In all instances, unless you should be advised to the contrary, all persons sent for, or who may hereafter be sent for, should come in precisely the same way as the balance who may not have been sent for from here.

We intend to have all the Saints come the northern route, and avoid the Ohio, Mississippi, and Missouri rivers, and perhaps the sickness so prevalent.

We have nothing from brothers O. Spencer, Dr. Bernhisel, or John Taylor, since the time previously mentioned, consequently are quite destitute of eastern news.

Our immigration have all arrived.

There are a few merchant trains still back, but the weather is fine, and if it continues a few days longer, no doubt they will also reach here in safety.

William Willes will commence giving lectures on "India, its people and customs, religion, history, &c.," on Wednesday evening (to-night), at the Social Hall, which we doubt not will be very interesting and useful.

The Deseret Dramatic Association opens prior to our going to Fillmore (next Wednesday), to continue a few weeks. We expect to leave the first of December, to attend the Session of the Legislature, which convenes at that place on the second Monday of that month.

We learn, by advices from California, that Elders Hugh Findlay, Tate and child, Davis and family, arrived there on the 26th of August, and will make their way to this place as soon as they can procure an outfit. Brother Burr Frost, and part of the company from Australia, also had arrived at San Francisco. Their vessel was wrecked, or nearly so, on one of the Sandwich Islands, and had to put into Honolulu, where she was condemned, and part of the company still remains at that place.

Brother George Q. Cannon has printed 128 pages of the Book of Mormon in the Hawaiian language.

Brother Orson Hyde will remain at Carson Valley the ensuing winter.

The Elk Mountain Mission was broken up, and three of our brethren killed. Their names were William Behonie, Edward Edwards, and Wiseman Hunt.

We are progressing at about the usual rate here, have good health and spirits, and feel continually to rejoice in the great work which is to redeem Zion, gather Israel, and prepare for the coming of the Son of God.

Give my love to all the boys. . . .

Praying the Lord of Hosts to bless and preserve you, and all the Saints,

I remain, as ever,

Your brother in the Gospel,

BRIGHAM YOUNG.

Historian's Office,
Great Salt Lake City,
Oct. 31, 1855.

Dear Brother Franklin—The weather for the past month has been remarkably fine without exceptions, the middle of the days warm, the nights chilly; notwithstanding the fine weather, a great many people have been afflicted with colds, of which I have participated largely, and which at present confine me to my room.

The difficulties between our brethren and the Elk Mountain Utes, have caused a very unexpected change in the policy of settling that region, this fall. Bishop Evans, who was on the way with twenty-five men to strengthen that settlement, was directed to return; we cannot ascertain that the rupture with the Indians was the result of any oversight on the part of the brethren; three were killed and thirteen came home. Elder John McEwan got lost from the company, and wandered four days without anything to eat; Clark Allen Huntington, William W. Sterret, and another, were sent with an express to notify David Evans of the disaster, got lost, and wandered about in the mountains for about three weeks; they fell in with a band of Yampa Utes, who gave them all the bread they had, and put them on the right trail; but they soon lost it again, and continued to wander until they eat their only dog, and one horse; they also ate up the leather of their saddles, and the soles of their moccasins. When they struck the Provo river they started up stream, and followed it up half a day; they had a prayer meeting at night, and all of them were directed in their dreams to turn about and go down stream. In the course of the next day, they saw from the top of a ridge the Utah Lake, when Huntington exclaimed "Well, here's Utah Lake," which was their first idea of what river they were on. When they entered Provo City the first person they encountered was an old lady, who offered them some bread and butter, and some of the brethren in Provo rigged up a team, and sent them off to this city.

I spent a week in a visit to Provo during this month, applying my time to attending Councils, giving advice, planting fruit seeds, attending military musters, &c. I also preached for three hours and a quarter, which, in addition to a severe cold on my lungs, has compelled

me since my return to keep as quiet as possible. The frost has destroyed a considerable portion of the late corn and wheat, this was the case with most of the crops at Fort Supply, Green River County. Wheat bread is giving place to that made of corn, in many families; and if many should find even the corn missing before another harvest, it will not be surprising. It is good there is something to try the Saints, or the sieve would not have its cleaning effect as it now does.

On Wednesday the 24th instant, Captain Milo Andrus' company of P. E. Fund passengers arrived with banners flying as they went through the streets of the city by moonlight, and encamped on Union Square, where they had scarce formed their coral, when Madam Luna hid her face in a total eclipse, which, the sky being very clear, was a beautiful sight. The camp was in good health, hut they had lost many cattle on account of hard labour, saleratus springs, and scanty feed; and the remainder were in very poor condition.

The Eastern mail has been stopped for the past two months, as we understand by General Harney, although emigrants in apparently a helpless and unprotected condition have continued to arrive here all the time. It is impossible that Uncle Sam is too weak to carry his mail through the country of a few strolling savages; he does not want to take the trouble; he has by his laws meanly prohibited any private individual from carrying a letter without paying him the required postage; thus muzzling private enterprise, under the obligation that he will receive the people's money, and carry the mail himself; he secures the money, pockets it, totally neglects the contract, and if any should complain, the cry is, "there are a few Indians on the route;" although it is well known to all the world, that small parties, and many of them almost unarmed, have passed freely from the Missouri river to the mountains, back and forth, without any man being harmed for nearly a year past; so that really there has been no danger to any man not wearing a soldier's uniform. The Indians have regarded the soldiers as a species of hostile loafer, and have felt hostile to them in a few instances; though we have no account that any have been hurt, except on the destruction of the Bruillas by General Harney, where the Indians scratched a few soldiers while making a feeble defence

when surrounded and surprised by a vastly superior force of the U. S. Dragoons.

Judge Drummond has removed to Fillmore; a regular term of court comes off at that place on the 11th November next. The Pahvante Indians are supposed to be apprehensive of a further investigation into the Gunnison affair, and most of them have recently left Fillmore, and have gone west of the Desert; the three Indians previously given up and sentenced by Judge Kinney to three years' imprisonment, are patiently serving out their time in the penitentiary. The Pahvante Indians must have had some inkling of the policy of our Puritan fathers in one of the towns of Massachusetts, as described in a note of Governor Winthrop's history of that colony. A white man in one of the towns had killed an Indian in an unprovoked manner; the Indians demanded restitution, that he should either be put to death, or given up to them. A Church meeting was held, the prisoner proved guilty, and was condemned to be hanged, when they fortunately discovered he was the only cobbler in the town, and could not be spared. Another general meeting was called, and ended in hanging a poor, innocent, honest old weaver, who was out of business, in his stead; which satisfied the Indians. The idea of Major Reynolds receiving a company of Piede prisoners, including a squaw, as the murderers of Gunnison's party, is laughably ridiculous, all the real murderers being suffered to go at large.

The improvements in the city continue on an even scale.

From the number of loafers daily visible around the Council House, we are led to believe that the District Court is in session, but the state of my health has been such, that I have not been able to take my seat among the *distinguished bar*

of the District. Perhaps, however, I might have done so, if some outraged fathers had administered a few acts of justice required by mountain law, to a few scape-graces who were permitted to go away from this territory last spring unwhipped of justice. I do not intend, however, to take much part in the court proceedings of the territory, except in cases where honest men are brought before it for ridding the world of infernal knaves who use the power which God has given them, to despoil virtuous innocence, all such cases I hold myself in readiness to attend to, to the best of my ability, without any fee.

Presidents Young, Kimball, and Grant made a visit to Cache Valley and Bear River during this month; on their return I inquired of brother Young what the prospects were, when he replied, "There is a good deal of hay cut, plenty of excellent grass, and a splendid chance for the Indians to lie in the willows and steal cattle."

Elders Parley P. and Orson Pratt, accompanied by a number of other Elders, held a Quarterly Conference on Friday, Saturday, and Sunday in Provo City; the week previous they attended one at Farmington, in Davis County, and they are now holding meetings at Ogden. They are accompanied by a goodly number of home missionaries, and their meetings are represented as being very interesting. All the principal settlements in the territory are to be visited in rotation.

The militia in Utah County have been organized into a Brigade, of which Colonel Peter W. Conover has been unanimously elected Brigadier-General.

Captain Charles A. Harper's division of P. E. Fund passengers arrived on the evening of 29th instant.

GEORGE A. SMITH.

Varieties.

A LADY who had refused to give, after hearing a charity sermon, had her pocket picked as she left the church. On making the discovery, she said, "If God could not find the way into my pocket, Satan could."

AN APPROPRIATE PRAYER.—A miserly church member at Stockton, becoming excited by a sudden burst of eloquence from the minister, clapped his hands, and shouted out—"Thank God for a free Gospel! Twenty-five years have I been a church member, and it has not cost me as many coppers!" "And may the Lord forgive your stingy soul!" exclaimed the preacher.—*American Paper.*

EXAMPLES for young men are those who rule themselves, rather than those who rule others.

NEBUCHADNEZZAR'S HUNTING DIARY.—A correspondent of the *Northern Ensign* says a book is shortly to be published by Colonel Rawlinson, upon further discoveries he has made. "He found Nebuchadnezzar's hunting diary, with notes, and here and there a portrait of his dogs, sketched by himself, with his name under it. He mentions in it having been ill; and whilst he was delirious he thought he had been turned out to graze like the beasts of the field. Is not this a wonderful corroboration of scripture? Rawlinson also found a pot of preserves in an excellent state, and gave some to the Queen to taste. How little Nebuchadnezzar's cook dreamt, when making them, that twenty-five centuries after, the Queen of England would eat some of the identical preserves that figured at her master's table!"—*Family Herald*.

Turn not thy Sympathies Away.

(Selected.)

Turn not thy sympathies away
From any human sorrow;
The heart thy kindness cheers to-day,
May comfort thee to-morrow.

The good, the kind, the gentle heart,
Is often crushed in sadness;
To such thou may'st sweet hope impart,
And fill thy soul with gladness.

Turn from the giddy scenes of mirth,
And seek th' abodes of sorrow;
Lift up the spirit crushed to earth,
And give hopes for to-morrow.

Go sometimes from the busy mart,
And seek the poor and lowly;

Speak comfort to the broken heart,
That mission will be holy!

Behold that thin and fragile form,
Oppressed with care and sorrow;
Who, scarce protected from the storm,
Is dreading the to-morrow.

Go, seek out such, with kindly heart,
Relieve from want and sadness;
That mission will sweet joy impart,
And fill with hope and gladness.

Turn not thy sympathies away
From any human sorrow;
The hearts thou comfortest to-day,
May cheer thine own to-morrow.

New York, Dec. 1855.

H. S. BATTE.

ADDRESSES.—Daniel Davis, care of John Dent, Maldon, Essex.
James P. Park, } 41 Charlotte Street, Glasgow.
John Pym, }

Money List, Dec. 31, 1855—Jan. 11, 1856.

William Peacock	£10 0 0	Brought Forward.....	£207 17 8
Elias Cave	2 10 0	John Kessell	5 6 0
George Peacock	4 9 6½	John Threlkeld	3 14 0
J. D. T. McAllister	1 0 0	Thomas Parkes	5 0 0
Edward Middleton.....	10 0 0	William Maiben (per D. Spencer)	5 0 0
Edward Oliver	141 3 0½	John Godsall (per E. Ellsworth)	26 0 0
Robert Kirkwood	24 15 1	George W. Davies	5 0 0
John B. Pears.....	4 0 0	Thomas Clarke	20 0 0
William Norris	5 0 0	James Woods	5 0 0
Thomas Morgan.....	5 0 0		
Carried Forward.....	£207 17 8		£282 17 8

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THE
Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 5, Vol. XVIII.

Saturday, February 2, 1856.

Price One Penny.

Minutes of the General Conference

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, CONVENED IN THE BOWERY, ADJOINING THE NORTH-END OF THE TABERNACLE, GREAT SALT LAKE CITY, COMMENCING SATURDAY, OCT. 16, 1855, AT 10 A.M.

(From the "Deseret News.")

President B. Young presiding.

On the stand, Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—P. P. Pratt, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, L. Snow, E. Snow.

Seventies—Joseph Young, H. Herri-man, Z. Pulsipher, A. P. Rockwood.

High Priests' Quorum—David Pette-grew.

Presiding Bishop—Edward Hunter.

Presidency of the Stake—David Full-mer, T. Rhoads, P. H. Young.

Clerk of the Conference—Thomas Bul-lock.

Reporter—G. D. Watt.

Called to order by President B. YOUNG.

Choir sung, "The morning breaks, the shadows flee."

Prayer by President B. YOUNG, as fol-lows—

Thou God who dwells in eternity, even our God, the God and Father of our Lord Jesus Christ, and the Father of our spirits, it is thee whom we desire to worship and to whom we look, for we feel ourselves under obligations to thee, and owe to thee our being upon this thine earth.

We look to thee this morning in the name of thy Son Jesus Christ, whom thou hast given to be a ransom for our sins and for the sin of the whole world, and through whose name and atonement we expect life everlasting.

As thou hast redeemed the earth and all things thereupon, we, thy creatures, who are endowed with intelligence, de-sire to worship thee in spirit and in truth, praying thee, our Father, in the name of Jesus Christ, for the light of thy Spirit to know how to worship thee, to know how to build up thy kingdom, to know how to approach thee acceptably, and in a manner that shall be acceptable to all holy beings. It is our God whom we worship, and we are assembled this morning in thy name to transact business pertaining to the building up of thy kingdom on the earth.

We feel thankful unto thee, our Father, that thou hast revealed thy will in this our day, that thou hast spoken from the heavens, and bestowed the holy Priesthood upon men, and again opened up the way of life and salvation, and that we are the happy partakers thereof.

Help us to appreciate the blessings that

we enjoy. We have the privilege of assembling here to worship thee, with none to molest or make us afraid; thou hast removed us far from our pursuers, from those that have sought to oppress us, and from those who have killed our Prophet and destroyed many of thy Saints. We thank thee that thou hast removed us to these mountains. Help us to realize that our blessings are far above those of many of our fellows; while millions are sitting in darkness, in the regions and shadow of death, suffering for food, suffering through the oppression of kings and rulers, bowed down in their iron fetters, having not the liberty of speaking or acting, or scarcely of thinking, for themselves, help us to realize the blessings of having our birth and education in more genial climes and among more hospitable people, where the laws and government under which we were born have tolerated us in freedom of thought and speech; and on this happy soil, even America, where thou hast brought forth the fulness of the Gospel and the eternal Priesthood of thy Son, where thou hast guaranteed to all the right to worship thee according to the dictates of their consciences.

We thank thee that we now enjoy that privilege. Help us to realize and appreciate these things.

While we look unto thee, our Father, and contemplate our circumstances, and contrast them with the circumstances of the inhabitants of other climes, we can say that we approach thee with shamefacedness when we look at thy Saints and those who profess to know thee, and at the same time behold that the little, frivolous, trifling affairs pertaining to this probation cause thy people to sin.

O Lord, we feel to beg and plead with thee to have mercy upon our weaknesses—be compassionate unto us.

And as we have assembled this morning for the purpose of transacting business in the capacity of a General Conference, we do pray thee, in the name of the Lord Jesus, that thy Spirit may influence each heart, that we may be enabled to worship thee in spirit and in truth, to forsake all our sins and vanities, and to leave off those things that mar our peace and grieve the Holy Spirit of the Lord Jesus, for we desire to be thy faithful children.

We pray thee that each heart may be suitably affected by the light of eternal truth, that we may understand thy will

concerning us, that we may have a disposition to do thy will, to love the Lord our God with all our hearts, to love our neighbours, especially thy Saints, as ourselves, to cleave unto righteousness and hate iniquity, and to do good even to our enemies. We pray that the influences of thy Spirit may attend us through our Conference, that the heavens may be propitious over our heads, and that the veil of darkness, even thick darkness, that covers the nations of the earth may be taken from us, that we may see and know things as they are, and understand the mind and will of the Lord concerning us, that we may understand thy ways and thy goings forth among the inhabitants of the earth, that we may read the destiny of man, and the future destiny pertaining to us thy people, and to thy kingdom, and know and understand things past, present, and to come.

O Lord, we ask thee to let thy Spirit so rest upon us that each one who has assembled here to worship thee may have their spiritual strength renewed, that each one who shall speak before this people may be filled with the power of God, that the Holy Ghost may inspire each heart to speak, to hear, to sing, to pray, to write, and to do those things pertaining to the business transactions of thy kingdom acceptably unto thee, that thy kingdom may advance upon the earth, Zion be redeemed, and thine Israel be gathered, that we may be prepared for the coming of the Son of man, be the happy partakers of thy grace from day to day, and be counted worthy to be numbered with the sanctified, who shall enjoy the presence of the Lord Jesus with delight, and be caught up to meet him in the air.

Father in heaven, we ask for thy blessings upon those of thy Saints not now assembled here, who inhabit these mountains. Wilt thou comfort their hearts, inspire them, encircle them in the arms of thy love and mercy, and hedge them about by thy power; and be thou a munition of rocks round about us, towering between us and our enemies, that they may have no power over us.

Inasmuch as the wicked mingle with thy people here, we pray that thy Spirit may teach them the right way and convince them of the truth of the everlasting Gospel, though it is despised by men in high places, and set at naught by the nations; and though thy people and thy

doctrine are held in derision, let those who are honest in heart have the light of thy Spirit, that they may be influenced to acknowledge that thou art God, and be inclined to seek after thy righteousness, that they may know and understand for themselves the influences that are of God and the influences not of God.

We pray thee, our Father in heaven, to bless all thy missionaries in the midst of these mountains, on this continent, on the islands of the sea, and upon other continents. May thy angels be with them, may they go before them and be around about them, that they may be preserved from the power of the enemy and be inspired from on high by the power of the Holy Ghost, that they may have power to do good and bring souls to the knowledge of the truth, and build up thy kingdom, and aid in preparing the way for the coming of the Son of man. We ask for thy blessing upon all those who believe in their testimony.

We realize, our Father, that the earth is thine and the fulness thereof, that the gold and the silver are thine, that the wheat and the fine flour are thine, that the cattle upon a thousand hills are thine, and that it is for thee to give, and for thy people to receive. We ask thee that thou wouldest so give that thy people may be gathered together from the islands of the sea and from distant lands.

Let thy Spirit rest upon thy Saints, that the rich may feel that liberality and that charity towards the poor which they should, and that the poor may feel a heartfelt gratitude to the rich who bestow means upon them, insomuch that they will render to each and every man that which is due, and not be covetous, neither be filled with idolatry; and may both poor and rich concentrate their efforts and means to the building up of thy kingdom, to the gathering of thine Israel in the latter days, to the redemption of Zion, the re-establishment of Jerusalem, and the bringing forth salvation to the inhabitants of the whole earth.

We ask thee, our Father, to inspire us all to be of one heart and one mind, that our affections, faith, and efforts may all be united and engaged in building up thy kingdom, and in the establishment thereof on the face of the earth. Wilt thou bless and heal up the sick among thy people, and comfort their hearts. We would remember before thee those who are now

upon the plains, journeying to this place, and ask thee to bring them safely to us; may the elements be favourable and propitious to them, and permit them to come to us without suffering, and let their hearts be inspired. Inasmuch as they suffer, toil, and labour to assemble with thy Saints, may they have thy Holy Spirit with them, and may thine angels be round about them. Bless and preserve their teams and all they have with them.

We pray thee, O Lord, to regard the interests of thy kingdom among the nations of the earth; hasten the gathering of Israel and the redemption of Zion; and may the remnants of the Lamanites feel the power of thy Spirit, that they may cease their wickedness and be divested of their blood-thirsty disposition, and receive hearts of flesh, that they may see and understand the ways of the Lord.

We dedicate ourselves unto thee, our wives and our children, our houses and our lands, our flocks and our herds, with all that thou hast committed to our charge. We dedicate this Conference to thee, and pray for wisdom to transact the business that should be done, and that all things that are not right, and that are contrary to thy counsel and will, may be taken from our minds. May all hearts be concentrated in that which will please thee and advance thy kingdom, and cause and make the hearts of thy Saints to rejoice exceedingly that they live to be Saints in the latter-days.

Hear us, O Lord, and answer these our supplications. Be with us through our meeting and through our future life, guide us to thy praise, and prepare us for thy kingdom and glory, and with the sanctified, bring us to thyself in thy kingdom. These, with all needful favours and blessings, we ask in the name of Jesus Christ. Amen.

Choir sung a hymn.

President B. YOUNG addressed the congregation on the subject of faith, the Holy Spirit, the dealings of the Lord with this people, &c., and was followed by President KIMBALL, who spoke upon the principle of the Saints' living their religion, or the ordinances would be of no benefit to them.

The choir chanted, "Behold, a king shall reign in righteousness."—Isaiah.

Benediction by President JOSEPH YOUNG.

2 p.m.

Called to order by President KIMBALL.
Singing by the choir. Prayer by President GRANT. Singing.

Elder Nathaniel V. JONES, returned missionary, late from the Presidency of the Hindostan and Burman empire mission, related his travels in those lands, and stated that the Elders of the Church of Jesus Christ had travelled from the Himalaya mountains to near the southern limits of the Peninsula, and said that a Mr. Wilson, Episcopalian bishop of Calcutta, wrote to the clergy in all the military cantonments to forbid the "Mormon" Elders preaching there, and the clergy faithfully obeyed the bishop.

Elder JOHN YOUNG bore testimony to the truth of the Gospel, and spoke upon good works, agency, and revelation.

President J. M. GRANT briefly discussed the text: "Every man shall be rewarded according to his works."

Choir sung the anthem, "Hosannah in the highest."

Benediction by Elder E. T. BENSON.

In the evening the Seventies met in their Council Hall, and the High Priests in the Social Hall.

Oct. 7, 1855, 10, a.m.

Called to order by President B. YOUNG.
Singing by the choir. Prayer by President KIMBALL.

Choir sung, "O my Father, thou that dwellest."

Elder PARLEY P. PRATT addressed the assembly on a part of the 21st chapter of Luke, and stated that what prophecies had been fulfilled, were literally fulfilled, and the remaining predictions will be in like manner fulfilled.

Choir sung, "Worthy is the Lamb that was slain."

Benediction by Elder GEORGE A. SMITH.

2 p.m.

Called to order by President KIMBALL.
Choir sung, "Come, come ye Saints, no toil or labour fear."

Prayer by Elder LORENZO SNOW.
Singing.

Elder ORSON PRATT addressed the immense congregation on the divine authenticity of this latter-day work, the inspiration of Joseph Smith, and the divine authenticity of the Book of Mormon. During Elder Pratt's discourse, a blessing

was asked on the bread by Bishop Edward Hunter, and on the water by Bishop L. D. Young.

Choir sung "Judge me, O Lord."

Benediction by President GRANT.

Oct. 8, 1855, 9 a.m.

Called to order by President B. YOUNG.
Choir sung a hymn. Prayer by Elder WOODRUFF.

Choir chanted a Psalm.

Elder ELAM LUDDINGTON, late from the Siamese mission, narrated the prominent incidents in his journeyings.

President B. YOUNG remarked that he had been highly pleased with brother Luddington's narration, and that all the brethren who have returned have manifested the spirit of the Gospel, a fact comforting to the Saints, and more joyful to them than all the gold of India. He then took up the business of the Conference, when the authorities were severally called and unanimously sustained as follows—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator; Heber C. Kimball, first Counsellor, Prophet, Seer, and Revelator; Jedediah M. Grant, second Counsellor.

Orson Hyde, President of the Quorum of the Twelve Apostles, and Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum.

John Smith (eldest son of Hyrum), Presiding Patriarch.

David Pettegrew, President of the High Priests' Quorum, Reynolds Cahoon and George B. Wallace his Counsellors.

Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Benjamin L. Clapp, and H. S. Eldredge, Presiding Presidents over all the Seventies.

John Nebeker, President of the Elders' Quorum, James H. Smith and Aaron Sceva his Counsellors.

Edward Hunter, Presiding Bishop of the whole Church.

Lewis Wight, President of the Priests' Quorum, George Dockstader and William Whiting his Counsellors.

McGee Harris, President of the Teach-

ers' Quorum, Adam Spiers and David Bowman his Counsellors.

Alexander Herron, President of the Deacons' Quorum, John S. Carpenter and Frederick A. Mitchell his Counsellors.

Brigham Young, Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Daniel H. Wells, Superintendent of Public Works.

Truman O. Angel, Architect for the Church.

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; H. C. Kimball, W. Woodruff, O. Hyde, G. A. Smith, E. T. Benson, J. M. Grant, D. H. Wells, Edward Hunter, Daniel Spencer, Thomas Bullock, John Brown, William Crosby, A. Lyman, C. C. Rich, Lorenzo D. Young, P. P. Pratt, O. Pratt, F. D. Richards, and Daniel McIntosh, his Assistants, and Agents for said Fund.

David Fullmer, President of this Stake of Zion, Thomas Rhoads and P. H. Young his Counsellors.

Heman Hyde, Eleazer Miller, Phineas Richards, Levi Jackman, Ira Eldredge, John Vance, Edwin D. Woolley, John Parry, Winslow Parr, William Snow, Daniel Carn, and Ira Ames, members of the High Council.

George A. Smith, the Historian and General Church Recorder.

Not one negative vote was given.

The President then spoke at some length upon the chastenings of the Lord, the principles that should govern those who have grain to sell, &c., and said—As we have now been together 3½ hours, we will adjourn for one hour.

Choir sung the anthem, "Saints and Angels."

Benediction by President B. YOUNG.

2 p.m.

Called to order by Elder E. SNOW.

Singing by the Choir.

Prayer by Elder ERASTUS SNOW. Singing.

President GRANT spoke a short time on the practical duties of Bishops and Teachers, the Big Cottonwood Canal, and

expressed an anxiety for the time to arrive when he could preach the funeral sermon of all the drones.

Parley P. Pratt, Orson Pratt, Wilford Woodruff, Erastus Snow, Joseph Young, Zera Pulsipher, Henry Herriman, Joseph Hovey, Joseph L. Heywood, Jacob F. Hutchison, Horace S. Eldredge, George B. Wallace, Joseph W. Johnson, Thomas D. Brown, John Lyon, Jacob Gates, and William Snow (who answered to their names), and Richard Cook, Gilbert Clements, Levi Richards, Aaron F. Farr, William Gibson, Thomas Grover, Joseph Bates Noble, George Woodward, Dominicus Carter, and Daniel D. Hunt, were unitedly and unanimously voted to go on missions to the Saints in Utah Territory.

Lorenzo Snow, Ezra T. Benson, and Phineas H. Young, were unanimously voted to go on a mission to Europe next spring.

James Townsend was unanimously voted to go on a mission to Carson Valley.

President KIMBALL made a few remarks on the subject of the canal, marriage, &c.

President B. YOUNG followed, on the same subjects, and then called a vote of all who were in favour of completing the Big Cottonwood Canal, ready for the boats, between this and the first of May, and by the number of uplifted hands, all seemed willing to prosecute that work vigorously.

The President then continued on the subject of the P. E. Fund business, home trade, &c., and said—We will now adjourn this Conference to the 6th day of April next at 10 a.m., at this place.

President KIMBALL gave notice that in the morning he would commence giving endowments to persons from Iron, Fillmore, San Pete, and Weber counties.

Benediction by President B. YOUNG.

In the evening the Bishops, Priests, Teachers, Deacons, and their Counsellors met in the Tabernacle, and were instructed in matters pertaining to their duties by Presidents B. Young and Grant, and by Bishop Edward Hunter.

THOMAS BULLOCK,
Clerk of Conference.

YANKEE PHILOSOPHY.—If you wish to be happy, keep busy. Idleness is harder work than ploughing a good deal. There is more fun in sweating an hour, than in yawning a century. Few people, however, will believe this, yet it is as true as Genesis. Indolence is not ease—neither is wealth happiness. "Life's cares are comforts, and he that has none must be wretched."

History of Joseph Smith.

(Continued from page 56.)

[July, 1840.]

State of Illinois, Hancock County.

This day personally appeared before the undersigned, an acting Justice of the Peace, in and for said County, James Allred, a credible witness, who first being duly sworn according to law, deposes and says, that William Allensworth, John H. Owsley, and William Martin, on the 7th day of July, 1840, within the limits of said County of Hancock, aided by several other persons, to this affiant unknown, forcibly arrested this affiant and one Noah Rogers, whilst this affiant and said Rogers were peaceably pursuing their own lawful business, and that the said Allensworth, Owsley, and Martin, after said arrest, aided by sundry persons, to this affiant unknown, did forcibly take, kidnap, and carry this affiant and said Rogers from the said County of Hancock, in the State of Illinois, on the day and year above-mentioned, into the State of Missouri, without having established a claim for such procedure according to the laws of the United States.

Affiant further states, that in a short time after he had been so taken into the State of Missouri, he was put into a room with said Rogers, and there kept until some time during the following night, when they were taken out of the room where they had been confined, into the woods near by, and this affiant was bound, by the persons conducting him, to a tree, he having been first forcibly stripped by them of every particle of clothing. Those having him in charge, then told affiant that they would whip him; one of them, by the name of Monday, saying to this affiant, "God damn you, I'll cut you to the hollow." They, however, at last unbound the affiant without whipping him.

Affiant states that said Rogers was taken just beyond the place where affiant was bound with a rope round his neck, and he heard a great number of blows, which he then supposed, and has since learned, were inflicted upon said Rogers, and heard him cry out several times as if in great agony; after which affiant, together with Rogers, was taken back and placed in the room from which they were taken, together with one Boyce and Brown, and detained until Monday next succeeding the day on which he was kidnapped; at which time he received from one of the company, who had imprisoned him, a passport, of which the following is a copy—

"Tully, Missouri, July 12, 1840. The people of Tully, having taken up Mr. Allred, with some others, and having examined into the offences committed, find nothing to justify his detention any longer, and have released him. By order of the committee.

"H. M. WOODYARD."

And then this affiant was permitted to return home into the State of Illinois. This place in Missouri, to which affiant and said Rogers were taken, he has learned is called Tully, and is situated in the County of Lewis, and at which place the said Allensworth, Owsley, and Martin are now living.

I hereby certify that the foregoing affidavit was this day subscribed, and duly sworn to before me, by the said James Allred.

DANIEL H. WELLS.

Justice of the Peace.

At a meeting of the citizens of Nauvoo, Hancock County, Illinois, 13th July, 1840, Elias Higbee was called to the chair, and Robert B. Thompson was appointed Secretary.

On motion, a committee was appointed to report resolutions, expressive of the sense of this meeting, consisting of the following persons, to wit—Isaac Galland, Robert B. Thompson, Sidney Rigdon, and Daniel H. Wells, who retired, and after a short absence, reported the following preamble and resolutions, which were unanimously adopted—

PREAMBLE—The committee appointed to express the sense of this meeting, in relation to the recent acts of abduction, and other deeds of cruelty and inhumanity committed upon our citizens by the citizens of the State of Missouri, beg leave respectfully to report—

That having under consideration the principal matters involved in the discharge of their duty, they have been forced to arrive at the following conclusions—

1st. That the people of Missouri, not having sufficiently slaked their thirst for blood and plunder, are now disposed to pursue us with a repetition of the scenes of brutality which marked their whole course of conduct towards us during our unhappy residence among them.

2nd. That notwithstanding they have already robbed us of our homes, murdered our families, stolen and carried away our property; and to complete the measure of their

infamy as a State, their Executive caused unoffending thousands to be banished from the State, without even the form of a trial, or the slightest evidence of crime; they are now sending their gangs of murdering banditti, and thieving brigands, to wreak further vengeance, and satisfy their insatiable cupidity in the State of Illinois, and that too before we have even had time to erect shelters for our families.

3rd. That for the purpose of giving a semblance of justification to their most unhallowed conduct, the people of Missouri have again commenced concealing goods within the limits of our settlements, as they had done before in the State of Missouri, in order to raise a charge of stealing against our citizens, and under this guise they have within a few days kidnapped, and carried away, several honest and worthy citizens of this County.

4th. Under these circumstances the first duty and the only redress which seems to offer itself to our consideration is an appeal to the Executive of the State of Illinois, for redress, and protection from further injuries, with a confident assurance that he, unlike the Governor of Missouri, will extend the Executive arm to protect from lawless outrage, unoffending citizens.

Therefore, Resolved, firstly: That we view, with no ordinary feelings, the approaching danger as a necessary consequence following the lawless and outrageous conduct of the citizens of Missouri, in setting at defiance the laws of this, as well as all other States in this Union, by forcing from their homes, and from the State, civil citizens of Illinois, and taking them into the State of Missouri, without any legal process whatever, and there inflicting upon them base cruelties in order to extort false confessions from them, to give a colouring to their (the Missourians') iniquities, and screen themselves from the just indignation of an incensed public.

Resolved secondly: That while we deeply deplore the cause which has brought us together on this occasion, we cannot refrain from expressing our most unqualified disapprobation at the infringement of the laws of this State, as set forth in the above Preamble, and strongest indignation at the manner in which the people of Missouri treated those whom they had thus inhumanly taken from among us.

Resolved thirdly: That inasmuch as we are conscious of our honest and upright intentions, and are at all times ready and willing to submit to the just requirements of the laws; we claim of the citizens and authorities of this State, protection from such unjust and, before, unheard of oppressions.

Resolved fourthly: That the forcible ab-

duction of our citizens by the citizens of Missouri, is a violation of the laws regulating the federal compact, subversive to the rights of freemen, and contrary to our free institutions, and republican principles.

Resolved fifthly: That the cruelties practised upon our citizens, since their abduction, is disgraceful to humanity; the height of injustice and oppression, and would disgrace the annals of the most barbarous nations, in either ancient or modern times; and can only find its parallel in the "Auto da Fé"—the inquisitions in Spain.

Resolved sixthly: That such unconstitutional and unhallowed proceedings on the part of the citizens of Missouri, ought to arouse every patriot to exertion and diligence to put a stop to such procedure, and use all constitutional means to bring the offenders to justice.

Resolved seventhly: That we memorialize the Executive of this State, of the gross outrage which has been committed on our citizens; and pledge ourselves to aid him in such measures as may be deemed necessary to restore our citizens to freedom, and have satisfaction for the wrongs we have suffered.

ELIAS HIGBEE, Chairman,
R. B. THOMPSON, Secretary.

To his Excellency Governor Carlin—
The undersigned being a committee to draft a Memorial to your Excellency relative to the recent outrages, would respectfully represent: that after being driven from our homes, and pleasant places of abode, in the State of Missouri, by the authorities of said State, Illinois seemed to be the first shelter or asylum which presented itself to our view; that having left the State of Missouri, your memorialists found an asylum in the State of Illinois; and notwithstanding the false reports which were circulated to our prejudice, we were received with kindness by the noble hearted citizens of Illinois; who relieved our necessities, and bade us welcome; for which kindness we feel thankful.

That under your Excellency's administration, we have had every encouragement given us, and have every reason, from the kindness and sympathy which you have ever manifested towards us in our sufferings, to feel confident that your aid will ever be offered to us in common with the rest of the citizens of the State. That feeling ourselves so happy and secure, and beginning again to enjoy the comforts of life, we are sorry to say that our quiet has been disturbed, our fears alarmed, and our families annoyed by the citizens of Missouri; who, with malice and hatred, which is characteristic of them, have unconstitutionally sent an armed force and abducted some of

our friends, namely, James Allred, Noah Rogers, Alanson Brown, and one Boyce, and carried them into the State of Missouri, and treated them with the greatest barbarity and cruelty; even now their wives and children, as well as their friends, are alarmed for the safety of their lives.

Therefore we have felt it our duty to place the circumstances of this unheard-of outrage before you, and appeal to your Excellency for protection from such marauders, and take such measures as you may deem proper, that our friends may be again restored to the bosom of their families, and the offenders punished for their crimes.

We have the greatest confidence in your Excellency, that every constitutional means will be resorted to, to restore our friends to the society of their families, &c., that we, in common with other citizens of the State of Illinois, may enjoy all the rights and privileges of freemen.

Your memorialists have under all circumstances paid the greatest respect to the laws of the country, and if any should break the same, they have never felt a disposition to screen such from justice, but when under false pretences, to gratify and satiate a revengeful disposition; for the citizens of another State, regardless of both the laws of

God and man, to come and kidnap our friends, to carry off our citizens, to cruelly treat our brethren; such offenders, we think, should be brought to an account, to be dealt with according to their merit or demerit; that we may enjoy the privileges guaranteed to us by the Constitution of the United States.

We therefore humbly pray that your Excellency will satisfy yourself of the gross outrage which has been committed on the citizens of the State, and with that energy which is so characteristic of your Excellency's administration, take such steps as you may deem best calculated to repair the injuries which your memorialists have sustained; that you will vindicate the injured laws of the State.

In conclusion, we beg leave to assure your Excellency, that in the discharge of this, as well as every other constitutional movement, you may rely upon the hearty co-operation of your memorialists, who respectfully submit to your Excellency the accompanying Resolutions, which were passed at a large meeting held in this place on this day, and also the affidavit of one of those persons who was kidnapped, but fortunately has made his escape.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 2, 1856.

THE GATHERING OF THE POOR.—We find our Saviour when upon the earth constantly ministering to the poor, the sick, and afflicted. When teaching the multitude on the Mount he said, "Blessed be ye poor, for yours is the kingdom of heaven." His early disciples, those choice spirits who were the first to believe in his divine mission, were poor fishermen on the shores of Galilee. Among the poor of this world have ever been found the majority of the pure in heart—ready to receive and practise the truth. They are generally able to exercise more faith in the Lord, than others, because they feel the need of it. Consequently they generally grow faster than the rich in the things of the kingdom. The Lord has ever manifested a peculiar regard for this class of His creatures, hence say the Scriptures, "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again." It was not Dives who went into Abraham's bosom, but Lazarus, who begged for the crumbs which fell from the rich man's table. The reason was, that the rich man received his good things in this life and did not appreciate them, and Lazarus received evil things, but worked righteousness in the midst of his afflictions.

It should be a source of great consolation to the poor Saints, that while the

world despise and persecute them, the Lord has them in remembrance, and has chosen them out of the world as vessels of honour unto Himself, and is permitting them to pass through the fiery furnace of affliction, that they may come out like the gold seven times purified.

While the Lord has such regard for the poor, it follows that His servants, in every age of the world, should exercise similar regard towards them. Hence in the early periods of the Church the Lord instructed the Prophet Joseph to make provision for the poor. When the Saints were driven by mobs from Missouri, the Prophet Brigham was one of those who ceased not their exertions until the poor were gathered out from that land. When the Church was about to leave Nauvoo, at a General Conference, held in the House of the Lord, President B. Young moved, "That we take all the Saints with us, to the extent of our ability, that is, our influence and property;" which was seconded by Elder Kimball, and carried unanimously. The same spirit to assist the poor has continued to actuate these men, and many others, since that time, and it is the special business of the Bishops in Zion to look after them.

The great object has been continually to *gather the poor* and provide for them. For this brother Brigham and the faithful in Zion labour and contribute liberally of their substance, for they realize that of such is the kingdom of heaven. It matters not how wealthy a man is when he obeys the Gospel, or how much of this world's goods he may take to the gathering place with him, in common with his brethren he must learn, by experience if necessary, to feel for the wants of the poor, before he can receive a fulness of the blessings which the Lord has in store for the faithful. Then those who are poor have this assurance, that they will the sooner be prepared for the reception of that abundance which the Lord is ready to bestow upon His people, as soon as they learn how to use it in wisdom.

In every plan devised for gathering the poor, the question has always been, "In what way can the greatest good be accomplished? How can the greatest possible number be benefitted?" In doing this, ease and convenience cannot always be studied. If it would answer just as good a purpose, there is not an Elder in Israel, who has endured the toils and hardships of journeying to and fro on the earth, who would not wish to see the Saints in these lands taken to Utah with every comfort and convenience that wealth could supply; but, strange though it may seem to some, it would not do the Saints themselves as much good as the anticipated difficult method of accomplishing the journey, neither would it subserve the purposes of the Lord as well. The road would be too easy, and too many would travel it for other motives than building up the kingdom of God.

While the Lord and His servants in every age of the world have manifested so much regard for the poor of His people, we take this occasion to remind the Elders in these lands, who are expecting to go home during the coming season of emigration, that their mission is not done when they are released from their present fields of labour, nor yet when they leave the shores of Britain. You have been here preaching the Gospel—the principles of the gathering, and using every exertion to call into action the energies of the Saints to accomplish their deliverance; and it will devolve on you to aid those who emigrate the coming season, to accomplish the task which lies before them. The poor have particular demands upon you. On your journey home you should constantly seek how you can aid them by your experience, direct and comfort them by your counsels, cheer them by your presence, strengthen their faith, and keep the spirit of union and peace in their midst, that the destroyer may have no power over them. On your arrival in the United States, instead of feeling as though you had nothing to do but to get home yourselves, be in readiness to ren-

der any assistance or assume any responsibilities which those having charge of the emigration may see fit to place upon you. Make the interests of the gathering poor your interests, and be as anxious to see them safely home as yourselves.

Travelling across the plains with teams has always been trying to the patience and perseverance of the inexperienced, and travelling with hand-carts cannot be expected to be any the less so. You cannot crown your mission with a labour more befitting your calling, or more consonant with the spirit of the Gospel you have been preaching, than to consider it your duty and privilege to assist the poor in gathering home. To toil along with hand-carts through a journey of 1000 miles over the "desert plain," and rugged mountains, through streams and kanyons, will be no easy task, even for those who are accustomed to the fatigues and hardships of mountain life, and the Saints who are willing to do it, with their aged and little ones, for the Gospel's sake, the Lord will make the objects of His special care and blessing. None of the emigrating Saints have ever crossed the plains who have had greater demands on the shepherds of the flock, than those who will travel in the hand-cart companies the coming season.

We do not make these remarks to the Elders because we anticipate any remissness on their part when called upon for the performance of any duty, but we deem it well to stir up their pure minds, by way of remembrance, to their privileges, as well as duties, and we trust that they will feel the spirit of them all the way home to Utah. They are intended not only for those who have come from Zion, but for all who have been engaged in the work of the ministry in these lands, and who design to emigrate this season.

If those who are clothed with the garments of the Priesthood, and have the Holy Anointing upon them, flinch in the day of trial, who may be expected to stand? They are the ones who should ever be ready to shield the Saints from the onset of the powers of darkness. Are there enemies around the camps of Israel? Or, are the demons of pestilence stalking in their midst? The anointed of the Lord should be in the front of the battle, and by their faith and power with the Almighty, be able to rebuke the ravages of death. The Elders from Zion have received the keys and powers of salvation, and the Lord expects them to be used for the deliverance of His people who are in the midst of the nations, that they also may go up to the Lord's House, and learn His ways more perfectly.

Let the Elders lay hold of the Lord in faith, and live up to their privileges by exercising the powers which He has bestowed upon them. When they go on board of a ship with the Saints, they should have power with the heavens to control the elements, and make everything on board contribute to their health, comfort, and peace. It should be the same on the rail-roads, the rivers, and in the camps on the plains. The Saints look to you, and have a right to, as the angels of their deliverance. They expect you to be in the Lord's stead to them, like unto Moses when he led the children of Israel in the wilderness. By keeping your counsels, they should receive consolation in trouble, succour in the hour of danger, and be able to surmount every difficulty which opposes their progress. Therefore discharge the responsibility like men of God, for it is upon you. Feed the Saints with the bread of eternal life, that their faith in the Lord may increase through you, and they realize more and more that He has clothed you with the powers of salvation.

We anticipate going home next summer, but the season will probably be considerably advanced, and business matters pertaining to the emigration will urge us on our journey. We still anticipate, however, much pleasure and satisfaction in associating with the companies of the Saints on the plains, and spending an occasional happy

evening with them around the camp-fire under our Father's beautiful canopy—the starry heavens, which mobs have compelled the Saints to learn how to duly appreciate. We expect this privilege to afford us more joy and pleasure than any other events that will transpire on our journey.

It is our constant desire not to mislead the Saints concerning the difficulties of the journey to Utah. We wish them calmly to make up their minds that it is not an easy task, and to start with faith, trusting in Israel's God for success, and seek of Him continually, by prayer and supplication, that measure of the spirit of faith and rejoicing which will enable them patiently to endure all things, and accomplish the desire of their hearts.

The Lord has promised that He will pour His spirit upon the faithful of His people, in such measure as they may need, to cause them to endure with joy all the trials and difficulties which they may have to pass through. None have a stronger claim upon the Lord in this thing than the emigrating poor, if they will only fulfil the conditions of faithfulness. Thousands of the Saints will testify that the times of persecution, long and toilsome journeyings, and of other afflictions have been seasons of the greatest refreshings from the presence of the Lord, when the spirit of truth has most abundantly poured into their minds the intelligence of eternity, and that knowledge which leads to salvation.

While those Saints who neglect to call upon the Lord, and despise the counsels and reproofs of His servants, will journey to Zion with the spirit of contention in their hearts, grumbling and finding fault with everything and everybody about them, the souls of the humble and diligent will be continually feasted with comfort and consolation. When they rise up in the morning their hearts will be filled with joy and thanksgiving, and when they gather around their camp-fires at night, the sweet communion and fellowship of the Holy Spirit will rest upon them, and angels will watch over them, and administer to them in dreams and visions of the night. In after years the memory of the scenes they have passed through will be sweet, for they will realize that the Lord was with them, and that they have learned many useful lessons to guide them in after life.

By the Minutes of the General Conference in G. S. L. City, on the 6th of October last, published in this Number of the *Star*, the Saints will learn the pleasing intelligence that Elders Ezra T. Benson and Lorenzo Snow have been appointed to succeed us in our labours in these lands. We feel to congratulate the Saints in the prospect of having two of the Twelve to labour among them. They are men of great faith, knowledge, and experience, and it affords us much satisfaction to learn that the responsible duties of our calling will soon roll from our shoulders on to those so much more capable of bearing the burden.

These our brethren will be fresh from the fountain head. An increase of the spirit of Zion will burn in their bosoms, they will stir up anew the Gospel fire in these lands, and give a new impetus to the great work of the gathering. Let none of the Saints settle down to tarry here a little longer, thinking that all is peace and safety because two of the Twelve are coming in their midst, for they will come here with the spirit of the gathering burning like fire shut up in their bones. The great objects of their mission will be to gather Israel, and especially the poor. They will come with a full knowledge of the new plan of operations, devised and matured by the First Presidency in the councils of Zion, and go about the work with a faith and strength heretofore unknown in these lands.

The power of the Priesthood is rapidly increasing in the earth, and that increase is first felt in Zion, and like streams from an inexhaustible fountain, it is diffused

through the earth by those who are sent abroad from that place. Some will, perhaps, query in their minds, "What is this power?" Why simply that which Christ referred to, when he bade his disciples tarry in Jerusalem until they should be endowed with power from on high. This is one reason why a continual change is taking place among the Elders, some returning home that the fire may be kindled anew in them, while others are sent to labour in their places. For this and other reasons, the Saints may expect that a great increase of faith and Priesthood will be brought to bear on the work of the Lord in these lands, under the administration of these our brethren. The Saints, instead of settling down at ease in Babylon, may expect to be stirred up to an increase of energy, faith, and good works. Where we in our weakness have failed to accomplish their deliverance, we trust that brothers Benson and Snow, by their greater experience and wisdom, will be enabled to devise more efficient plans for the gathering of the poor than we have been able to bring to bear on the subject. Inasmuch as those who are sent to the Saints have an increase of efficiency and power, they should endeavour to arouse their slumbering energies to increased exertions for themselves.

UTAH COTTON.—In Number 50, Vol. XVII, of the *Star*, we published a letter from Elder George A. Smith, in which he states that he encloses us a specimen of Utah cotton, raised on the Santa Clara. We duly received the sample, and have submitted it for inspection to Messrs. Bulley and Raffles, cotton brokers, Liverpool, with a request that they would favour us with their opinion as to its quality, &c. They have kindly furnished us with the following—

"As far as we are able to judge from the extremely small piece of cotton sent as a sample, we should call it fair stapled, and of the quality of middling Orleans, and is of a very saleable description, worth 5½d. per lb. Of course, if they can improve the staple by cultivation, it will prove more valuable. We should think it quite worth their while to turn their attention to its growth, as a probable source of future profit."

We trust this will encourage our brethren in Utah to persevere in the good work which they have begun, until they will be no longer dependent on others for cotton fabrics for home consumption.

Foreign Correspondence.

NEW YORK.

New York, December 29th, 1855.

Dear President Richards—Knowing your unceasing interest in everything that pertains to the people of God, and the earnest yearnings of your heart to accomplish every task that your high calling enjoins upon you, we are particularly happy in being able to report the safe arrival of the "*Emerald Isle*" in this port.

Our hearts are deeply penetrated with gratitude to our heavenly Father for our favourable passage, and for the good conduct of the Saints with whom we have traversed the great ocean.

The *Emerald Isle* weighed anchor at a quarter to eleven a.m., Nov. 30th, having on board 3 Seventies, 1 High Priest, 40 Elders, 29 Priests, 14 Teachers, 11 Deacons, and 248 other individuals of our company, only a few of whom were not members of the Church.

After the steam-tug had left us, we went gaily through the Irish Channel, and continued our voyage with exceedingly favourable winds for the first three days. A considerable number soon passed the usual cleansing ordeal — sea-sickness. From the 3rd until the 8th December, we had an almost dead calm, and made but little progress. During this time we relieved two vessels in distress for provisions—the *Auxiliare* from the East, and the *Imogene* from the West Indies. The subsequent part of the voyage was marked by fine and boisterous weather alternately. Considering the distance traversed, and the season of the year, we think we have been exceedingly prospered, though boxes and tins have danced more frequently than many desired.

Captain G. P. Cornish has behaved well towards us. Observing the orderly conduct of the Saints, he left us entirely free to carry out the regulations we thought it best to adopt for their preservation.

Every man chosen to fill any office ring this voyage has done well, and rendered himself worthy of the trust confided to him. We cannot speak too favourably of the services of Elder Bunce. Besides discharging the duties of steward, he has been a comforting visitor to the sick, while almost every other person was confined to his berth. The Saints here marked their approval of his conduct by contributing voluntarily a few pounds to enable him to replenish his wardrobe. C. A. Foster aided Elder Bunce greatly, besides discharging the duty of captain of the guard.

We have had little sickness, save ordinary sea-sickness. From this several of the brethren and sisters, with some children, have been very weak, and have been confined to their berths a considerable time. On the 26th we had high winds and a heavy sea, which broke in a part of the bulwark, rent a sail or two, and caused considerable confusion. The same evening, Esther Whiting, six months old, daughter of Elder Richard Whiting, from the Kent Conference, and Charles Adcock, eight months old, son of Elder Charles Adcock, from the Lincolnshire Conference, died.

Elder Richard Morris, from the Reading Conference, and sister Emma Packer, from the Reading Branch, were united in marriage on board Dec. 1st; Elder G. F.

A. Spiller, and Sister Caroline Britt, both from the Kent Conference, on Nov. 30th, by Elder France; and brother Christopher Woolman and sister Lydia Tarlington, from the Leicestershire Conference, by Elder France, on the 5th December.

Brother Gilbert, from Birmingham, fell from the fore-castle, a depth of about 20 feet, which caused a severe contusion in the head. He has gradually recovered, through the administration of the Priesthood, to whose power, in the holy name of Jesus, he certainly owes the preservation of his life. Brother Charles Williams, having a face severely swollen, from cold, was left at the Quarantine Hospital, by the directions of the medical inspector of the vessel.

Meetings have been held morning and evening as regularly as the weather has permitted. The Saints have expressed great satisfaction with their journey Zionward, and have testified of the influence of the Spirit being with them in a greater degree than they had formerly experienced. We think that few could have anticipated a better time at sea. We have had no crime to deal with, no differences to settle, nothing in our record against any one, for which we are truly thankful.

For ourselves, we have suffered as much, particularly Elders France and Stenhouse, as any on board; nevertheless we have had strength to overcome.

We extract the following from the secretary's report—"On Sunday, Dec. 30, meetings were held in the central ward of the ship, at which the Saints heartily expressed their entire approbation of the manner in which President Merrill, his Counsellors, and the other officers of the company, had acted in their several capacities during the voyage. These feelings they evinced by unanimously sustaining Elder Merrill as their President, with Elders France and Stenhouse as Counsellors, the Presidents of Wards, brothers Bunce as steward, Foster as captain of the guard, Novice and Botrell as cooks, and brother Wood as secretary. They also expressed their sense of the general civility they had received from the captain and crew of the ship, and of the peaceable manner in which the lower deck passengers, who were not members of the Church, had behaved.

Elder Stenhouse read a testimonial,

which at his suggestion the Saints had concurred in presenting to President Merrill, in appreciation of his conduct during the voyage.

Since we arrived in this place we have experienced much kindness and courtesy from every official with whom we have had any relation. The authorities of this state have, within the last year, established an excellent institution for the protection of emigrants on their arrival here. "Castle Garden," a spacious circular building, capable of accomodating two thousand persons, is a home for all who can content themselves with a bed on the planks. The majority of our company have remained there since their arrival, until their departure for St. Louis and other localities in the Union.

Elder Taylor is at this moment absent from New York, but we have had an

excellent counsellor and friend in Elder Felt. Elder Mills, President of this Branch, together with Elder Smedhurst, and many of the Saints here, have been very kind, and have interested themselves much for the benefit of those Saints who purpose to remain here. Some have already found employment, and we trust that the way will soon open up for them all. In the mean time those without means have been accommodated with the use of the Saints' Meeting-hall for lodging until they can better their condition.

That we may not lose the opportunity of sending this by the first mail, we must now conclude, begging your indulgence for all errors. We remain your brethren and fellow labourers in the cause of truth,

P. C. MERRILL,
JOSEPH FRANCE,
T. B. H. STENHOUSE.

Home Missionary Operations.

(From the "Deseret News.")

In order to carry out the missions for Utah Territory, as appointed by the General Conference, Elders P. P. Pratt, W. Woodruff, G. A. Smith, Erastus Snow, Joseph Young, Lorenzo D. Young, H. S. Eldredge, and Jacob Gates met at the house of Elder P. P. Pratt, on Monday, night, 15th instant, at 7 o'clock.

Meeting opened by prayer by Joseph Young.

After which the following resolutions were unanimously adopted—

Resolved: That Utah County be the First Missionary District, and that P. P. Pratt, O. Pratt, Henry Herriman, J. G. Hovey, J. L. Heywood, William Snow, and Aaron F. Farr be appointed the missionaries for that district, and that the first Quarterly Conference commence on Friday at 10 o'clock, a.m., the 26th October, at Provo city.

Resolved: That Juab, San Pete, and Millard Counties compose the Second District, and that Erastus Snow, J. L. Heywood, J. F. Hutchison, Jacob Gates, Dominicus Carter, and D. D. Hunt be appointed the missionaries for that district, and that the first Quarterly Confer-

ence commence on Saturday at 10 o'clock, a.m., the 3rd day of November, at Manti city.

Resolved: That Iron and Washington Counties compose the Third District, and that Erastus Snow, T. D. Brown, Jacob Gates, J. B. Nobles, J. L. Heywood, and G. B. Wallace be appointed the missionaries for that district, and that the first Quarterly Conference commence on Friday at 1 o'clock, p.m., the 9th November, at Parowan city.

Resolved: that the County of Davis compose the Fourth Missionary District, and that P. P. Pratt, O. Pratt, W. Woodruff, Joseph Young, Z. Pulsipher, Henry Herriman, H. S. Eldredge, Lorenzo D. Young, and Gilbert Clements be appointed the missionaries for that district, and that the first Quarterly Conference commence on Saturday at 10 o'clock, a.m., the 20th day of October, at Farmington.

Resolved: That Weber County compose the Fifth District, and that P. P. Pratt, O. Pratt, W. Woodruff, Joseph Young, H. S. Eldredge, Joseph W. Johnson, Richard Cook, and Wm. Gibson be

appointed the missionaries for that district, and that the first Quarterly Conference commence on Friday, at 10 o'clock, the 2nd of November, at Ogden city.

Resolved: That Salt Lake and Tooele Counties compose the Sixth Missionary District, and that P. P. Pratt, O. Pratt, W. Woodruff, Joseph Young, Z. Pulsipher, Henry Herriman, H. S. Eldredge, Lorenzo D. Young, John Lyon, Levi Richards, Thomas Grover, and George Woodard be appointed the missionaries for that district, and that the first Quarterly Conference commence on Saturday at 10 o'clock, a.m., the 10th of November, at Tooele city.

Resolved: That all those missionaries who are appointed to their respective districts are expected to attend the Conferences at the times and places as herein specified, and they are hereby instructed to appoint other Quarterly Conferences in the principal places, and preaching meetings throughout the fields of labour assigned them, as shall be deemed necessary.

Resolved: That Elder W. Woodruff be appointed to draft the minutes of this meeting, and present them to the editor of the *Deseret News* for publication.

Varieties.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—In the course of argument by counsel, in the case before the Court of Session last week, respecting the legality of a marriage with a deceased wife's sister, one of the counsel said it was a doubtful point whether such a marriage was prohibited in the Levitical law; on which Lord Ardmillan remarked, that he was surprised none of the counsel had referred to Jacob marrying two sisters, and to the fact that our Saviour was descended from one of them.—*Glasgow Daily Mail*.

NEW ORLEANS AS SHE IS.—In former years New Orleans was notorious for brutality and bloodshed—as was indeed the whole South-west—but latterly that ill fame disappeared, and we have been wont to believe life and limb as safe from violence there as in most places. But this favourable impression would seem to be erroneous. Indeed, we have never met with a more revolting exposure than has just been brought to our notice respecting that city of eighty-five thousand inhabitants. To say the truth, the condition of things there, as it is described, almost defies the imagination. Rome rotting under the later emperors, Constantinople crumbling into the Turkish rule, Paris in 1793, were severally secure in comparison with New-Orleans in 1855. Society there appears to be resolving itself into its pristine elements, and the community bounding onward to political chaos.—*New York Tribune*.

MIRACLES.—Rome lays claim to the power of working miracles; it has its dictionary of miracles. Its small miracles are numerous; and occasionally a great worker, like Prince Hohenlohe, the Abbé-de Paris, and others, appears to create a sensation. Laugh her out of this you cannot—you must surpass her; and this is one reason why we are glad to see the secret springs of nature's healing virtue searched and found by those who are not of Rome's fold. They are mustering an army that will do more service than Protestant preaching or philosophical lecturing. Mr. Jones, of Peckham, does with pebbles what Roman priests do with pieces of what is called the true cross, and he does it better. Mr. Sherman, Mr. Main, and others, in the United States, bring out and remove intense pain by the mere touch of their hands, as effectually as Prince Hohenlohe, who had remarkable healing powers for several years, but lost them apparently through priestly pride.—*Family Herald*.

IN the month of September, when Col. Vaughan tendered to the Blackfeet, Sioux, and Unc-pa pas the presents which their Great Father at Washington had sent them, they treated him with great indignity. A chief approached and took off the Colonel's spectacles, and said he should not look at them through double eyes. This same chief and others then shot their guns towards and by him—not with the intention of injuring him, but to show their contempt for the United States. They said they wanted no more presents, that they could get along without the assistance of the United States, and that their Great Father, as he was called, wanted to cheat them out of their lands. Col. Vaughan assured them that these goods were a gratuity, a gift of friendship, for which their Great Father expected nothing in return. The old chief replied—"You may so talk—you have always

so talked, but who ever knew the United States to *give anything* without expecting something *more substantial and valuable in return?*" They then loaded their guns with powder, and shot fire into the goods and burned them up. This occurred before the news of Gen. Harney's victory at Ash Hollow reached them. Since then their conduct has been very different. They appear intimidated and disposed to friendship. General Harney is now at Fort Pierre, and undetermined in his next movement, until the conclusion of the Grand Council which he is shortly to hold with all the Indians in that region. I suppose he will consider all to be enemies who do not come in.—*Correspondence of the Missouri Republican*, Dec. 31.

Our Father's at the Helm.

The tempest was raging, the surging foam
Dashed over the vessel's prow,
And the storm king rode on the ocean's breast,
With ruffled and furious brow.
In anguish of soul, as the fierce waves roll'd,
Were the crew of that mighty ship,
Yet one trod the deck with a step erect,
And a smile upon his lip.
"Dost feel no alarm in this terrible storm?
"Can nothing thy peace o'erwhelm?"
But the boy replied, with a tranquil pride,
"My Father's at the helm."

Now rife are the tempests on solid land,
Aye many and furious too;
The prince of the air hath a mission there,
And a mighty work he'll do;
Destruction is spread on his withering tread,
And anarchy, plague, and woe

Northampton.

Will bolder reign in his dark domain,
And lay the nations low.
And his subjects feel the direful ills
Which on their paths are hurl'd,
And with troubles vex'd how sore perplex'd
Are once the boasting world.

Yet how are the Saints of latter days
Exempt from the general strife!
Secure they rest in the beauteous west,
Enjoying peace and life;
And they feel composed, though many woes,
And war on earth do reign,
For God's Prophets know how far they'll go,
And the limits of their chain.
And though storms may lie in our onward way,
We can see through the misty film,
And feel secure for a pilot sure—
Our Father's at the helm.

EMILY HILL.

ERRATUM.—In *Star* No. 3, Quarterly List of Debts, Bradford Conference, for "£90 2s. 8½d.," read "£90 1s. 8½d." The Totals are affected accordingly.

ADDRESSES.—Edward Harding, Mr. Henley's, East Road, Bridport, Dorset.
William Butler, Samuel Morgan's, Little Dean Hill, near Newnham, Gloucestershire.
Henry Lunt, 50 Dundas Street, Monkwearmouth, Sunderland.
Francis Kerby, 71 Washington Road, Sheffield.
James Bond, } 201 Belgrave Gate, Leicester.
Thomas Ord, }

Money List, Jan. 11—18, 1856.

Uriah Rickards.....	£2 16 4	Brought Forward.....	£15 11 9½
William Lewis (per Dan Jones, 18th Dec., 1855)	5 5 0	William Brownlow.....	2 0 0
Simon Irwin	5 0 0	Robert Skelton (per J. P. Meik, Calcutta).....	23 18 6
Josiah Holmes	2 0 0	J. P. Meik	10 0 0
William Parr.....	0 10 5½	John B. Pears.....	2 0 0
Carried Forward.....	£15 11 9½		£53 10 3½

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THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 6, Vol. XVIII.

Saturday, February 9, 1856.

Price One Penny.

The Philosophy of a Miraculous Government.

The popular notions concerning the nature of miracles are so absurd that we cannot receive the doctrine of a miraculous agency in government as compatible with them, without doing violence to reason and truth. According to these notions, such a doctrine would require a great stretch of credulity to be received as a part of our faith, nor could the thinking mind pronounce it other than unworthy the acceptance of any rational being. Let a person testify to a manifestation of the power of God, and the impression produced on the minds of the majority, especially men of science, would be something analogous to that which they would experience were they informed that in a certain part of the earth the sun emitted darkness, or that Nature had given birth to a monster, in direct violation of her laws. So true it is that this repugnance to miracles is felt almost universally, that thousands hold that they are contrary to truth, and that men's faith in them has ever originated in imposture and ignorance, while all the sects place them as far back into the *past* as possible, and assert that, they being no longer needed, God will not go out of His way to work miracles among us. There is no radical difference between these two classes on this point, for what more can the sceptic say in stating his infidelity, than the sectarian does in saying that God will not

go out of his way to work a miracle? It is true that the latter says he believes in the miracles recorded in the Bible, but his faith is not based upon principle and consistency, for he will consider a man who testifies of a present miraculous agency weak-minded and superstitious. Let the theology and philosophy of Christ and his Apostles be embodied into a system, and offered to the world, and he will rival the infidel in ridiculing it. From whence, then, comes this repugnance? Is it founded in the very conditions of a miracle? Is there any disagreement existing between the works and operations of God? Is the immortal soul so imperfect that a manifestation of the Deity fills it with discord? Or rather, is not that discord the effect of false teaching, and that repugnance the result of ignorance of the true "Philosophy of a Miraculous Government."

Theologians and metaphysicians, in laying down first principles, and defining the nature and meaning of things, have heaped absurdity upon absurdity, so that our infidelity is invited, and we do not at all times perceive that the error lies in foolish speculations, and not in that which they were intended to explain. Thus, because of these fundamental errors, the world gets into confusion, and a labyrinth of conflicting theories.

Men name things wrong, lay false pre-

mises, build upon them, and then beat into pieces the monsters of their own imaginations. They philosophise and spiritualise, and generally at the very onset put their subjects into convulsions by attempting to clothe them in forms unreal, unnatural, and absurd. Hence they must have a heaven beyond the bounds of time and space, universal creation must be brought forth by the Creator from the womb of nothing, and the Creator Himself must have neither body, parts, nor passions; he must be a trinity in unity, and a unity in trinity—three in one, and one in three; undivided in substance, and that substance lacking every condition necessary to existence. Their philosophy, therefore, requires that a miracle be analogous to these notions, if analogy, or any other term, can be applied to such unrealities. No wonder, then, that they feel a repugnance to everything like these monster-conceptions of a disordered brain.

An absurdity never strikes us so forcibly when viewed at a distance, as it does when brought direct home; therefore sectarians will receive a miracle, even according to their notions of one, when hid in the obscurity of a few thousand years, but no sooner is it offered for their immediate faith, than they feel their own absurdities pressing upon them, yet without realizing that they are altogether their own, and thus their very ignorance is the cause of their rejecting a miraculous government.

No such a miracle as a creation from nothing was ever wrought by Jesus, or any of the servants of God; no such a miracle is believed in by the Latter-day Saints, nor is it possible that such a one could be performed. Every act of God is perfectly consistent with order and truth, and indeed a Divine miraculous government is of all governments the most *natural*. The true definition of a *legitimate* miracle is simply that which is produced by the direct operations of the Priesthood and power of the Almighty. Its conditions do not demand that it be contrary to reason, to the "order of nature," and of "Nature's God." In fact,

which it requires is that it be verily God's own order—His legitimate administration, whether through the Holy Priesthood, or by His Spirit. Wherever we see a manifestation of the power of God, there we have every condition of a miracle. This is all that the "Philosophy of Miracles" requires. The notion of God going out of

His way is perfectly ridiculous. No being who acts consistently with truth, wisdom, and experience, can be said to go out of his way. Whenever the Creator manifests His power, it will of necessity be in strict keeping with His own way.

The government of things by a miraculous agency, according to the above definition of a miracle, is verily almost a universal *fact*. Indeed it is only in the space which is left by the Creator to be filled up by *individual agency*, that this is not the case, but when that day shall come—and come it must—that the will of the Creator becomes the will of His creatures, then will God be all in all—omnipotent in dominion, in the most unqualified sense.

That which is termed the operation of nature is nothing more nor less than the *direct administration* of the power of the Almighty. Without the continual manifestation of His power, the wonders and beauties of nature could not exist. Indeed, strong as might be the convictions of men that the world can get on without the intervention of a "miraculous agency," the fact is, that were it withdrawn, the reign of chaos would then commence.

There are two classes whose theories are openly opposed to the "Philosophy of a Miraculous Government;" namely, the Deist, and the Atheist. The Deist considers Nature a present revelation of God through His works, but he believes those works to be miracles of the *past*, and not of the *present*. The most advanced form of deistical philosophy will perhaps find a happy illustration in those stars whose *light* we now see, but which light really left them thousands of years ago—the *light to us* is of the *present*, but the *effort* is of the *past*. But it must be remembered that nature is not merely mechanical—the Universe is not simply a machine, but it *lives, moves, and has a being*. The action of forces and of life is not the effect of mechanical arrangements. When we treat of life in the abstract, we must consider it apart from all order or system. It is anterior to all mechanical arrangements, reason, and experience. Therefore, life, acting intelligently and harmoniously, necessarily comprehends knowledge, experience, and wisdom, and these qualities are the basis of legislation. Consequently, their philosophy, if carried to its legitimate bearing, requires us to accept as an explanation of those complex and

wonderful operations of nature, so called, either that universal existence possesses almost an infinite amount of wisdom and knowledge, or that inexperienced, uneducated life, (if we may so express it,) can act consistently with the most perfect order and system, in fact in a manner every way worthy of the direct administration of a God. The first explanation no one will believe, and the second is absolutely absurd. Yet nevertheless, *direct legislation* is a fact which will force itself upon us, for either things govern themselves, or some other power must control them. Now, no process of reasoning can show that this can be, but by a *present act*, and a present act must require a *present effort*. This is true even mechanically, and if that effort be of a nature to demand wisdom and power such as none possess but God, then that *effort* must be *His*! In fact, the Deists seem to realize that something like direct legislation is necessary, and to meet this difficulty, *laws* and *principles* are set to preside over nature, to see that things go on aright. This is the logical sense of the language which they use, for they speak of the "principles of nature," and the "laws which govern it," as though they were *personages*, prompting and controlling it. Now, laws really have no tangible existence, they are merely terms to express the relations of things, and their methods of action. So that when the true signification is given to the term law, the subject stands as before, namely, the self-government of nature, independent of all super-added principles, or Divine government in the present tense. It will be observed, that the philosophy of the modern sectarian world, with but few exceptions, is much of the same nature as that of the Deist.

The Atheistic theories are somewhat of a different character to those of the Deist and the sectarian. One of the best interpreters of atheism is Mr. G. Lewis. He says, "Life is God, and the Universe is its activity." To account for the distinct, intelligent, and harmonious working of forces, he lays down, as a fundamental law, that life acting in a given direction, will produce a definite result. But, when the *directions* of life are brought in, we come to a complex point. We have no longer existence in its most simple and primitive state, but existence acting consistently with order, experience, and

wisdom. Life, producing, by its activity in this direction, a man; in that, a woman; and in others, myriads of organized wonders which call forth the admiration of thinking, rational beings; must bring in legislative wisdom. But when we treat of life in its simple sense, we must consider it abstract from all order, arrangement, and intelligent design. We will admit that if life *does* travel in a given direction, it *will* produce a corresponding result. But the directions of life are infinite, and all directions are equally consistent, therefore there is nothing arbitrary about its activity. It is true that as far as it *did* travel in a given path, the action would be one and complete, but then, it could make a thousand *deviations in other directions*, and all the chaos of a chance world would at once be realized! How clear and simple is the philosophy of Professor O. Pratt, compared with these infidel and sectarian notions. Speaking of the Spirit of God, he says, "It is this glorious and all-powerful substance" (not law) "that governs and controls all other substances by its actual presence, producing all the phenomena ascribed to the laws of nature; in it we exist, we live, we move, and by it we receive wisdom and knowledge, and are guided into truth in proportion as we permit it to dwell within us, and receive its heavenly teachings."

In a revelation given to Joseph Smith, the Lord, speaking of the Holy Spirit, says, "As also he is in the sun, and the light of the sun, and the power thereof by which it was made. As also he is in the moon, and is the light of the moon, and the power thereof by which it was made. As also the light of the stars, and the power thereof by which they were made. And the earth also, and the power thereof; even the earth upon which you stand. And the light which now shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings; which light proceedeth forth from the presence of God to fill the immensity of space. The light which is in all things; which giveth life to all things: which is the law by which all things are governed: even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things."—*Doc. and Cov.*, vii, 2.

Having shown that all the operations of nature are of necessity dependent on

the direct administration of the Almighty, it follows that a "Miraculous Government," according to its true signification, instead of being contrary to the "established order," is in very deed the "order of nature" and of "nature's God." The heavens are ever telling of the glory and presence of the Creator, earth and ocean are teeming with evidences of the continual activity of His Spirit, and the existence of man—the miracle of miracles—is of itself sufficient proof that the power of God is of the *present*, as well as of the past!

Seeing, then, that a miraculous or Divine government is almost universal, reason alone would lead us to conclude, that man, to fulfil the highest object of his creation, must become morally, intellectually, socially, and in fact altogether, under the control of the Almighty. Such a state of things is analogically right, and it is also consistent with the wants of the human family, indeed the wants of man imperatively demand it. The aim and scope of the "Everlasting Gospel" is to make the Creator thus supreme in all things, yet without subverting the free

agency of man; hence at various times God has established His government among His children, that He might work with them, in them, and through them. Upon those who render obedience to the divine mandates, He confers the Holy Priesthood, and endows them with His Spirit, that they may be qualified to act as His ambassadors. The Priesthood in heaven and on earth, in connexion with the Holy Spirit, hold the administrative power and authority of the Almighty. Man is thus brought into communion, fellowship, and co-operation with his Maker.

A miraculous agency in government, as understood by the Former-day and the Latter-day Saints, is the very genius of the Gospel; those who receive it, receive God and salvation; while those who reject it, reject God and true religion.

The scepticism of the scientific cannot blind the minds of those enlightened by revelation, to the fact, that the universe is governed by the direct administration of the Almighty, nor can the concealed infidelity of the sectarian destroy the truth of a miraculous religion!

History of Joseph Smith.

(Continued from page 72.)

[July, 1840.]

Extract of a letter from Elder William Barratt, dated "Deptford, July 15, 1840," on his way to South Australia.

Dear Brother in Christ—I write to inform you of my arrival in the metropolis this morning, after a tedious journey in the midst of much profaneness and swearing, such as I never heard in my life before. I feel, as the Apostle expresses it, like a lamb among wolves, going into a land of strangers to preach the Gospel; therefore I desire your prayers in my behalf. I have witnessed much of the Spirit of Revelation since Sunday; in fact, I only thought it a mere thought, when the Elders testified that they were called by Revelation; but now I know the truth of the assertion, which proves to me who ought to preach, and that none ought, without they are called by Revelation.

Give my love to all the Saints, and tell them that as many as remain faithful I will meet them at Zion, bringing my sheaves with me. Tell them my faith is fixed, and my resolution is strong to meet you all there, whom I love in the Lord. Pray that a door may be opened, and a gift of utterance may be given unto me in a foreign land to preach the Gospel. Brethren, sorrow not for me, as those that have no hope, for we have a hope of living and eating together in the kingdom of our God.

Friday, 17th. By my suggestion, High Council voted that Samuel Bent and George W. Harris go on a mission to procure money for printing certain books.

Saturday, 18th. Elias Smith was ordained Bishop.

Sunday, 19th. An answer to Brigham Young's letter of the 7th May was sent by Lorenzo Snow, which gave the Twelve

permission to publish the Book of Mormon, Doctrine and Covenants, and Hymn Book, but not to ordain any into the Quorum of the Seventies; and likewise some general instructions.

Monday, 20th. Elder John Moon and company arrived in New York, being the first arrival of Saints in America.

Wednesday, 22nd.

Nauvoo, Hancock County, Illinois,
July 22, 1840.

Dear Brother Phelps—I must say that it is with no ordinary feelings I endeavour to write a few lines to you in answer to yours of the 29th ultimo; at the same time I am rejoiced at the privilege granted me.

You may in some measure realize what my feelings, as well as Elder Rigdon's and brother Hyrum's were, when we read your letter—truly our hearts were melted into tenderness and compassion when we ascertained your resolves, &c. I can assure you I feel a disposition to act on your case in a manner that will meet the approbation of Jehovah, (whose servant I am,) and agreeably to the principles of truth and righteousness which have been revealed; and inasmuch as long-suffering, patience, and mercy have ever characterized the dealings of our heavenly Father towards the humble and penitent, I feel disposed to copy the example, cherish the same principles, and by so doing be a saviour of my fellow men.

It is true, that we have suffered much in consequence of your behaviour—the *cup of gall, already full enough* for mortals to drink, was indeed *filled to overflowing* when you turned against us. One with whom we had oft taken sweet counsel together, and enjoyed many refreshing seasons from the Lord—“had it been an enemy, we could have borne it.” “In the day that thou stoodest on the other side, in the day when strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Far West, even thou wast as one of them; but thou shouldest not have looked on the day of thy brother, in the day that he became a stranger, neither shouldest thou have spoken proudly in the day of distress.”

However, the cup has been drunk, the will of our Father has been done, and we are yet alive, for which we thank the Lord. And having been delivered from the hands of wicked men by the mercy of our God, we say it is your privilege to be delivered from the powers of the adversary, be brought into the liberty of God's dear children, and again take your stand among the Saints of the Most High, and by diligence, humility, and love unfeigned, commend yourself to our God, and your God, and to the Church of Jesus Christ.

Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal.

Your letter was read to the Saints last Sunday, and an expression of their feeling was taken, when it was unanimously

Resolved, That W. W. Phelps should be received into fellowship.

“Come on, dear brother, since the war is past,
For friends at first, are friends again at last.”

Yours as ever,

JOSEPH SMITH, junior.

To all whom it may concern—This is to certify that Elders Samuel Bent and George W. Harris are authorized agents of the Church of Jesus Christ of Latter-day Saints, being appointed by the First Presidency and High Council of said Church to visit the Branches of the Church in the East, or wherever they may be led in the providence of God, to obtain donations and subscriptions for the purpose of printing the Book of Mormon, Doctrine and Covenants, Hymn Books, the New Translation of the Scriptures, &c. They are likewise instructed and authorized to make loans in behalf of the Church, for carrying into operation the above and other important works necessary to the well being of said Church.

From our long acquaintance with these our beloved brethren, their long tried friendship under circumstances the most trying and painful, their zeal for the cause of truth, and their strict moral honesty, we most cheerfully recommend them to the Saints of the Most High. Any statements they may make relative to their mission may be implicitly relied upon, and any loans which they may effect, will be considered binding on the Church. And we do hope the Saints will do all in their power to effect the object proposed, and lift up the hands of our beloved brethren who have cheerfully come forward to engage in a work so great and important.

JOSEPH SMITH, junior, President.
HYRUM SMITH,
WILLIAM MARKS,
NEWEL KNIGHT,
ELIAS HIGBEE,
ALPHEUS CUTLER,
DAVID DORT,
HENRY G. SHERWOOD,
CHARLES C. RICH,
DAVID FULMER,
SEYMOUR BRUNSON,
THOMAS GROVER,
WILLIAM HUNTINGTON,
LEWIS D. WILSON.

Brother Granger.

Dear Sir—It was with great pleasure I received your and brother Richard's letter letter, dated New York, June 23, 1840, and was very happy to be informed of your safe arrival in that place, and your probability of success; and I do hope that your anticipations will be realized, and that you will be enabled to free the Lord's House from all incumbrances, and be prospered in all your undertakings for the benefit of the Church; and pray that while you are exerting your influence to bring about an object so desirable, that the choicest blessings of Heaven may rest down upon you, while you are endeavouring to do so, and attending to the duties laid upon you by the authorities of the Church in this place.

I am sorry to be informed, not only in your letter, but from other respectable sources, of the strange conduct pursued in Kirtland by Elder Almon W. Babbitt. I am indeed surprised that a man having the experience which brother Babbitt has had, should take any steps whatever, calculated to destroy the confidence of the brethren in the Presidency or any of the Authorities of the Church.

In order to conduct the affairs of the Kingdom in righteousness, it is all important that the most perfect harmony, kind feeling, good understanding, and confidence should exist in the hearts of all the brethren; and that true charity, love one towards another, should characterize all their proceedings. If there are any uncharitable feelings, any lack of confidence, then pride, arrogancy, and envy will soon be manifested; confusion must inevitably prevail, and the Authorities of the Church set at naught; and under such circumstances, Kirtland cannot rise and free herself from the captivity in which she is held, and become a place of safety for the Saints, nor can the blessings of Jehovah rest upon her.

If the Saints in Kirtland deem me unworthy of their prayers when they assemble together, and neglect to bear me up at the throne of heavenly grace, it is a strong and convincing proof to me that they have not the Spirit of God. If the Revelations we have received are true, who is to lead the people? If the keys of the Kingdom have been committed to my hands, who shall open out the mysteries thereof?

As long as my brethren stand by me and encourage me, I can combat the prejudices of the world, and can bear the contumely and abuse with joy; but when my brethren stand aloof, when they begin to faint, and endeavour to retard my progress and enterprise, then I feel to mourn, but am no less determined to prosecute my task, being confident that although my earthly

friends may fail, and even turn against me, yet my heavenly Father will bear me off triumphant.

However, I hope that even in Kirtland there are some who do not make a man an offender for a word, but are disposed to stand forth in defence of righteousness and truth, and attend to every duty enjoined upon them; and who will have wisdom to direct them against any movement or influence calculated to bring confusion and discord into the camp of Israel, and to discern between the Spirit of Truth and the spirit of error.

It would be gratifying to my mind to see the Saints in Kirtland flourish, but think the time has not yet come; and I assure you it never will until a different order of things be established and a different spirit manifested. When confidence is restored, when pride shall fall, and every aspiring mind be clothed with humility as with a garment, and selfishness give place to benevolence and charity, and a united determination to live by every word which proceedeth out of the mouth of the Lord is observable, then, and not till then, can peace, order, and love prevail.

It is in consequence of aspiring men that Kirtland has been forsaken. How frequently has your humble servant been envied in his office by such characters, who endeavoured to raise themselves to power at my expense, and seeing it impossible to do so, resorted to foul slander and abuse, and other means, to effect my overthrow. Such characters have ever been the first to cry out against the Presidency, and publish their faults and foibles to the four winds of heaven.

I cannot forget the treatment I received in the house of my friends. These things continually roll across my mind, and cause me much sorrow of heart; and when I think that others who have lately come into the Church should be led to Kirtland instead of to this place, by Elder Babbitt; and having their confidence in the Authorities lessened by such observations as he (Elder Babbitt) has thought proper to make, as well as hearing all the false reports and exaggerated accounts of our enemies; I must say that I feel grieved in spirit, and cannot tolerate such proceedings—neither will I; but will endeavour to disabuse the minds of the Saints, and break down all such unhallowed proceedings.

It was something new to me when I heard there had been secret meetings held in the Lord's House, and that some of my friends—faithful brethren—men enjoying the confidence of the Church, should be locked out. Such proceedings are not calculated to promote union, or peace, but to engender strife; and will be a curse instead

of a blessing. To those who are young in the work, I know they are calculated to be, and must be, injurious to them. Those who have experience, and who should know better than to reflect on their brethren, there is no excuse for them.

If brother Babbitt and the other brethren wish to reform the Church, and come out and make a stand against sin and speculation, &c., they must use other weapons than lies, or their object can never be effected; and their labours will be given to the house of the stranger, rather than to the House of the Lord.

The proceedings of brother Babbitt were taken into consideration at a meeting of the Church at this place, when it was unanimously resolved, that fellowship should be withdrawn from him until he make satisfaction for the conduct he has pursued: of which circumstance I wish you to apprise him without delay, and demand his license.

Dear Sir, I wish you to stand in your lot, and keep the station which was given you by Revelation and the Authorities of the Church. Attend to the affairs of the Church with diligence, and then rest assured of the blessings of heaven. It is binding on you to act as President of the Church in Kirtland, until you are removed by the same authority which put you in; and I do hope there will be no cause for opposition, but that good feeling will be manifested in future by all the brethren.

Brother Burdick's letter to brother Hyrum was duly received, for which he has our best thanks; it was indeed an admirable letter, and worthy of its author. The sentiments expressed were in accordance with the Spirit of the Gospel, and the principles are correct.

I am glad that brother Richards has continued with you, and hope he has been of some service to you. Give my love to him.

Our prospects in this place continue good. Considerable numbers have come in this spring. There were some bickerings respecting your conduct soon after your departure, but they have all blown over, and I hope there will never be any occasion for any more; but that you will commend yourself to God and to the Saints by a virtuous walk and holy conversation.

I had a letter from W. W. Phelps a few days ago, informing me of his desire to come back to the Church, if we would accept of him. He appears very humble, and is willing to make every satisfaction that Saints or God may require.

We expect to have an edition of the Book of Mormon printed by the first of September; it is now being stereotyped in Cincinnati. I am, &c., &c.,

JOSEPH SMITH, junior.

An interesting memorial concerning the Jews, "To the Protestant Powers of Europe and America," signed and sealed in London, the 8th of January, 1839, may be found in the *Millennial Star*, pages 162, 163, 164, 165.

Sunday, 24th. Elder William Donaldson, member of the British Army bound for the East Indies, writes from Chatham, 24th of July, "We go on board to-morrow. I have had a glorious vision about going into the land of Egypt."

Saturday, 25th.

Fairfield, Illinois, July 25, 1840.

Reverend and Dear Friends—The last time I wrote you was during the pendency of your difficulties with the Missourians. You are aware that at that time I held the office of "Brigadier-General of the Invincible Dragoons" of this State, and proffered you my entire energies for your deliverance from a ruthless and savage, though cowardly foe; but the Lord came to your rescue, and saved you with a powerful arm. I am happy to find that you are now in a *civilized* land, and in the enjoyment of peace and happiness.

Some months ago, I resigned my office with an intention of removing to your town, and joining your people; but hitherto I have been prevented. I hope however to remove to Commerce, and unite with your Church next spring. I believe I should be much happier with you. I have many things to communicate which I would prefer doing orally; and I propose to meet you in Springfield on the first Monday in December next, as I shall be there at the time on State and United States' business.

If I remove to Commerce, I expect to follow my profession, and to that end I enclose you a slip from the *Louisville Journal*, to give you an idea of my professional standing.

On the first of this month, I was appointed to the office of "Quarter-Master-General of the State of Illinois," which office I expect to hold some years.

I hope you are all quite well. In haste. Write me immediately.

Yours respectfully,

J. C. BENNETT.

To Messrs. Smith and Rigdon.

Monday, 27th.

Quarter-Master-General's Office,

Fairfield, Illinois, July 27, 1840.

To the Reverends Sidney Rigdon, and Joseph Smith, junior.

Respected Friends—I wrote you a few days ago from this place, but my great de-

sire to be with you and your people prompts me to write again at this time; and I hope it will not be considered obtrusive by friends whom I have always so highly esteemed as yourselves.

At the last District and Circuit Court of the United States, holden at Springfield, in June last, I had the honour of being on the grand inquest of the United States for the District of Illinois, and hoped to have seen you there; but was quite disappointed. I attended the meeting of your people opposite Mr. Lowry's Hotel, but did not make myself known, as I had no personal acquaintance in the congregation.

It would be my deliberate advice to you to concentrate all of your Church at one point. If Hancock County, with Commerce for its commercial emporium, is to be that point, well; fix upon it, and let us co-operate with a general concerted action. You can rely upon me in any event. I am with you in spirit, and will be in person as soon as circumstances permit, and *immediately* if it is your desire. Wealth is no material object with me. I desire to be happy, and am fully satisfied that I can enjoy myself better with your people, with my present views and feelings, than with any other. I hope that time will soon come when your people will become my people, and your God my God.

At the time of your peril and bitter persecution in Missouri, you are aware I proffered you my utmost energies, and had not the conflict terminated so speedily, I should have been with you then. God be thanked for your rescue from the hand of a savage, but cowardly foe!

I do not expect to resign my office of "Quarter-Master-General of the State of Illinois" in the event of my removal to Commerce, unless you advise otherwise. I shall likewise expect to practise my profession; but at the same time your people shall have all the benefit of my speaking powers, and my untiring energies in behalf of the good and holy faith. *In necessariis unitas, in non necessariis libertas, in omnibus charitas*, shall be my motto with the *suaviter in modo, fortiter in re*.

Be so good as to inform me circumstantially of the population of Commerce, and Hancock County, the face of the country, climate, soil, health, &c., &c. How many of your people are concentrated there? Please to write me *in full* immediately. Louisville paper will accompany this; please inquire for it.

With sentiments of profound respect and esteem, suffer me to subscribe myself

Yours respectfully,

JOHN C. BENNETT.

Elder John Taylor sailed for Ireland from Liverpool.

Tuesday.

Nauvoo, July 28, 1840.

Horace R. Hotchkiss, Esq.

Dear Sir—I acknowledge the receipt of yours of last month, giving me the numbers of the land on Rock River, which you felt disposed to sell. In reply to which I have to say, that we have not yet examined the land, and consequently have not arrived at any conclusions respecting it; but it is probable that some of my friends will visit it this fall, and if we should think it wisdom to locate there, or on the other tract, you will be informed of the same, and arrangements entered into.

I am sorry that your health has been so poor, but hope, ere this, you are perfectly recovered. It would afford me great pleasure indeed, could I hold out any prospect of the two notes due next month being met at maturity, or even this fall. Having had considerable difficulty (necessarily consequent on a new settlement) to contend with, as well as poverty and considerable sickness, our first payment will be probably somewhat delayed until we again get a good start in the world; and I am happy to say, the prospect is indeed favourable. Under these circumstances we shall have to claim your indulgence, which I have no doubt will be extended. However, every exertion on our part shall be made to meet the demands against us, so that if we cannot accomplish all we wish to, it will be "our misfortune, and not our fault." Notwithstanding the impoverished condition of our people, and the adverse circumstances under which we have had to labour, I hope we shall eventually rise above them, and again enjoy the blessings of health, peace, and plenty.

You were informed in a former letter that we had paid Mr. William White the one thousand dollars specified in your bond; a few days ago he called at this place and agreed to give us a deed for the ninety acres, (less one half acre,) providing I would give him an indemnifying bond, and pay the interest due from you to him on the one thousand dollars, which I agreed to do. I have therefore got the deed for the land, and paid him the interest. My reasons for so doing were these: there are some who wish to purchase lots, provided they can get a good title deed for the same, and who would be induced to make purchases and make an effort to raise money, for the sake of getting a deed; which effort they would not be so likely to make if we could only give them a bond. This I think will work both to your advantage and ours, and hope that we shall be able by and by to make some cash sales.

I hope this arrangement with Mr. White will meet your approbation, although it is a departure from the common rules of business; but was induced to do so from the advantages which will result from it, which I hope will be mutual. The amount of interest paid to Mr. White, after deducting \$61 50c., which was coming from him to you for rents, was eighty-four dollars and forty cents. Mr. White told us that you agreed to pay him as much interest for the money as he could get elsewhere. We accordingly (in good faith) allowed him at the rate of ten per cent. Hoping the course pursued will meet your approbation,

I am, respectfully, your obedient servant,

JOSEPH SMITH, junior.

P.S.—You will recollect the verbal agreement entered into by us, that the notes for the interest would not be exacted for at least five years. Notwithstanding which, we use our endeavours to meet them as fast as possible, and think that when I have the pleasure of seeing you again, you will be fully satisfied with the course we have taken, and our endeavours to meet all our engagements.

J. S. jun.

Thursday, 30th.

Fairfield, Wayne County, Illinois,
July, 30, 1840.

To Reverends Sidney Rigdon, and Joseph Smith, junior.

Respected Friends—It is with difficulty that I can forego the felicity of an immediate immersion into the true faith of your beloved people. I have written you several letters, and forwarded you several newspapers to Commerce, which I hope will be duly received, as they contain some matters of importance.

Is Nauvoo, or Commerce, to be the general point of concentration for the Mormon people? For at that point I desire to locate, and ever remain. My anxiety to be with you is daily increasing, and I shall wind up my professional business immediately, and proceed to your blissful abode, if you think it best.

Look at all my letters and papers and write me forthwith. You are aware that at the time of your most bitter persecution, I was with you in feeling, and proffered you my military knowledge and prowess. My faith is still strong. I believe the God of the whole earth will avenge your wrong in time as well as in eternity.

O my friends, go on and prosper; and may the God of all grace save you with an everlasting salvation.

Yours respectfully,

J. C. BENNETT.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 9, 1856.

LETTERS OF APPOINTMENT.—Before this Number of the *Star* is in circulation, the Elders engaged in the ministry will, no doubt, have received their "Letters of Appointment" for the present year. These letters are given to show that the persons who hold them are duly authorized, by us, to act in the important positions assigned them, and also to point out the leading duties of their several callings. The Elders should not lay these letters by, as though they were a mere formality, but carefully peruse them from time to time, and endeavour to comprehend the nature and extent of the duties required of them. Those who do this prayerfully will derive strength therefrom, and be found approved in their ministry.

With these "Letters of Appointment," we have also furnished copies of "General Instructions" to the presiding and travelling Elders, and to the Book Agents and Treasurers. These contain the most important items of information concerning Emigration, and the management of the business affairs of the Conferences, as connected with this Office. We have not sent these instructions to be laid by and for-

gotten, but to be faithfully studied as a rule of conduct. The Elders should carry them with them when travelling, and the Book Agents and Treasurers keep them where they will always be accessible for the information of the Saints, who may inquire of them from time to time.

We receive scores and hundreds of letters requesting information, which require a large amount of time, labour, and expense to answer. The most of this information can be readily supplied to the Saints by the Pastors, Presidents, Travelling Elders, and Agents, if they will give proper attention to the subject. This we expect them to do, and we desire the Saints to make application to those officers, instead of us, for general information. Due consideration to the foregoing suggestions we consider of the utmost importance, on account of the numerous changes that have taken place through the recent appointments, and the anticipated important ones that will soon take place here in the General Office in Liverpool, that all business matters may be conducted correctly and with satisfaction.

THE HYMN BOOK.—We are progressing favourably with the publication of a new edition of the HYMN BOOK, and we shall soon be ready to fill orders for it. When this is the case, we will give early notice in the *Star*. On the receipt of such notice, General Book Agents will please send in their orders for what they require. If they have previously ordered any, we desire them to include all former orders in this last one. This will save considerable trouble, and perhaps the commission of some errors. The varieties of binding will be essentially the same as of the last edition.

Home Correspondence.

LONDON, KENT, READING, AND ESSEX CONFERENCES.

35, Jewin Street, City, London,
January 18, 1856.

President Franklin D. Richards.

Dear Brother—Having held the London, Kent, Reading, and Essex Conferences, invoiced the goods, and transferred the Agency at 35 Jewin Street, I now take the opportunity of giving you a brief report.

In the first place I will say, there was an excellent spirit manifested at all the Conferences, both with Priesthood and Saints. The representations showed that the Saints generally were increasing in faith. Liberal donations bore witness that they were likewise increasing in good works, and the prospects were good and encouraging for the future.

The Presidents released to go to Zion have had the confidence and good will of the Saints, while labouring in their respective Conferences, and now leave with

their blessing and prayers for their present and future happiness and prosperity; and a determination to assist them to the extent of their ability.

Their future Presidents were warmly received, and I am sanguine in the expectation that they will, with the blessing of God, be enabled to do a good work in the coming season. In regard to money matters, I feel they have done a good work.

In the Pastorate there has been donated in the past year, for the Temple Fund, £351 1s. 4½d.; Emigrating Fund, £145 13s. 10d.; for emigration of Presidents, Foreign Mission Fund, paying up arrears, support of Travelling Elders, publications, and various other funds, making a total of all funds, £2674 7s. 10d.

On Monday, the 31st of December, we held a Pastoral Conference, at which the Presidents of Conferences, Presidents of districts, of Branches, and Priesthood in general, attended.

Truly, "The Spirit of God like a fire

was burning;" all seemed to rejoice in their past labours, and were full of energy and good faith regarding the future. Various resolutions were passed, such as for the emigrating of Presidents, a subscription to be taken up for Foreign Missions, also for President Spencer's outfit and my own.

My outfit, however, is a matter of small moment to me. I came here by the command of God's servants, and feel that with your blessing, and the blessing of God, I will be enabled to return. My feelings are that any means donated for my emigration are at your disposal, to use just as you please. Money with me is no object, so long as I do the will of God, and bless my brethren. During the meeting we were cheered and instructed by the wise counsel and fatherly advice of President Spencer, and felt to say, God bless him, brothers Franklin, Wheelock, and all the authorities in Zion.

Elder Dunbar has accompanied me through the Pastorate, and I think I have given him a general understanding in regard to all matters, and in conclusion feel to say, God bless him, with his associates—Elders Ross, Hyde, Davis, and Brown, in which sentiments all associated with me cordially join.

Desiring that the blessings of the Almighty may rest upon you, your Counselors, and all engaged with you at 36 Islington, believe me your brother in the kingdom of God,

WILLIAM H. KIMBALL.

WORCESTERSHIRE CONFERENCE.

Rose Cottage, St. Clement Place,
St. John's, Worcester, Dec. 28, 1855.

President Richards.

Dear Brother—I drop you these few lines to represent my feelings, and the work assigned me for the last twelve months, which is now about to devolve upon another, who, I trust, will be able to bear it off with greater facility than I in my weakness have done, which I believe will be the case, for, of all, I *feel* I am the weakest. Nevertheless it has seemed meet in the sight of the Lord and His servants, to place me in so responsible a position, which I realize to be of no small moment.

Our Conference for the quarter ending December 31st, came off on the 23rd inst., in a spirited manner. Although we were not favoured with as many visiting brethren as on other occasions, the cheerful countenances of the Saints, with their hearty response in the business transactions, gave evidence that the candle of the Lord was shining brighter and brighter in their understandings.

Our finances came up as well as could be expected, considering the circumstances of the greater portion of the Saints, at this season of the year. I was in hopes we should have been able to have contributed more liberally to the P. E. Fund this quarter, having our Temple Offering all squared up. But ere we had time to spit on our hands for another lift, old dreary winter presents his motley face, which but few, if any, are able to meet without a chill sufficient to paralyze their movements in the work, to some extent. I have been as urgent as the portion of the Holy Spirit imparted to me has made manifest, in striving to pull up to the mark, as pointed out by my brethren who are over me in the work. I find, in comparing the finances of the present year with those of last, we are in advance £85 12s., notwithstanding the emigration, and increasing poverty on the part of those who remain still behind. The expenses of the Conference have necessarily increased on those of the previous year, in supporting an addition of from two to three Travelling Elders during the season. But in this the Saints have not been weakened or oppressed in body or spirits, neither diminished aught in their purse. And I will here say, on the part of the Travelling Elders, they are first-rate good brethren, having been ever ready to carry out any measure adopted by myself and Pastor Dille, who has been a father and present help in times of need. May heaven's blessings ever attend his righteous endeavours here and hereafter, is my prayer. I have felt to reserve no blessing to myself, apart from those under my administration, which could be imparted for the general good of all, and my prayer is that my weak endeavours may be sanctified unto the good of my brethren.

We have not yet cast up our arrears with the Office for Books, &c., this quarter, but hope to be able to meet it a

little more favourably than hitherto. I feel to use every endeavour to square up, as far as possible, ere the Conference falls into the hands of my successor.

As the season of emigration draws near, the appeals of the Saints become more incessant for deliverance, and many are begotten unto a lively hope, by the introduction of hand-carts, as a cheaper mode of conveyance, while they are waiting with ready hands to try the experiment. Should they be *favoured* with the privilege, I look upon the Saints in my field of labour as those of my Father's house, and would rejoice could I be favoured in beholding them on their way to a better land, and trust I shall a goodly few, if not many.

Brother W. B. Hodgetts is present, and desires a kind remembrance to you and the brethren in the Office.

I will close lest I intrude on your time and patience.

Ever praying the God of our fathers to bless you and Counsellors, with the brethren in the Office, I am as ever your brother and fellow servant,

N. T. PORTER.

MANCHESTER CONFERENCE.

27, Boundary Street, Hulme,
Manchester, November 19, 1855.

President Richards.

Dear Brother—I feel to improve the present favourable opportunity, by dropping you a line or two, touching the condition of the Manchester Conference. It is with pleasure that I do so, on account of the peace and union that prevail in our midst. I am not aware that there is the least jarring string in any part of the Conference. The brethren throughout nearly every Branch are continually seeking to know what more is required of

them. They only need to be told, and they go cheerfully to carry out the same. I attribute this, in a great measure, to the union of feeling that exists between myself and Pastor Grant, for I can truly say, that there has never been the least unkind feeling towards each other. The Saints have seen and felt this. It has been my pride all the time to carry out every measure that he has devised for the benefit of the work of God, and I know that his whole time has been entirely devoted to the instruction of the Saints in the line of their duty, and they know it. As it regards myself, I am fully satisfied I could not have a better man to labour under.

Many of the Saints felt so determined to pay up their Temple Offering, that they sold some of their furniture to do so. They now testify that the Lord has blessed them accordingly. Others, that were expecting to be turned out of employment, when the call was made upon them for the Temple Offering, as soon as they made up their minds to respond to the call, immediately gained favour with their employers, and were retained at work.

We have been under the necessity of cutting a great many off from the Church, that had become entirely dead to the work, but we feel now like Gideon's army when reduced, qualified for the work, God being with us. We are calculating this quarter to clear off of the Conference every debt of every description. . . . It would have done you good to have seen them, at the Priesthood meeting, raise their hands to assist each other in paying off their debts, thus manifesting their love to each other by their works.

With love and esteem to yourself and all in the Office, I am your humble servant in the Kingdom of God.

ROBERT HOIT.

Foreign Correspondence.

CALIFORNIA.

San Francisco, Nov. 4, 1855.

Mr. George Turnbull.

Dear Brother—I sit down to pen a few

lines, after a great many resolves and put-offs; but as the old saying is, long looked for come at last.

I will begin at my leaving Liverpool, and recapitulate a few items in my history

for the last two years. It may be interesting to you to know the ways and doings of an old friend.

When we rounded Holyhead a storm came on, and we were obliged to put back to within twelve miles of Liverpool, when it abated. We then put about ship and proceeded on. On the Monday evening we were again attacked by this terror of the waters; this time the wind was a little favourable, and we beat down channel. During the storm the water rolled in streams along the beam, into my berth, so that I got completely soaked, and caught cold; in consequence was somewhat under weather for the first week, but soon recovered, and enjoyed first-rate health during the remainder of the voyage. I had to act as clerk for the Branch I was in, called the "Starboard Bow Light." We had many good meetings, and were a first-rate lot of b'hoys.

I luxuriated in the beauty of the scenery while sailing up the Mississippi, and had good health until we arrived at St. Louis and left for the Missouri, when a slight touch of the prevailing epidemic visited me, which unnerved me, and incapacitated one from appreciating anything, but a deliverance from the malady. I was not one quarter so bad as some, but heaven deliver me from ever experiencing the same again. There the people commenced so die two or three at a time; it melted my heart to see them, knowing that they had left their homes with light hearts and fair dreams of a happy future in this the land of their adoption; but 'tis all right. In a great many instances it was their own fault, and could be attributed to their manner of living—they would cook a mess of fried pork, fried eggs, and melted cheese, eat all together with bread, butter, and hot coffee, and top up with a little whisky.

My experience in America is, that people must keep the Word of Wisdom more strictly than in any other place where I have been. If they do not, their health will suffer. This is my testimony to all.

We arrived at Kansas all pretty much worn down, and camped in the woods, by the river side, about a week. Here I was the first to discover a spring about a mile in the wood, issuing from the side of a hill. I led brother Hughes to it, which so delighted him, (after drinking bad river water so long,) that he called it

Wilkie's well, and carved my name on the rock, which stands as a memorial to future generations, that such a being was at one time there.

We removed inland some four miles, and camped again in the woods, in a lovely spot. We staid here about six weeks, the most of which time I spent in rambling over the country, picking wild strawberries, gooseberries, blackberries, and cherries; thus living in the choicest style, and was getting quite fat and swarthy. Without exception, this was the loveliest place I had ever beheld. I penetrated alone far into the woods, and came upon some of the most beautiful and enchanting spots possible to imagine. I had the assurance that I trod on consecrated ground.

I was organized into Dr. Richardson's Perpetual Emigrating Fund Company, and was appointed clerk, which office, with other camp duties, kept me in plenty of work all the time. We rolled out on the prairie about the middle of June, and camped two weeks, during which time we were properly organized, with our cattle and everything in good order. We finally started on the first of July, and travelled pleasantly the three first weeks, after which we travelled hard—twenty and twenty-five miles a-day. We saw few Indians on the road till we came to Laramie, some miles east of the Fort 5000 Sioux were encamped; they turned out *en masse* as we passed, from the smallest papoose to their chief, Big Bear, a brave looking fellow, over six feet high. Saw them perform several dances. They are a good looking people, noble in their bearing, athletic, and well formed. Some of their squaws were as pretty women as I ever saw.

We travelled over the mountains pleasantly, there being no snow or frost. The scenery for the last 100 miles is grand and sublime; mountains towering thousands of feet above you, with almost perpendicular sides; chasms in the rock, hundreds of feet high, with overhanging cliffs, which seemed to frown upon us as we wended our way slowly along their base. We arrived in G. S. L. City on the 30th of September in good health and spirits.

As you emerge from the mouth of the canyon, the fine panorama which passes before you, is magnificent in the extreme—a broad valley, stretching either way, en-

circled by ridges of bold, lofty mountains, reflecting the rays of the sun upon the valley beneath, giving genial warmth to the atmosphere, and causing vegetation to grow rapidly.

We entered the Valley on a bright sunny morning. The sun shining in all his glory, reflecting his rays through a refulgent blue sky, cast a smile o'er the scene; and the rippling brooks, as they travelled on, sent forth their harmonious music, and all nature seemed to rejoice at the arrival of the weary-worn pilgrims—thus we beheld for the first time the home of the Saints.

The city is, without exception, the most beautiful I ever beheld; laid out in square blocks, the streets wide, with side walks to correspond. Shade trees are planted at regular distances, which add much to the beauty of the scene. There are many fine buildings. But above all, in the eyes of a Saint, is Temple Block, laid out on the most beautiful situation in the city. The wall is about completed. In the south-west corner is the Tabernacle; in the northwest, the Temporary Endowment House—a fine building; on the north side are the public works; and in the centre of the east side is the foundation of the massive structure which in a few years will be the crowning glory of Utah.

Twenty-six died during the journey; most of the deaths occurred from the time we left the upper Platte till we came to the middle of the mountains. The causes were chronic diarrhoea, scurvy, and mountain fever. I have helped to bury two, three, and four in a morning. The mortality I could only attribute, in many instances, to a gross violation of the laws of life and health.

On arriving in the Valley, I had the job of collecting all the Fund property, and handing it over to the Tithing Office. I received payment in cash from M'Intosh, Treasurer of the Fund. In doing this I made several acquaintances, so that in a week's time I had friends who were ready to do anything they could for me. I moved round and obtained work at one place, and then at another; first, in making a road on the west side of Jordan. In making the road, we dug through a large Indian mound, composed of alternate layers of earth and lime, in which were embedded skeletons of men and burnt bones of animals. One skull we dug up

was of goodly dimensions, well formed, with points of character standing out clear. I then went to digging potatoes, then to the kanyon for wood. Helped brother Phinehas Richards (father to brother Franklin) to build his house—that is, made mortar, and tended mason; and thus obtained experience which will profit me in times to come.

When I arrived in the Valley, I was indebted to the Church thirty-five dollars, which I paid before starting on my mission.

Through the instrumentality of brother Joseph Cain, I obtained a situation in the Printing Office, in which I continued until appointed to accompany brothers Cannon and Bull on a mission to California, to print the Book of Mormon in Hawaiian. While in the Printing Office I averaged \$18 to \$20 per week.

On the 10th of May we started in company with General C. C. Rich, taking the south route, for the purpose of viewing the settlements, and arrived in San Bernardino on the 4th of June—a beautiful place, with a warm, salubrious climate, and fine, rich soil, growing apples, pears, peaches, grapes, figs, or anything you have a mind to plant. Staid there a week. Thence proceeded to San Pedro, on the Pacific coast. Staid there four or five days. Thence per steamer to San Francisco, where we arrived on the 28th of June, and discovered that brother Pratt had left, so we had to buckle to it, and do the best we could. Had the press taken out of store, fixed it up, and set to work. Have now printed 368 pages of the Book of Mormon. Calculate starting a paper in February.

While crossing the desert, I was stung by a green scorpion, one of the largest class. Suffered considerable for want of water. Can realize that the hand of the Almighty has been extended for my preservation in many places and in many ways.

The country on this (west south-west) side of the settlements, for a distance of 500 miles, is one continued desert, until you cross the Sierra Nevada mountains. It seems as if the country had at one time been one living fire, and feels so now. The rocks are nearly as black as coal; the country dried up; the distances to watering places raging from 35 to 55 miles, and then just enough to water a few animals. No vegetation, save a few stunted

bushes. In short, a regular sectarian hell.

While at home I was appointed a teacher in the 14th Ward, by Bishop Hoagland, in which capacity I officiated till leaving. Some four months after arriving in the Valley I was ordained into the 30th Quorum of Seventies. I received a commission of 2nd Lieutenant, under Captain Orson Pratt, junior, in a new regiment, formed by Colonel David Ross. We—the officers—practised sword exercise two nights, and military tactics two nights a-week, and were making considerable progress.

I have been setting Kanaka for this last five months, which makes it somewhat difficult for me to write and spell English all at once.

One word on California. They are the fastest lot of people here that you can scare up anywhere; lacking charity, in its more extended meaning, and the finer feelings of humanity. A fine country, and nice, bracing atmosphere. The temperature of San Francisco ranges in summer from 75 to 85 degrees; winter, from 65 to 75 degrees. In Sacramento it is warmer. One day I was there the

thermometer stood 106 degrees in the shade. The chief amusements are smoking, drinking, gambling, swindling, stabbing, shooting, &c., &c. The people are fast ripening for the judgments of the Almighty.

Give my kind love to brother Kent, if in Liverpool, also to brothers Jaques and Linforth. I scan the *Star* minutely, on the arrival of each mail, for items of interest. Was happy to see an article by Elder George Turnbull; and say, persevere, and God speed your labours. Give my love to all who were acquainted with me, or who may ask concerning me; tell them to come and do likewise. Brothers Crandall and D. Grant are not forgotten.

I shall now close, hoping to hear from you soon, and will ever pray that the blessing of the Lord may attend you, that the Star of Ephraim may guide you, and buoy you up, and that you may be inspired to deeds of virtue, honour, glory, and immortality; and will ever remain your friend and brother in the Gospel Covenant.

MATTHEW F. WILKIE.

Varieties.

THE greatest truths are the simplest, so are the greatest men.

THOSE who have few affairs to attend to, are great speakers. The less men think, the more they talk.

THE practical infidelity of professing Christians is the chief cause of scepticism. What a contradiction it is to profess to lay up treasures in heaven, and yet devote every faculty of the mind to things that are of the earth earthy.

ROMAN CATHOLICISM.—Their own historian, Baronius, admits that, during a succession of fifty Popes, not one pious or virtuous man sat in the chair. Some were heretical, others guilty of murder and incest, others were mere infidels, such as Leo, who remarked, *Quam lucrosa nobis est ista fabuli Christi.*—*Wesleyan Watchman.*

ONE Sunday, when the minister of Udney entered the kirk, he was no less surprised than indignant to find that daft Jamie Leming had taken possession of the pulpit. "Come down, Jamie," said his reverence. "Come ye up, sir," answered Jamie; "they're a stiff-neckit and rebellious generation, sir, an' it'll tak us baith to manage them."

A VENERABLE doctor, who is as witty as he is benevolent, in carrying out his philanthropic schemes, has contributed largely to a new wing of a hospital for decayed gentlewomen. A few days ago the committee of management sent to him, asking him if he would send his crest and coat of arms to be inscribed on the building. He inclosed a pill-box.

OBEDIENCE.—If it were asked what was the first requisite for salvation, it might very appropriately be answered, obedience; the second, obedience; the third, obedience; in fact, obedience appears to be the grand secret of success in the race for endless lives and exaltation in the celestial kingdom of our God. Yes, yes; to obey is better than sacrifice, and to hearken than the fat of rams; while disobedience is as the sin of witchcraft, and was punishable with death.

Lines addressed to Elders James Ferguson and John D. T. McAllister, of the
Irish Mission, on their departure for Zion.

Go, ye chieftains of Israel, to Zion's free mountains,
Return to the valleys you love and revere,
Where Truth gushes pure from celestial fountains,
Through the lips of our ruler, our Prophet and
Seer.

Go, your families await you with welcomes of glad-
ness,
Taste the sweets of love's goblet unmingl'd with
sadness,
Far away from a rotten world's strifes, cares, and
madness,

In our own darling Utah, the queen of the earth.

With your labours and toilings the Lord is well
pleased,

And His fond eye was still o'er your perilous track;
Now His voice sounds—"Beloved, from your labours
you're eased,

To the mountains and valleys of Ephraim come
back."

Yet you carry our heart's warmest wishes and bles-
sings,

And our love pure and fervent—no lips cold pro-
fessing,

With the prayers of the humble of Erin possessing,
To wait you to Utah, the queen of the earth.

You have toil'd here and lov'd us with fervour un-
tiring,

And 'tis fair we return the rich measure you gave,
Our down-trodden warm hearts, with liberty firing,

You 'mid poverty taught us to soar and to save.
And for us, say to Brigham, and Heber, and Jeddy,

We are few, we are humble, but willing and ready
To follow your footsteps unshaken and steady,

To storm Hell's dark fortress, or die by the way.

Mayherafelt, Ireland.

Say we long for the day when iniquitous leaven
From this earth shall be purged, and to darkness
be hurl'd;

When the Saints shall triumph as the armies of
heaven,

And Brigham's behest be a law to the world.

Say that *shoeless* or *shirtless* we'll follow, untiring,
Our James and his Mac, nor once think of retiring,
Till Truth, o'er the gorgon of Error expiring,

Shall wave its bright standard and victory be won.

Go, beloved ones, the smile of the Lord hovers o'er
you,

And the power of the Priesthood your steps shall
sustain,

The reward of your labours of love is before you,

When the crowned sons of Michael begin their
glad reign.

Let the dim future rise like a ne'er-ending river,

Track its course by the aid you've still found would
deliver,

For the past has been onward, then onward for ever,
Till with Gods you commingle through worlds
without end.

May our united faith and our prayers safely bear you
Where the tempest and waters sport strangely
with life,

Up the rivers of Joseph and o'er the wide prairie,

Unscathed by the deeply-wronged Lamanite's
knife.

And when safe in the mount-girded valleys of Zion,
Ne'er forget those behind who your aid still rely on,

And we'll make Erin ring while Hope's pinions we
fly on.

With Utah *marboureen*, the queen of the earth.

EDWARD L. SLOAN.

ERRATUM.—In *Star*, No. 3, "Quarterly List of Debts," Brecknockshire Conference, for "£22 13s. 3½d." read "£22 8s. 3½d."

ADDRESSES.—G. W. Thurston, care of S. Turner, 6 Upper Church Street, Dale Hall, near Longport, Staffordshire.

Thomas Crawley, L. D. Saints' Chapel, St. Paul's Opening, Norwich.

Joseph Silver, 10 Boss's Gardens, Edward Street, Briton, Sussex.

Frederick S. Turner, A. Clifford's, Forest Green, near Nailsworth, Gloucestershire.

Joseph Taylor, 2 Back of St. Michael's Place, Plymouth.

Oliver G. Workman, 50 Dundas Street, Monkwearmouth, Sunderland.

W. H. Kelsey, 15 Thomas Street, Woolwich.

John L. Smith, Mons. Gramaver, Rue du Cendrier 108, Geneva.

Money List, Jan. 18—25, 1856.

George W. Davies	£2 0 0	Brought Forward.....	£11 15 0
Charles Pent	4 15 0	John Price	5 0 0
James Frewin	5 0 0	John Mellor	3 0 0
Carried Forward.....	£11 15 0		£19 15 0

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THE

Tatter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 7, Vol. XVIII.

Saturday, February 16, 1856.

Price One Penny.

Emigration.

BY ELDER JAMES FERGUSON.

The growing importance of the Emigrating Fund, together with the much that has been and is yet to be accomplished by it, has led me often to reflect upon the origin of that institution. Under how many different names, soever, it may have performed its work, such an institution has had an existence in some form in every age when the people of God were called to migrate either to a new country selected for their residence, or in returning from their dispersion among strangers. Its object first was to bring the elect of God from a country of oppression, and put them in possession of a lawful and enduring title to a homestead. Its object now is to fulfil the words of the Son of God, and bring the meek to inherit the earth. To me, however, it is but a matter of historical curiosity, what means were used to gather out the people anciently. I love to read and think about such things. I love to follow Moses and his people through all their wanderings; and am consoled in reflecting upon the power and mercy of God in all His dealings with His people. I am more deeply, more personally interested in the history of our own times. To the origin of the institution in our day is my attention more immediately directed.

A dark gloom had seemed to hang

upon the destinies of the Church, and had just begun to dissolve. A fearful struggle to wrest the Priesthood and its powers from the earth, had been carried on for years by the enemy of truth, and had at length been decided in favour of the Saints, who by their suffering and industry had earned the decision. The day had but begun to dawn upon them after a dreary night of storms and sorrows. The Pilgrim Fathers of Deseret had called their convention and prepared for a season of rest. The colony consisted chiefly of—the Pioneers and their Prophet-leader, who had performed their third journey of toils and explorations over the plains; the little squad and their gallant general, who had fought hard and bravely to secure a flying retreat for the remnants from Nauvoo; and the returned Battalion, whose tattered clothes bore testimony to the thanklessness of the Government they had served. A severe winter, succeeded by a spring and summer of great scarcity, had just been passed. The harvest had been hastily gathered. Many of them still dwelling in their tents and wagons, they had been careful by uniting their energies to erect a bowery for the worship of God. Circumstanced as they were, worn down by toil, exposure, travels, and persecution

it would be fairly supposed that their first care would be to provide for themselves comfortable habitations, and recruit themselves with the necessaries, if not the luxuries, which might be procured. Opportunities were not wanting for the gratification of selfish propensities. With the harvest from the earth had been brought in the varieties of foreign produce from the Gentiles. The opportunity to choose between good and evil is never absent from mankind. Though far away from the temptations of the Egyptians, when idolatry found its way into the hearts of the Israelites, the gold was not wanting to make a calf for them to worship. So with the Saints in the mountains. Their canisters were empty, but the tea chests of the stranger merchants were full, and their shelves were laden to supply the place of the tattered garment and the faded dress and ribbons. The shuddering recollection of the scenes they had lately passed, inclined them to concentrate all their thoughts and purposes upon the place where they had at length found safety and freedom, and to think only of the world behind them as something to be hated or forgotten.

The business of the Conference which called them together in the October of 1849, turned their thoughts and feelings in another channel. The Christian adopts that portion of the creed of the infidel which holds that the first law of nature is, "Preserve thyself." The Saints adopt the creed of the Redeemer, to honour God and preserve each other. Scattered still among the nation who had afflicted them, were many who sighed for deliverance, and from whom, like them, their all had been plundered, who, worshipping Jesus, had been robbed by Christians. In other nations still more distant the hand of oppression was cold and heavy upon thousands of their fellow-worshippers, whose unceasing toils but strengthened and made heavier the arm that crushed them. However destitute and smitten the people of God might be in their gathering place, to them all eyes were turned, and the cry from the great continent and the islands was—"Oh that the salvation of Israel were come out of Zion!" The call to assist was made by the presiding Prophet. It had only to be made to be answered. All selfish considerations were thrown away. The perils of the past were laid aside or for-

gotten, and, trusting in God for their own sustenance, they made their investments and organized the "Perpetual Emigrating Fund." Among them were no wealthy capitalists. The poor husbandman, giving his only cow, that had furnished his little ones their only luxury; the widow, presenting the rifle or pet farm-horse, a relic she had cherished in memory of him who had fallen in defence of his comrades, or had sunk exhausted and lay buried in the dry waves of the desert; the wife of the absent missionary, bringing in the jewels she had preserved as tokens of her early love—these were the capitalists, these the first stock holders, in that holy institution which already has redeemed thousands from pauperism and despair, and given them a home and an independence on a free soil.

While thus reflecting, I am often astonished to find, among those who call the loudest and most frequent, some who, though professedly willing to endure every thing for Christ's sake, are not willing to dispense with the smallest luxury they have been accustomed to, to aid in their own liberation. The mechanic of large wages will present himself side by side with the labourer of ten-pence a day, and claim priority of membership as his better title to assistance. The caprice of an employer will compel him to live on half his earnings, and dispense with all his luxuries. A few months' sickness will be owned a dispensation of Providence, and will empty his wardrobe upon his back. But ask him in the pride of health and full employment to curtail his expenditure—it is impossible; to turn his spare clothing into funds to emigrate him—not an article can be dispensed with. The fumes of the pipe will mingle in his devotions, as he puffs away the means that would aid in his liberation, and spurns or treats lightly the guarantee against the power of the destroyer. All are not so. Yet are there not those, even among the sincere and good, who thus think thoughtlessly of that institution, the foundation of which was laid in the sufferings and sacrifices of houseless, thin-clad exiles, just emerged from the horrid realities of a waking dream, in which the old man and the infant had mingled their sobs in cold, hunger, and death? For the world the plan of salvation is too simple to submit to. To many of the Saints their sources of help are too simple for consideration. In anticipation of the

calamities that must overtake them if they linger on in Babylon, the Saints should act as though they were already upon them. From each sixpence they should if possible save a penny and dedicate that for their release. For their sakes, their brethren and sisters at home left the tea and fruits, and the costly apparel, unbought on the merchants' shelves. The fatted beef was sold for their deliverance, and the blessing of God gave flavour to the fleshless pottage. What has been done for them they will not surely refuse to attempt for themselves.

With the recollection of such examples before them, the more wealthy among the Saints in these lands should not be found reluctant to render the simple aid of a loan—to make an investment which they may draw out at pleasure at their journey's end, and thereby not only do much good by rescuing their brothers from their bondage, but place their funds for their own future use in the only existing place of real security. Had the Conference of 1849, acting upon the narrow principle that governs the world, and is not yet eradicated from many of the Saints, dispensed with or delayed the organization of the Emigrating Fund, thousands who have, through its assistance, participated in the blessings of the House of the Lord, and are now living free and happy in the light of Zion, would still have been lingering hopelessly in the darkness of Babylon. The poor widow *gave all* that she had to bring the people of a strange country from their bondage. Who that have plenty will hesitate to *lend a portion* to open the prison doors of their countrymen?

The future history of many, who will doubtless be actuated by the opposite impulses that govern monied men, may be briefly rehearsed. Two of them of ample and equal means are about to emigrate. They have both been asked to aid the gathering by a loan of their money. One, remembering the certainty of having to account for his stewardship at some time, invests all his means, reserving a bare sufficiency to emigrate himself and family. The other hesitates, and finally makes his investment in the purchase of merchandize. They both arrive at their destination safely. With them arrives the record of their acts. In answer to the question about the disposal of their means, the first points to the record, and the camp of the rescued poor; the second points to his train of merchandize. From the yielding earth, that refuses not to return to the liberal sower, the first learns a happy lesson, and while the harvest is coming on, that is to bring him the returns of his investment, he finds time to seek, and fails not to obtain, the holy consolations of the house of God, while all Israel unite to bless the liberal heart! "The cares of this world and the deceitfulness of riches" have filled the merchant's soul. The blessing of God is not with his substance, and it is wasted. For him there is no harvest, for he closed his hand in the seed time. His mammon of unrighteousness has failed him. He has no friends in the everlasting habitations wherein he might find solace in his distresses, and the doors are closed against him! Look on the two pictures, and choose!

History of Joseph Smith.

(Continued from page 89.)

[August, 1840.]

Saturday, August 1st. In the *Times and Seasons* of this month, I find the following—

A VOICE FROM THE HOLY CITY—REBUILDING OF THE TEMPLE OF SOLOMON—RECALL

OF THE PEOPLE OF GOD TO THE LAND OF JUDAH.

We have received by the last packet from England, a copy of a very extraordinary "Circular" issued by the Jews, now residing at Jerusalem, and addressed to all the descendants of Abraham to the utter-

most ends of the earth. It is written in the pure Hebrew character, and accompanied with an English translation, which we annex as matter of the deepest curiosity to the people of this country. Next week, if we possibly can, we shall publish the original Hebrew in a double sheet, but at present we must content ourselves with the translation. —*Morning Herald*.

"To our brethren the Israelites of Europe and America—The liberal and benevolent contributors towards every holy and pious purpose—ready to stand in the breach and evince their love for the Land of Promise: to the well-wishers of Jerusalem, and friends of Zion (dearer to us than life) who extend their bounteous aid to this Holy City, and devote their best means, in love and affection, 'to take pity on her stones, and show mercy to her dust.' To the illustrious and excellent Rabbies—to their worthy and distinguished Assessors—to the noble Chiefs and faithful Leaders of Israel; to all congregations devoted to the Lord, and to every member thereof—health, life, and prosperity. May the Lord vouchsafe His protection unto them; may they rejoice and be exceeding glad; and with their own eyes may they behold when the Lord restoreth Zion. Such be his gracious will. Amen.

"It is a fact well known throughout Judah and Israel, that 'the glory altogether departed from the daughter of Zion,' since upwards of one hundred years ago, the congregation of German Jews in this Holy City were forcibly deprived of their homes and inheritance. Dreadful and grievous was the yoke under which the despots of this land oppressed them. Tyranny and cruel usage ground them to the dust, and forced them to forsake their habitations, to abandon their houses and all their property, and to seek safety in flight. Thus the large court they inherited from their ancestors remained deserted and uninhabited, until it was seized upon and possessed by aliens. The sacred edifices it contained, namely, the Synagogue and Medrash, were by them demolished, the whole of the property utterly ruined, and possessions, lawfully ours, devastated before our eyes. Then did our souls refuse all consolation! For how could we bear to witness the evil which befel our people!

"As the light gleams forth from a spark, so did our congregation take heart and return again to form their establishments, and to take root on the Holy Mount. But we could find no rest for our wearied feet—no place consecrated and appointed for prayer and instruction. Our aching eyes beheld how every nation and tongue, even

from the most distant isles of the ocean, is here possessed of structures defended by walls, gates, and portcullis, whilst the people of the Lord, forcibly expelled from their inheritance by rapacious barbarians, were covered with obloquy, scorn, and disgrace.

"The cries of the people ascended unto the Lord who dwelleth in Zion. He looked down, and in pity beheld their sufferings and oppression. And ever since the ruler of Egypt first assumed the government of the Holy Land—a Ruler who maintains justice throughout his dominions—an edict was issued permitting Jews to do whatsoever they deemed right and expedient, with respect to the rebuilding of their demolished synagogues and colleges. Us, likewise, the Lord in his mercy vouchsafed to remember, and caused us to be reinstated into the heritage of our fathers, even to the aforementioned Court, which is called the Ruin of R. Jehudah the Pious (of blessed memory).

"Blessed be the Lord our God, the God of our fathers, who inspired the heart of the Ruler of Egypt to restore unto us the possessions of our ancestors. Nor did we delay or lose time in the matter, but exerted ourselves to rebuild Jerusalem.

"We fenced it, and gathered up the stones thereof, and the sacred undertaking prospered in our hands, so that we have completed the Medrash, and 'great is the glory of the house;' and also houses for the teachers of the law, and for the hospitable reception and entertainment of strangers, which were indispensably necessary to accommodate the many pious Israelites who visit the Holy City during the festivals. And on *Rosh Hodesh Shebath* last we joyfully placed a Sepher Jorah in the Medrash, which we consecrated by the name of 'ME-NAHEM ZION'; for the Lord has vouchsafed to comfort his people.

"But although we have thus, under the blessings of Providence, retrieved a part of the possessions bequeathed unto us by our pious ancestors, yet our hearts are afflicted and our eyes are dimmed when we behold the sanctuary of our Lord, the Synagogue, which still lies in ruins; nor is it in the power of all of us (the German Congregation) to rebuild it; for alas! great is the number of our poor who stand in need of bread, and the debts we contracted in building the Medrash are large, and weigh heavily upon us.

"The cause of our grief is thus ever present to our eyes—the ruins of the Synagogue are heaped in the middle of the Court, and rank weeds spread over the consecrated pile. We therefore deem it our bounden duty to despatch a messenger

unto our brethren the children of Israel, who are dispersed and in exile, in order to acquaint them with 'the salvation of the Lord in the land,' so that they may arise and take pity on Zion, for it is time to show mercy unto her.

"To undertake this laborious duty was the voluntary offer of our dearly beloved friend, that profound and renowned Rabbi, the zealous and honourable AARON SELIG ASHKENAZI. He is a man confirmed in the fear of the Lord, of a faithful stock; and him we depute as our messenger, worthy of all trust, to make proclamation unto the communities of Israel 'according to the sight which he has seen in the Holy Mount,' and to him we have given letters of authorization, containing full particulars as to his pious mission, and every necessary information relating thereto.

"Now, therefore, let the righteous behold and rejoice. Let the pious exult and triumph in gladness. The day ye have so long hoped for is come, and ye see it. The crown of holiness will again adorn its former abode. Therefore, arise, and take upon yourselves, according to the words of this letter, to devote a portion of your wealth as a sacred tribute towards erecting 'the Temple of the Most Holy King on the mountain of the Lord'—that ye may have a portion and a righteous record in Jerusalem.

"Let no one among you refuse his aid, but let the poor man contribute his mite for himself and his household freely, as the rich dispenses the bounty wherewith the Lord hath blessed him. Let fathers and their offspring, the aged and the youthful, alike arise in mercy to Zion at this propitious season.

"Let each man encourage his neighbour and say, 'We will be zealous and persevering for our people and the City of our God. And for the love of Zion, and the sake of Jerusalem, we will not rest nor be easy until Jerusalem is praised throughout the earth, and foremost in our joys, even as we have vowed:—If I forget thee, Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joy.

"Such are the words of your brethren who address you for the glory of God, and for the honour of his land, his people, and his inheritance—continually praying for our exiled brethren, and offering up our orisons on holy ground and particularly near the WESTERN WALL, that it may be well with you everlastingly as you yourself desire, and we most sincerely wish.

"Signed at Jerusalem, the 18th day of year 5597 A.M., by the Wardens of the Medrash and members of the Building Commit-

tee, on behalf of the Congregation of German Jews in this Holy City.

"[Signed] HIRSH JOSEPH,
"DAVID REUBEN,
"NATHAN SADDIS,
"ABRAHAM S. SALMONS,
"MORDECAI AVIGDOR,
"URIAH S. HYAM.

"The undersigned Assessors of the Beth-din, by the direction of the Rev. Chief Rabbi, hereby certify that Rev. Aaron Selig Ask-enazi is actually departed for the purpose mentioned in the above Circular.

"London, the 7th Tebath,
"24 Dec. 5599.

"ISRAEL LEVY,
"AARON LEVY,
"A. L. BARNETT."

Monday, August 3rd, 1840. Elders Woodruff and G. A. Smith are at Ledbury, Herefordshire.

Tuesday, 4th. Elder Kimball left Manchester for Herefordshire, and Joseph Fielding is at Bedford.

Wednesday, 5th. Extract of a letter to Editor of the *Millennial Star*—

Beloved Brother—Since Elder George A. Smith and myself left Manchester, for the purpose of going to the South of England, we have visited the Churches which lay in our route, and found them universally prospering, and receiving additions.

We preached in Leek on Sunday, July 10th, and Elder Smith baptized six persons after meeting: and numbers were also baptized in the Churches at the Staffordshire Potteries while we were there. We passed through West Bromwich and Birmingham, and found numbers who were anxiously wishing for some of the Elders to visit that region and labour among them. We arrived in Ledbury, Herefordshire, July 22, and have spent about two weeks in visiting the Churches through this region, and I am happy to inform you, that we have found the Saints universally rejoicing in the truth, and the work progressing upon every hand.

Elder Thomas Richardson has baptized about forty since he came, and Elder William Kay about twenty: they are both much blessed in their labours. Elder Kington is labouring constantly in this wide field—which is under his care; and he with the Elders and Priests generally throughout this region are blessed with many souls as seals of their ministry. We baptized forty on Sunday last in this region, making 250 since the Conference. The Churches now number about 800, and appear in a very prosperous state. We are expecting Elder Kim-

ball every hour, and soon after his arrival we shall leave the Saints in this region, for the purpose of visiting the city of London and warning the inhabitants thereof.

W. WOODRUFF.

Saturday, 8th.

Nauvoo, Hancock County, Illinois,
Aug. 8, 1840.

Dear Sir—Yours of the 25th ultimo, addressed to Elder Rigdon and myself, is received, for which you have our thanks, and to which I shall feel great pleasure in replying.

Although I have not the pleasure of your acquaintance, yet from the kindness manifested towards our people when in bondage and oppression, and from the frank and noble mindedness breathed in your letter, I am brought to the conclusion that you are a friend to suffering humanity and *truth*.

To those who have suffered so much abuse, and borne the cruelties and insults of wicked men so long, on account of those principles which we have been instructed to teach to the world, a feeling of sympathy and kindness is something like the refreshing breeze and cooling stream at the present season of the year, and are, I assure you, duly appreciated by us.

It would afford me much pleasure to see you at this place, and from the desire you express in your letter to move to this place, I hope I shall soon have that satisfaction.

I have no doubt you would be of great service to this community in practising your profession, as well as those other abilities of which you are in possession. Since to devote your time and abilities in the cause of truth and a suffering people may not be the means of exalting you in the eyes of this generation, or securing you the riches of the world, yet by so doing you may rely on the approval of Jehovah, "that blessing which maketh rich and addeth no sorrow." Through the tender mercies of our God we have escaped the hands of those who sought our overthrow, and have secure locations in this State, and the Territory of Iowa. Our principal location is at this place, Nauvoo, (formerly Commerce) which is beautifully situated on the banks of the Mississippi, immediately above the lower rapids, and is probably the best and most beautiful site for a city on the river. It has a gradual ascent from the river nearly a mile, then a fine, level, and fertile prairie—a situation in every respect adapted to commercial and agricultural pursuits, but like all other places on the river, is sickly in summer.

The number of inhabitants is nearly three thousand, and is fast increasing. *If we are suffered to remain*, there is every prospect of

its becoming one of the largest cities on the river, if not in the Western World. Numbers have moved in from the seaboard, and a few from the islands of the sea (Great Britain).

It is our intention to commence the erection of some public buildings next spring. We have purchased twenty thousand acres of land in the Iowa Territory opposite this place, which is fast filling up with our people. I desire all the Saints, as well as all lovers of truth and correct principles, to come to this place as fast as possible, or their circumstances will permit, and endeavour, by energy of action and concentration of talent, &c., &c., to effect those objects that are so dear to us. Therefore my general invitation is, "Let all that will, come," and partake of the poverty of Nauvoo freely.

I should be disposed to give you a special invitation to come as early as possible, believing you will be of great service to us; however you must make arrangements according to your circumstances, &c. Were it possible for you to come here this season to suffer affliction with the people of God, no one will be more pleased to give you a cordial welcome than myself.

A charter has been obtained from the Legislature for a railroad from Warsaw, being immediately below the rapids of the Mississippi, to this place—a distance of about twenty miles, which if carried into operation will be of incalculable advantage to this place, as steamboats can only ascend the rapids at a high stage of water. The soil is good, and I think not inferior to any in the State. Crops are abundant in this section of country—and I think provisions will be reasonable.

I should be very happy could I make arrangements to meet you in Springfield at the time you mention—but cannot promise myself that pleasure. If I should not, probably you can make it convenient to come and pay us a visit here, prior to your removal.

Elder Rigdon is very sick, and has been for nearly twelve months with the fever and ague, which disease is very prevalent here at this time. At present he is not able to leave his room.

Yours, &c.,

JOSEPH SMITH, junior.

To J. C. Bennett, M.D.

P.S.—Yours of the 30th is just received, in which I am glad to learn that your increasing desire to unite yourself with a people "that are everywhere spoken against," and the anxiety you feel for our welfare—for which you have my best feelings; and I pray that my heavenly Father will pour out

His choicest blessings in this world, and enable you by His grace to overcome the evils which are in the world, that you may secure a blissful immortality in the world that is to come.

J. S. jun.

Soon after the July Conference at Manchester, Elder P. P. Pratt started for America to fetch his family, leaving the Star in charge of President Young, assisted by Elder W. Richards.

Saturday.

Wayne County, Illinois,
Aug. 15, 1840.

Reverends Joseph Smith, junior, and Sidney Rigdon.

Respected Friends—I have written you several communications to Commerce and Nauvoo, supposing they were different places, but a brother to a lady in your community, now in this place, informs me that they are one and the same.

I have received no reply to my letters, and attribute the delay to a press of business or professional absence. I have come to the conclusion to join your people immediately, and take up my abode with you. Let us adopt as our motto—*Licut partribus sit Deus nobis*—(as God was with our fathers, so may he be with us), and adapt the means to the end, and the victory is ours. The winged warrior of the air will not cease to be our proud emblem of liberty, and the dogs of war will be forever chained.

I shall be with you in about two weeks, and shall devote my time and energies to the advancement of the cause of truth and virtue, and the advocacy of the Holy religion which you have so nobly defended, and so honourably sustained.

My love to all the brethren.

With sentiments of paternal regard,

Yours respectfully,

J. C. BENNETT.

Monday, 17th. Met with the High Council of Nauvoo at my office, also the High Council of Iowa. John Batten preferred many charges against Elijah Fordham. After the testimony, and the Councillors had spoken, I addressed the Council at some length, showing the situation of contending parties, that there was in reality no cause of difference; that they had better be reconciled without an action, or vote of the Council, and henceforth live as brethren, and never more mention their former difficulties; and they settled accordingly.

Tuesday, 18th. Elders Kimball, Woodruff, and G. A. Smith left Cheltenham

for London, one hundred and ten miles, where they arrived in seven and a-half hours, at William Allgood's, No. 19, King Street, Borough, and were kindly received by Mrs. Allgood, who took them to the King's Arms Inn.

Great distress is prevailing in Ireland; no work, and provisions very scarce.

The truth is spreading rapidly in England and Scotland.

Friday, 21st. Testimony of Benjamin Boyce—

I left my home in Nauvoo to go to Adams County, where I had lived the summer before, for the purpose of meeting some debts. I fell in company with a Mr. Brown, who stated to me that he was in search of some horses that had strayed from him. We had not proceeded far together, before we were hailed by twelve armed men, who demanded of us where we were going. I stated to them where I was going, and likewise Mr. Brown stated his business. They then asked if we were "Mormons;" we said we were; they then said that we could go no further; they said they were sworn to kill all the damned "Mormons" that they could find, and took us prisoners, tied us with ropes, and took us to a boat, and four of the company (one by the name of Martin, the others not known) took us to Missouri, to a little town called Tully, where we were put under guard, and kept till 11 o'clock in the evening, when three men came to us with a long rope, and tied it round each of our necks. I asked them what they were going to do with us; one said they were going to take us to the river, kill us, and make catfish bait of us; his name was Uno. They then led us to the woods, I should think about three quarters of a mile distant; they then parted us, took and stripped me naked, and tied me fast to a tree; one of the company cocked a pistol and placed it close to my ear, and swore, if I attempted to get away, that he would blow out my brains. They then commenced to whip me with large gads which they had for the purpose, and literally mangled me from my shoulders to my knees.

There were in company, as near as I could recollect, twelve or fourteen; they were stripped of their hats and coats, with their sleeves rolled up, and collars open, which made them look like murderers and robbers. The names, as far as I can recollect, were Monday, Uno, and Martin; the others I do not recollect. After keeping me tied in this condition I should think an hour and a half, they then brought Mr. Brown to me, and after some consultation, loosed me from the tree where I was tied, and led us back to the town, put us in a room where I saw

Noah Rogers and James Allred. They then tied them about the neck, and led them out, and in the course of the night, they brought them back to the room where we were.

Brother Rogers said they stripped him, and whipped him very bad. This was on the seventh of July. The next day Rogers and myself were taken before a magistrate; nothing proven against us, only that we were "Mormons;" and we were ordered to prison. Brown and Allred, by some means, were liberated, but we (Rogers and myself) were put into jail and put in irons until the twenty-first of August, when through the kindness of God we made our escape and returned to Nauvoo.

BENJAMIN BOYCE.

Sunday, 23rd. Ten were confirmed at the Carpenter's Hall, Manchester.

Saturday, 29th. Elder Kimball writes—"The brethren are beginning to excite attention in some of the public grounds in London." Out-door preaching is common in England.

Sunday, 30th. Twenty were confirmed at the Hall in Manchester.

The electric telegraph is beginning to be used on the Great Western railroad in England, between Drayton and Paddington, by which intelligence is communicated at the rate of two hundred thousand miles per second.

Elders Kimball, Woodruff, and George A. Smith, after having spent ten days visiting the clergymen and preachers and others of the several denominations, asking the privilege of preaching in their chapels, and being continually refused by them in a contemptuous manner, they determined to preach in the open air, Jonah like; and accordingly went to Smithfield Market (to the spot where John Rodgers was burnt at the stake) for the purpose of preaching at 10 a.m., where they were notified by the police, that the Lord Mayor had issued orders prohibiting street preaching in the city. A Mr. Conner stepped up and said, "I will show you a place outside of his jurisdiction," and guided them to Tabernacle Square, where they found an assembly of about 400 people listening to a preacher who was standing on a chair. When he got through, another preacher rose to speak. Elder Kimball stated to the first clergyman, "There is a man present from America who would like to preach;" which

was granted; when Elder George A. Smith delivered a discourse of about twenty minutes, on the first principles of the Gospel, taking for his text, Mark xvi. 16; after which Elder Kimball asked the preacher to give out another appointment at the same place for the American Elders to preach; when he jumped up and said, "I have just learned that the gentleman who has addressed you is a Latter-day Saint; I know them—they are a very bad people; they have split up many churches, and have done a great deal of hurt." He spoke all manner of evil, and gave the Latter-day Saints a very bad character, and commanded the people not to hear the Elders, "as WE have got the Gospel, and can save the people, without Infidelity, Socialism, or Latter-day Saints."

Elder Kimball asked the privilege of standing on the chair to give out an appointment himself. The preacher said, "*You shall not do it; YOU HAVE NO RIGHT to preach HERE;*" jerked the chair away from him, and ran away with it. Several of the crowd said, "*You have as much right to preach here as he has, and give out your appointment;*" whereupon Elder Kimball gave out an appointment for 3 o'clock, p.m.; at which time a large congregation was gathered.

After opening the meeting by singing and prayer, Elder Woodruff spoke about thirty minutes, from Gal. i. 8, 9, upon the first principles of the Gospel. Elder Kimball followed upon the same subjects. The people gave good attention, and seemed much interested in what they heard. The inhabitants who lived around the Square opened their windows to four stories high; the most of them were crowded with anxious listeners, which is an uncommon occurrence. The meeting was dismissed in the midst of good feeling.

Mr. Conner invited the Elders to his house. Soon after they arrived there, Elder Kimball felt impressed to return to the place of preaching. When he got there, he found a large company talking about the things which they had heard in the afternoon, and they wished him to speak to them again. He did so, when several persons invited him home with them. While Elder Kimball was preaching, several persons came to brothers Woodruff and Smith to converse on doctrine, when Mr. Conner offered himself for baptism.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 16, 1856.

POEMS BY ELIZA R. SNOW.—We take great pleasure in calling the attention of our readers to this work. We have for many years been acquainted with Miss Snow. Full of pure intelligence, rich in faith, and possessing a heart that sympathizes deeply with the sufferings of her fellow creatures, she has had in addition a long experience in the persecutions and afflictions of the Saints. Her historic poems evince a depth of thought and sentiment which indicates that she feels what she writes, and enters into the spirit of her narrative. Her descriptions are so vivid and truthful that, with a little effort on the part of the reader, the scenes she portrays seem to pass in life-like reality before him. Often with one dash of poetic effort she spreads out the whole character of the persons she describes. Take for instance her description of the mob who surrounded the Saints in Adam-ondi-Ahman—

“When round about a desp’rate mob arose,
Like tigers waking from a night’s repose—
They come like hordes from nether shades let loose—
Men without hearts—just made for Satan’s use!
With wild, demoniac rage they sally forth,
Resolv’d to drive the Saints of God from earth.”

When the authoress wrote her poem on the assassination of the Prophets Joseph and Hyrum Smith, who could imagine otherwise than that she realized the magnitude of the damning deed, and that her heart was also clothed in mourning—

“The worlds on high—the Universe, shall know
What awful scenes are acted here below!
Had nature’s self a heart, her heart would bleed
At the recital of so foul a deed;
For never, since the Son of God was slain,
Has blood so noble flow’d from human vein,
As that which now on God for vengeance calls
From ‘freedom’s’ ground—from Carthage prison walls!”

Her religious poems are full of pure and ennobling sentiments, and of heavenly principles, which are calculated to exalt man to that high position among eternal intelligences, for which he was created. We have seldom read a short poem that partakes so much of the heavenly—that seems so deeply imbued with the spirit of the higher spheres, as the “Invocation, or the Eternal Father and Mother.” The hallowed spirit in which it is written is manifest, and Saints cannot read it, with the Spirit upon them, without feeling, like the writer, that they are wanderers from the paternal mansion, and that they have a longing desire to return. To make extracts from such a piece would appear invidious, for it seems like one harmonious whole, too beautiful to break.

The work is full of gems, and we imagine that few can read it without feeling both wiser and better for having done so. We consider this work a valuable addition to our literature, and we trust that the Saints will properly appreciate it. This and the “Harp of Zion”—a collection of poems by Elder John Lyon, are the two leading works of the kind that are now extant in the Church. They may be considered

the pioneer poetical works in the peculiar literature of the Latter-day Saints. We say peculiar, because their writings must be as different from those of the world, as their principles and faith. In the great mass now comprising the poetic literature of the day, if the reader searches for truth, and happens to find an unadulterated principle developed, it is like discovering a diamond in a heap of rubbish. Truth is too often sacrificed for fiction, and high and ennobling sentiments for the fantasies of heated imaginations, and appeals to passions and feelings belonging rather to the animal than the intellectual part of man. A collection of poetry has never come under our notice more free from these faults, than sister Snow's. Truth and exalting principles are not made merely an appendage to poetry, but she uses poetry to beautify and adorn them.

It is the duty and privilege of the Saints who can do so, to procure and study the poetical works of the Church, that their authors may be encouraged and the spirit of poetry cultivated in the bosoms of the readers by "the thoughts that speak and words that burn" on each page. When man can be taught principle in the beautiful language of poesy, the affections of the heart are purified, the soul aspires to ennobling deeds, and the judgment is better directed in performing them.

ANNUAL STATISTICAL REPORT.—In *Star* Number 32, Vol. xvii, we gave notice that we should not publish the Semi-Annual Report for the half year ending on the 30th of June last, as the Reports from some of the missions were unusually delayed.

We do not consider it necessary, nor profitable at present, to occupy room in the *Star* with these lengthy reports. Instead of this, we design in future to publish, from time to time, a review of these reports, and insert such items as may be deemed interesting and useful. Because these reports are not published in full, we wish no one to infer that it is of any the less importance that all possible diligence should be used in making them out correctly, and forwarding them at the time required. It appears to us that we have already published ample instructions on this subject, and that all that is now necessary is for the Pastors and Presidents of Conferences and Missions to pay proper attention to the subject.

For general information we publish the following items from an Annual Report of the British, Scandinavian, French, Swiss, and Italian missions, of the 31st of December, 1855.

These Missions comprise 68 Conferences, and 773 Branches, in which the ministry numbers 45 Seventies, 13 High Priests, 2937 Elders, 1658 Priests, 1174 Teachers, and 741 Deacons. There have been 4302 baptized, and 2425 have emigrated.

There are about 28 scattered Saints in Germany, not included in the above report.

By the report of a General Conference of the Cape of Good Hope Mission, held at Port Elizabeth on the 12th and 13th of August, 1855, we learn that at that date the Mission comprised 3 Conferences, 6 Branches, 3 Seventies, 9 Elders, 9 Priests, 5 Teachers, 3 Deacons, and 97 Members.

The Australian Mission is in a prosperous condition, but owing to its distant location no annual report for the year 1855 has yet reached us, consequently we are unable to give any definite statements concerning it.

We presume, from the information received in late letters from the East India Missions, that most or all of the Elders from Utah, with all of the Saints who could possibly emigrate, are by this time on their way to Zion.

ARRIVALS.—Elders William Walker and Leonard I. Smith, accompanied by 15 Saints—11 adults and 5 children, sailed from Algoa Bay, Cape Colony, November

28th, 1855, and arrived in London, January 29th, 1856, after a very prosperous voyage of only 62 days, in good health.

Elder William Walker arrived in Liverpool on the 31st of January, and Elder L. I. Smith on the first of February.

We were truly rejoiced to meet these brethren, who have been nearly three years engaged in searching out the honest in heart in the distant regions of Africa. We rejoice with them that they are now privileged to return home to Zion, taking a portion of their sheaves with them. We are promised a full report of the Mission up to the date of their leaving.

Home Correspondence.

LEICESTERSHIRE, NOTTINGHAMSHIRE, AND DERBYSHIRE CONFERENCES.

Thornywood Place, Snenton,
Nottingham, January 17, 1856.

President F. D. Richards.

Dear Brother—Thinking you might wish to know how we have finished the old year, and commenced the new one, I drop you a few lines to give you an idea of our present condition and prospects.

Our last Conference for 1855 in Leicester was held on December 16. We had a better attendance of officers than on former occasions, and a much better spirit amongst the Saints who were present. We did not come up with the funds of the Church, to what we had anticipated, yet made some improvement over the previous half year. Our Temple Offering is not all realized, even at the end of the year, but we hope to improve the present year. I calculate to double team with brother James Bond. The Lord assisting us, we will labour diligently for the benefit of this people. There are many good Saints in the Leicestershire Conference, who are willing to do as they are told; there are some others who appear quite dead. We hope to resuscitate some of them soon, or preach their funeral sermon.

The Saints are thankful to you for sending our much beloved brother D. Spencer to be at the Conference. His presence was truly a blessing, he imparted many useful instructions and good counsels to the Saints, which will be an everlasting blessing to them, who look upon him as a father. May they evidence their attachment to him by their works, and

help him home to the peaceful valleys of the mountains.

Nottinghamshire Conference assembled, December 23, 1855. According to your counsel I named to the brethren the propriety of all, who had been fresh appointed to preside over Conferences, going forth and renewing their covenants by baptism, which was responded to with joy by all. I went forth myself and set the pattern, and then baptized my brethren. We then attended to the Conference business, which went off very spiritedly. Elder Wheelock being present, added much to the interest of the occasion. He laid hands on and blessed those freely who had been baptized. The Spirit of the Lord rested down upon the whole congregation. We truly enjoyed the good Spirit of our God. The brethren bore testimony that it was the best Conference they ever had since they first obeyed the Gospel. The Conference expressed their feelings by giving a vote of thanks to President Richards for sending brother Wheelock, as he could not come himself, for we were all cheered and comforted by the instructions imparted.

I found, on my arrival in Nottingham, more names on the books than we could count Saints at meeting, which led us to search out some dead branches and cut them off. Since they were lopped off, the trunk is more healthy, growing taller, bark smoother, and leaves greener, attracting more than ordinary attention, and some healthy buds are making their appearance. We hope to see the good old tree blossom well this year and bear much fruit.

We have a good attendance of strangers

at our meetings. One hundred and forty-five were baptized during the year. We are still baptizing a few, and many are inquiring after the principles of truth. Since we began to re-baptize, it seems to run like fire. On the 6th I re-baptized 15 of the Presidents of Branches, and confirmed them at the afternoon meeting. All the Branch Presidents have been baptized since, and on last Sunday, the 13th inst., we had 15 confirmations in the Nottingham Branch, and 30 re-baptized in the Radford Branch. Although we do not preach re-baptism to the Saints, yet there seems to be great desire in their hearts to renew their covenants.

Last Sunday we had a collection taken up throughout the Nottinghamshire Conference, to aid the Foreign Missions.

As depression of trade and other circumstances tended to retard our progress the first part of the year, we were seven months in paying off debts contracted for emigration, and other liabilities, which left the work of a year to be done in about five months. Yet we have done the best we could under existing circumstances, and we will be able to do better this year. We paid £73 10s. of Temple Offering nearly in one quarter, and have since then raised a considerable amount for old debts and clothing, travelling, and visiting Elders' expenses, and several other internal expenses of the Conference. I can truly say the Nottinghamshire Conference has done well. May the Lord pour of His Spirit upon the Saints yet more abundantly. Amen.

Derbyshire Conference was held on the 30th of December. We had a good time; the spirit of the Conference was much improved, reports encouraging, prospects good, Temple Offering of £31 realized. Some debt for Elder Savage's emigration still remains. There was considerable raised to clothe Elders Evans and Savage. Six fresh members were baptized and confirmed on Conference day. Elders Rudd, Bond, and Evans were present. We had a good time. All felt well. Elder Griffin was baptized, and many have since followed the example. There is a greater determination in the Saints generally to build up the kingdom of the Lord.

Your servant in the covenant,

JAMES CARRIGAN.

SHROPSHIRE CONFERENCE.

15 York Place, Castle Fields,
Shrewsbury, January 18, 1856.

President Richards.

Dear Brother—With feelings of pleasure and thankfulness to God for all privileges and blessings I enjoy, I now sit down to address a short letter to you, to inform you of the situation of this Conference, the feelings of the Saints, what we have done the last three quarters in the way of clearing off old debts, and also to let you know how the book agency stands.

The stock on hand was audited previous to our Conference, and we find enough to balance the account due to the Office at Liverpool, with one pound and some odd shillings in favour of brother Joseph Akers, Agent.

We had a very good time at our Conference, which was held on the 23rd of last month. We were favoured with the company of brother Daniel Tyler; as also brother William Budge. They gave us some good instructions, which caused the Saints to rejoice in doing the will of God, and in carrying out the counsels and propositions laid before them.

Our statistical report of the last half-year shows that we have done something in the way of trimming off dry branches, and I think it has done much good, for there has been an increase of diligence in the performance of duties with the faithful, and much more of the Holy Spirit is enjoyed, with the gifts and blessings. A better feeling among the Saints I never saw than now prevails; they feel willing and ready to do all things required of them to spread the Gospel, and to build up the Kingdom of God. They are taught the practical part of "Mormonism," every day duties, present salvation, and as far as I have knowledge I can truly say that I believe there are not better Saints in Old England. With the Priesthood, in particular at Shrewsbury, all the time I have been here, and that has been two years, I never have heard a murmur or a dissenting voice in their councils. When the President has spoken, all have said amen, and they not only say, but they do—that is the grand point. We only number in this Conference now about 175, but I feel we shall be able to do as well as any Conference, according to our numbers, and we shall try to surpass, if possible.

We have the old debt about off, and as soon as we get straightened, we shall turn our attention to other matters—the Temple and Emigration, and I shall give the book debt a lift. The Saints have been sacrificing to the old Conference debt, and have got their hand in now, and I think we shall be able to do much more for the funds than has been done, and get the book debt down, instead of having it increase as heretofore.

And we not only feel the necessity of these things, but of preaching the Gospel to the people. There seems to be a great spirit of inquiry, and more strangers attend our meetings now than have for a year past, and we feel that there is a good work to be done in old Shropshire yet. We fear not mobs nor strife, nor all the plans and powers that his satanic majesty may set in array against the cause of God. It will prosper, and the honest in

heart here will be gathered out, in spite of hell's opposition. The brethren here feel to be instruments in the hands of God of doing all in their power to accomplish the work. . . .

You see from the above that we have not been sleeping upon our oars altogether, and we still feel to do better, if possible, in the coming three quarters. Our motto is to increase in all things that will tend to the furtherance of the work of God, and to our own salvation and final exaltation to celestial glory.

With these few lines I close by praying the Holy Spirit of God to ever rest down upon you, that you may have health and strength of body to perform all duties as an Apostle of the Prophet Joseph, for Christ's sake.

Truly yours in the Covenant,

A. P. TYLER.

Foreign Correspondence.

SANDWICH ISLANDS.

Puneo, Hilo, Hawaii,
Sandwich Islands, Sept. 16, 1855.

Dear Brother William—It is with joy that I sit down to acknowledge the receipt of your kind and lengthy letters, bearing date March 30th and May 12th. I cannot tell you, for want of language, the joy and satisfaction it gave me to receive a word of counsel and advice from you. Your letter was indeed a brother's letter in every word, and just such a one as I love to receive, and I would be glad if I could write to you as good a one, but I do not expect to be able to give you much news, still I will do the best I can. I have the pleasure of informing you that my health is good, and although things look dark and stormy around me, still I feel well.

I am now labouring under the presidency of cousin H. P. Richards, and I am all the help that he has, as our native Elders, which were appointed at Conference, have not made their appearance as yet. We have the Hilo Conference for our field, and I believe that is the largest Conference on the Islands, that is, it covers the

most land, but numbers, perhaps, the fewest Saints. I have considerable walking to do, and am so busy that I have no time whatever to be lonesome nor home-sick, at least not as yet, which I consider to be quite a blessing.

How strange it seems for me to be writing to you in England, when but yesterday, as it were, we were together in the valleys of the mountains, surrounded with those who were near and dear to us, enjoying all the comforts of life, which a happy home can only give. But now we find ourselves separated far apart by the billows of the mighty Pacific and Atlantic seas. How changed are our situations, and what different scenes we have passed through from what we ever expected. You have visited the great cities of Europe, and cried repentance in the halls of Britain, while I have travelled to the far-famed isles of the west, and declared the glad tidings of the Gospel in the grass huts of the poor *Kanaka*. I have mingled with a people whose customs and language are different from mine, though I can now talk with them, for which I have had to pass through many trying scenes, yet I have been continually blest by my heavenly

Father. Grace has been given me according to my day, and I feel to rejoice in the things that I have passed through, knowing that they are for my benefit and exaltation.

I should have been glad to have accompanied you to England, had it been the will of the Lord, for I know that you could have taught and counselled me many things that would have been to my interest, but it was not for me to say where I should go. The Lord knew best, and His will be done at all times. I have had good brethren to associate with while on this mission, and the Elders are all kind to me, seeking to set good examples before me continually, and I hope to be able to profit by the same, that I may return home a man, having laid boyishness aside. Brother William, pray for me, that I may be able to overcome my follies and imperfections, and fill my mission with honour.

It makes my heart bleed to think of the adulteries and whoredoms that are unblushingly practised in open day-light among this people, and that too by whites, Christians, so called.

Well, well; enough of this. I will give you a short sketch of our affairs, or rather of the work of the Lord in this part of the world. To begin with, all the old Elders have returned home, except brothers Hammond and Snider, who will go as soon they can obtain means. Our General Conference has been held, and you will see the minutes in the *Deseret News*, so I shall omit giving you the particulars. Lanai, the gathering place, is in a flourishing condition. The brethren are sowing their fall crops, the rains are commencing in good season, and prospects are fine for doing a good work this year. We have leased a large tract of land for \$175 per year, for any length of time that we may wish to hold; thus you see the door has opened and we have a firm foot-hold. Our vessel is afloat, and will be of great worth for carrying our produce to market. Brother Cannon has the Book of Mormon nearly printed in the native language. We are stirring up the Saints, so as to have them prepared to purchase when the book makes its appearance, and I think that it will find a ready market among the brethren; and I pray that it may, so that means may be raised to carry on the printing, and, furthermore, that this people may come to a

knowledge of the history of their forefathers, and learn the ways of the Lord more perfectly.

While writing this morning the shock of an earthquake was felt so plainly that I had to wait for my table to quit shaking. This, however, is not an uncommon thing, for the eruptions of the *Luai Pele* volcano often shakes the whole island. I have not yet visited the crater, which is only 30 miles from here, but I intend to do so before leaving the island. The crater has been in fine action for the last month, and is continually belching forth oceans of melted lava, which has run down the mountain some 30 miles, but as yet has done no damage.

Well, we are all rapidly approaching that great and notable day of the Lord when all men shall be rewarded according to their deeds done in the flesh. This puts me in mind that I must narrowly guard this earthly tabernacle, which has been given me by my Father, and that I must watch and pray continually, lest I be led into temptation. But while I pray for myself, I will also pray for you, and the rest of the servants of God, that we may all enjoy the Spirit of the Holy Ghost, and have Zion continually in our bosoms, which may God grant for Christ's sake. Amen.

Sept. 18.

I continue my letter, as the mail is not ready to leave, but I must confess that I hardly know what to say, as I have told you all the news. Being separated far apart as we are, and not knowing when I can write again, it seems hard to lay aside my pen when there is time to spare. There is one theme, however, on which the Saints can ever dwell without wearing it out; it mattereth not how long it hath been chanted, it will ever be music to the meek in heart—let us tell ever so oft of the love that the Father hath for His children, and the blessings that we are daily receiving from the "Giver of all good gifts," and we never get tired of hearing it.

When I read the letters of the Elders in the *Deseret News*, and see how they are blest while travelling in foreign lands, and think how merciful the Lord hath been to me, providing for my wants, blessing me with health and strength, and giving unto me a portion of the language of this people—when I see these things, I

feel to pour forth my soul in prayer and thanksgiving to the Creator of heaven and earth.

I can say truly, brother William, that I feel to rejoice that I came forth upon this mission, though I am weak, and fear and tremble lest I should be confounded by the enemies of righteousness. Still I feel to put my trust in the "God of Brigham and Heber," and I know that if I do this, "doubting not," all will be well in the end.

The field in which I am labouring embraces the pastorage of uncle Asa Thurston. He has been here the last 30 years, and is a wealthy, influential missionary. I have not seen him yet, but cousin Henry says, when he gets his native help, that I may take a native Elder with me, and pay him a visit, "and see if it be possible to turn some of his elect" from their crooked ways, and bring them to a knowledge of the true Gospel.

How he will like to have me preach the "unhallowed principles of Mormonism" among his flock is more than I at present can tell, though I expect that he will growl a little when "the soft, heavenly whisper of yellow boys ceases to jingle freely in his breeches' pockets," by his church members refusing to pay the new moons.

The Elders from home are all enjoying good health, I believe, and are getting so that they can tell the natives what "Mormonism" is.

Adieu, brother William, for a while, and may the Lord bless you and crown your labours with success.

I am, as ever, your affectionate brother and lover of Christ,

JOHN R. YOUNG.

To William G. Young.

CAPE OF GOOD HOPE.

Latter-day Saints' Office,
Mowbray, Cape of Good Hope,
December 4, 1855.

President Richards.

Dear Brother—I write to inform you where I and my brethren are, and what we are about.

There have been 8 or 10 baptized since we held our Conference in August last. I returned from Port Elizabeth about six weeks ago. I will not spend time in giving you an account of the mission, hoping that I and my brethren will see

you soon after, if not before, this arrives. But as the mail starts for England tomorrow, and as there are always dangers on the sea, and as life is uncertain, I thought I would pen you a few lines, and if they should reach there before we do, or if we never reach England, you would know what we are doing at present.

Two brethren, one in Fort Beaufort Conference, and one in Port Elizabeth Conference, have bought the *Unity*, a brig of 169 tons. The names of the brethren are Charles Roper and John Stock.

She was laden for London before they bought her, so she has got to make this trip to that port. Elders Walker and Smith, with several families of Saints, sail on her.

As soon as I learnt that a ship was bought, I sent word to have them come by the Cape and take me on, and what Saints wished to go from here, but they could not without losing the insurance if any accident should happen.

I engaged a passage yesterday for London, on the *Cleopatra*, a small schooner of 90 tons. I should go on the vessel that carries this, if I had the means to pay the fare. The price is about half in the *Cleopatra*, and it is all I can do to get means to go on her to London. The accommodations are rather poor, but I must put up with them.

Brother Roper, one of the owners of the *Unity*, sails with her, on his way to Zion.

Some of the brethren had been waiting three months at Port Elizabeth, to get a chance to go to America, but no way opening, they thought it best to have a ship of their own, and, after this trip, use it in taking the Saints direct from here to America.

Brother Stock owns considerable property in Port Elizabeth, and he does not intend the poor Saints will be left behind for the want of means to take them away. The *Unity* is small, but Elder Walker writes that it can be fitted up to take about a hundred Saints at a time, which probably will be more than will ever be ready at one time to go from this colony.

With this I send a short epistle I have written to the Saints in this colony. When I get to England I shall be subject to your counsel, and on hand for any

work you may have for me to do. I certainly would like to return home in '56, yet not my will, but the Lord's, and those who preside over me.

May the Lord bless you, is the prayer of your brother in the kingdom of Peace.
J. HAVEN.

Varieties.

ON high mountainous elevations the thunder is almost silent, and the lightning harmless. Let man raise himself heavenward if he would escape the evils that surround him.

AN UNANSWERABLE ARGUMENT.—At an association dinner a debate arose as to the benefit of whipping in bringing up children. Old Mr. Morse took the affirmative. His opponent, a young minister, whose reputation for veracity was not very high, affirmed that parents often did harm to their children by punishment, from not knowing the facts of the case. "Why," said he, "the only time my father whipped me was for telling the truth." "Well," retorted the doctor, "it cured you, didn't it?" The doctor beat.

Utah, "My Home."

(Selected.)

I love thy lofty mountain peaks,
Clad with perpetual snow,
That melting yields those limpid creeks
And silvery lakes below.

To me their wildness is sublime,
While I contrasting trace
To grains and fruits of every clime,
Luxuriant at their base.

I love thy ample prairie lawn,
With foliage's richest sheen—
The flocks and herds that feed thereon
And caper o'er the green.

New York, Nov. 1, 1855.

I love thy gentle zephyr breath,
So fragrant with perfume
Of wild flowers that adorn the heath
In Flora's month of June.

I love thy people, they are mine,
My heart's delight is there,
And little ones that Cupid gave,
Affection's boon to share.

I love these all, yet more than these,
To do the will of God;
Hence here I drudge, come pain or ease,
Content to kiss the rod.

ALEXANDER ROBBINS, JUN.

POEMS BY ELIZA R. SNOW.—The First Volume of this work, containing 280 pages, crown octavo, beautifully printed on superfine paper, is now ready for sale, at the following prices—cloth embossed, 2s. 6d.; cloth gilt, and gilt edges, 3s. 6d.; calf, gilt edges, 5s. 0d.; morocco extra, 6s. 6d. Lovers of truth and literature will highly appreciate this work. See a review of it in the present Number of the *Star*.

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Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XVIII.

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Price One Penny.

Theocracy—God's Solution of the Social Problem.

CHAPTER I.

True Religion—State of Society.

Apostacy, in its degenerating course, has dropped principle after principle, truth after truth, and gift after gift; and sectarians have continually whittled away the heavenly science of religion until their theology has become of all studies the most contemptible, and of all professions the most debasing. It is true that we often find in man a native dignity—a spark of Deity still burning in his soul, which even false religions and corrupt social institutions cannot altogether extinguish; yet nevertheless prevailing systems are immeasurably below the standard of our being, and the creeds of men are absurd and degrading. So little do sectarians realize of the nature of true religion, and so contracted are their notions concerning it, that church-going, psalm-singing, praying, sighing, groaning, canting, and a few absurd articles of faith are about all that are comprehended in their sum of religion, and he who is most zealous over these matters possesses the widest reputation for piety.

Divine religion is nothing short of Divine government. It comprehends every truth, science, art, privilege, and duty; it is something more than a dream—it is the practical *philosophy of life*, the Alpha and Omega of existence. Theocracy is

a social organization, in the most extended sense; indeed it is God's solution of the social problem. In defining its aim and scope we may state it thus—to determine the rights of man individually and collectively, to reveal the whole of his duty, to develop the infinite capabilities of the soul, to regenerate the world, crown mankind with immortality and eternal happiness, and bring all things under the legitimate universal government of their Creator.

A social system less comprehensive than this is not adapted to the wants and aspirations of the human family. It is because of the lack of a just system for unfolding and training the capacities and dispositions of men, that we are ever having before our eyes the vices and imperfections of humanity, while its virtues and better qualities are but seldom brought under our cognizance. By the majority, however, it is considered that a perfect society—a world enjoying the highest state of happiness, and basking in the sunshine of immortality, can have no existence, except in the heated imaginations of poets and prophets of the dark ages of superstition. But the social problem is just as capable of solution as a mathematical one. If the necessary conditions be observed, which are, that God be the Moral Governor, and man the obedient subject, then to open to the human

family such a glorious state of happiness and exaltation, instead of being impracticable, is inevitable.

But the world has travelled in another direction, human government has had more votaries than Divine Government, and society at present falls miserably short of a perfect standard. It is true that the social arrangements of some nation may be considered good in comparison with others, but when measured by the rule of what ought to be, their best systems are very deficient. Let us take one of the most civilized and religious nations of the earth—Britain, and see what a tale of crime and misery we can read on the faces of her sons and daughters. However much we may wish to hide the startling truth, it is nevertheless certain, that we feed on the vitals of each other, and the few fatten on the heart's blood of the millions. There is a terrible system of war, aggression, and plunder at work in society, one class prey on the other, and the strong ride rough-shod over the weak. The masses exist only! They arise, eat, work, and sleep, and this principally fills up their sum of what ought to be responsible, progressive, and eternal being. It deserves the name of LIFE as little as the daily workings of a machine, and in fact the one gets about the same treatment as the other—food, repair, and oil, to keep them going, are the only honey that both suck from labour. Great as man's horror is of death, or as is his tenacity of life, there are but few of the working class who would really like to *exist* over again one day of their past lives, while they shrink from the present, and dread the future. The misery, crime, and rottenness of society are only made endurable by the cloak that men with one consent throw over it to hide it from their eyes. Were it laid naked before us in all its hideousness and magnitude, at one view, it would fire the brain with madness, and fill the heart with loathing.

Yet it is unjust to put the blame on any class of men, for if you exalt the oppressed, they in turn will become oppressors—make the working men the masters, and they are converted into the tyrants. There is no honest, earnest relationship in society; mere worldly interest is the cement of friendship, and men's present usefulness to each other the seal of all engagements. Bad systems create bad influences, and give motives for bad actions, and

these make bad men. It is true, that some, by the force of superior minds, and by measuring their lives by the rule of what ought to be, can to an extent live above the laws of corrupt social institutions, while on the other hand, a Judas may be found betraying his Lord with a kiss; nevertheless, the masses are the exact moral height of the popular standard.

But greater than the curse of poverty and physical suffering is the *aching void* in society—that *craving* of our spiritual natures after something that sectarian institutions cannot supply—that *consciousness of the lack* of a living system to unfold the Deity in man, and realize the great object of his creation. This is felt more or less by the thinking portions of all sects, and the higher the natures the more intense is the feeling. How melancholy it is, after reading that God made man in "His own image," to reflect that the millions cannot claim a much higher rank, morally, intellectually, and socially, than the brute creation, and that in many respects they even fall below that standard. The masses come into the world, live like beasts of burden, and die without having advanced one step in the great scale of being; aye more, men often pursue the downward course of degeneracy with such rapidity, that they turn from each other with abhorrence and disgust, and death finds them immeasurably sunk below the standard of their birth. This has been the history of the world for thousands of years. What an amount of Nature's best gifts, the greatest minds, the noblest energies, and the soul's best affections have been buried in the great social grave! Thousands of inglorious Miltons, Newtons, and Shaksperes have drudged through their threescore years and ten, without ever feeling the divine kindlings of genius, or knowing that it was latent in their souls; while the few occasional flashes have generally been brought forth by accident, or private misfortune, and conceived in the greatest anguish of mind. At other times, lacking a legitimate direction, and because of its intensity, it has burst with volcanic violence, consuming its own purity, and spreading destruction around. Thus many, who might have been stars in the firmament of God's kingdom, have spent their force in dashing themselves one against the other, and confounding the visions of those who have looked to them for light and guidance.

These and all evils, discords, and abominations, will be traced by the pious Calvinist to the "innate depravity of human nature." But we have no sympathy with such blasphemous doctrines. Such notions are a libel on the Creator, for He is the fountain of "human nature," and man is the offspring of Deity. Rather do they proceed from the insufficiency of *human institutions*, and the "innate depravity" of *false religions*, whose author is the devil, and whose supporters are a corrupt and hireling Priesthood.

The idea of the innate depravity of human nature is founded on the supposition that all mankind are under the condemnation of original sin. But the Scriptures distinctly testify that the grace of God is as comprehensive as the transgression of Adam—that the redemption is as broad in its scope, and as universal in its effects, as was the "fall." God declared to Joseph Smith, "that little children are redeemed from the foundation of the world, through mine only begotten;" and Jesus said to his disciples, "Suffer little children to come unto me, for of such is the kingdom of heaven."

Man is not "by nature depraved," but he is capable of being made good or bad, according to the social system that he is living under, and the nature of the principles which he receives and embodies in his life. There is an immense difference between "human nature depraved," and "human nature" liable to err—man "by nature corrupt and hell-deserving," and man possessing the power of abusing the agency which the Creator has given him, and straying from the paths of virtue and of God. Humanity, as it flowed from the Fountain of life, intelligence, and purity, was itself pure and holy, and susceptible of the highest exaltation; but it never has been elevated by man-made systems, nor its virtues and God-given qualities developed by false religions.

CHAPTER II.

Man uninspired by God is incapable of solving the social problem.

There are two methods of education for society, namely, education by necessity, study, suffering, and experience, and education by a master. The last comprehends the whole of the educational series, it is both sides of the system, and is therefore perfect and complete. The first does

not comprehend the whole—it is but one side of the system, and is therefore imperfect and incomplete. Education by a master, properly implies a system of instruction of an inferior by a superior being, who possesses all the knowledge and experience that the student requires, and the power to develop, to their utmost extent, those capacities which he takes under his charge. For when the pupil has completed that branch of education which he first undertook, it is as necessary that he commence a more advanced series of studies as that he study at all. He is now entered into a higher sphere of existence, and as a progressive being a more extensive field will ever be opening before him. His wants are as manifold as ever, indeed they are increased, for besides being conscious of his former deficiencies, his intellectual appetite is keener and his spiritual energy greater, therefore supply and development are more essential to his happiness and well-being than before. The more man learns, the more he perceives the extensiveness of that which he has yet to learn, and the more intense are his desires, and if those desires cannot find their necessary food, then are his wants painfully visible. Hence, should the instructor not be qualified to bestow all the knowledge and exaltation that the student can possibly reach, or should he, while developing the progressive principle in another, remain unprogressive, then must the pupil seek some other instructor to perfect that which the first began. But our modern statesmen, theologians, and philosophers have reversed the natural order of development, and come to the most astounding conclusion, that while society in its primitive and simple state eminently needs a divine teacher and guide, theocracy is incompatible with civilization. This philosophy is highly absurd, and is contrary to the fundamental laws of the social evolutions. Civilization in its very nature is complex. As society advances, in the same proportion does it become complicated. It is obvious that the difficulty of legislating for a simple state of society is not near so great as that of legislating for one that is highly civilized. The more advanced the civilization the greater is the knowledge, experience, and legislative power necessary to cope with it. Therefore, if the gods of modern sectarians have given to their pupils all which they themselves possess,

and the social knot has become too tight for those *old masters* to unpick, then had the sects better seek out other gods who can solve the difficulty. For surely those who tell us that Divine institutions are peculiarly adapted to barbarous ages, but are not compatible with the enlightenment of the nineteenth century, must have been worshipping strange gods, and not Him who made the universe; for certainly *His* government is adapted to the most exalted civilization.

The Creator of the universe is the superior of man, and comprehends in His perfection all the exaltation that humanity is capable of reaching, and therefore He alone is qualified to solve the social problem. Let us trace society from its starting point, to the highest state of civilization that it has reached or *can* reach, and we shall see how incapable man is of originating systems that will meet the wants of every member of the social body.

Man is created male and female. The germ that is to bring forth a future world of many generations is planted; he is susceptible of the highest exaltation or the lowest degradation; in his creation he is perfect, all things around are beautiful and glorious, and the streams of life running through all the creations of God are pure. But although man, as he proceeded from the hands of the Creator, was perfect in his organization and natural endowments, yet it is contrary to the eternal order of being, and absolutely impossible, that he could be created perfect in experience, knowledge, and wisdom. As touching his *creation* he is perfect, but, as touching these qualities, he is imperfect; he has therefore to learn the great mystery of "good and evil" for himself, and the grand order of development and progression is that under the instruction of his Maker, man should work out his own exaltation. This is the first phase that society presents us, but soon a new epoch in human history opens and we behold—man fallen!

We will not imitate the popular cant style which sectarians use when speaking of the fall of man, nor do we dare endorse the language of ignorant fanatics and the blind guides of the people, when they cry out, "Accursed Adam." That the "fall" is in accordance with the great purposes of Jehovah, no really enlightened Christian ever doubted, and that a "knowledge of good and evil" necessarily lies in

the path of eternal progress is a problem of the greatest simplicity. But we have now to deal with the *fact*, and it is borne on the wings of time, and stamped on the history of an hundred generations, that man is "fallen."

An inlet to evil having once been made by transgression, it would gradually enlarge, and as all the sons and daughters of Adam must learn the lesson of "good and evil" by their own experience, in the same proportion as the "race" multiplied would the social difficulty extend. Life is active, and that activity must have some direction, either *right or wrong*. Now, although in *theory* these principles are but a simple plural, yet in *practice* the *degrees* are infinite, and consequently, between the best and worst directions there is an infinite variety. There is *one* *right* way, while there can be millions that are wrong; therefore, man in his inexperience, and unassisted by Divine instruction, is ever in great danger of missing the narrow *one* way that leads unto exaltation and eternal lives, and taking some of the many broad roads that tend unto degeneracy and extinction. Moreover, if we accept the authority of Jesus Christ, when he declares that "I am the way, the truth, and the life," then are we certain that the only path that leads unto exaltation is through the government of God.

Had the Creator ordered the moral government of the world independent of human will, then would our actions have proceeded from stern necessity, and we had been but living machines. But He has marked out for man a nobler destiny; in His all-wise providence it is decreed that the culminating point of human perfection is a oneness with the glorious intelligences of eternity, and a fellowship with the Godhead. The Creator has therefore given to us an agency, that we may co-operate with Him, but, too great and good to be despotic, He has made homage to Himself a voluntary act. Yet, when in its probation society shall have fully proven the insufficiency of uninspired men to solve the social problem, and by suffering and experience has demonstrated that happiness can only be obtained by rendering implicit *obedience* to the instructions of the Great Master, then *must* every knee bow to, and tongue confess the authority of, the King of kings, and His will be done on the earth as it is in the heavens.

We learn from the inspired records that many in the early ages of the world enlisted under the standard of God's government, of whom some, because of their strict adherence unto the laws of heaven, became so perfect as to be translated. But as all had to learn the lesson of "good and evil" for themselves, and as every individual had the power of using his agency according to his own will, many went still farther from God, and, like the moderns, imagined that by their own strength and wisdom they could solve the social problem. Thus, society began to establish kingdoms, empires, republics, and institutions of great variety, until in the process of time human government prevailed over all the earth, and the kingdom of God was not known amongst men.

But that all the attempts and schemes of the world to regenerate itself and introduce a reign of righteousness have signally failed is most obvious. One civilization has given place to another, kingdom has succeeded kingdom, empires have been converted into republics, and republics into empires, but none have been adapted to the aspirations of society. Where, now, are ancient Egypt, Babylon, Greece, and Rome? They are vanished, leaving to posterity little more than a name, as a warning legacy of the vain attempts of uninspired men to solve the social problem. Yet these failures cannot be attributed to a want of great minds, or hearts and energies to labour for the public good. Those nations have given birth to men of the most exalted genius. They have had their great statesmen, great poets, great orators, great philosophers, and great theologians, greater than whom no uninspired nations could ever boast. But all the genius, zeal, and energy of these men have failed in forming a perfect state of society, and instituting systems comprehensive enough to meet all the wants of those they ruled and represented. In spite of the learning, wisdom, science, arts, and the choicest ornaments of a refined civilization, in which these nations gloried, they have been torn piece-meal by their wars, jealousies, aggressions, competitions, cruelties, and a thousand other social evils, until at length they have become the prey of uncultivated and barbarous peoples. But, says the blind boaster of modern civilization, "Look at us—our institutions,

our Bible and Missionary Societies, the blaze of science, our liberties, and the gigantic march of intellect; *we* are not to be compared with them, our civilization is immortal!" And these are the vain dreams of men over a more corrupt and worthless social system than ever before existed—the self-security of a society under whose feet a burning lava rages, which ever and anon bursts forth with volcanic violence, fearful prognostications of the universal conflagration that will soon consume the rotten systems of men, and lay the pride and glory of the nations low in dust. Instead of adorning itself with robes of imaginary greatness, and sitting down in self-complacency, dreaming of the excellence of a rotten civilization that is crumbling into ruins, society had better wake up to a sense of its dangers, or the thunders of a dark future will burst on its security like the unforetold belchings of a volcano.

Arouse! oh ye dreamers from your death-like slumbers, and ask yourselves if misery, robbery, murders, whoredoms, seductions, and crime in its thousand forms have been driven from the world; if righteousness reigns, man respects the "rights of man," and mother earth rejoices in the liberty and happiness of her children. Visit the haunts of poverty and starvation—see the burning anxiety that is consuming the millions for the means of obtaining the commonest necessities of life, then go to the large manufacturing districts, and take cognizance of the fact that the average age of mortality amongst the operatives is from 17 to 19 years; reflect on this subtle but wholesale murder of human existence, and ask why man should not die in a good old age, and his last drains of the mortal cup be sweetened by the hand of affection, with the luscious hoard of his industrious life. From thence turn your eyes to the sadder spectacle of female prostitution! If England, America, and France were blessed with a more genial moral atmosphere, there are millions in those nations that would be the fairest flowers of God's creation, who now by a vicious social system are driven to a life of sin and shame. And besides the more public course, there is another that this withering pestilence has taken, which is yet deadlier, because concealed, and let it be remembered how universal and fierce

is this same contagion, consuming "man," of whom it is said, "He was created in the image of God." Of all the black catalogue of charges written in the Great Book of accounts against modern "civilization," and treasured up until that awful day of reckoning and retribution, none are engraved by the recording Angel with such fearful distinctness as this sin, which like a vampire is sucking the moral, intellectual, and physical strength of the three greatest powers of the world. It is true, that these nations have grown rich in gold, silver, machinery, cities, rail-roads, &c.; their scientific knowledge, wealth, and power of producing the luxuries of life are immense, and they could very much lighten the curse that "man shall live by the sweat of his brow." But it is not the increase of wealth and commercial influence alone that makes nations or individuals truly great, happy, and virtuous, for like polished steel these things can be used as weapons of destruction. It is a righteous appropriation of these blessings that will tend to happiness and exaltation, but by misappropriation blessings change into curses, and that is transformed into evil which was by nature good. With all the gold, science, and commerce of the nations, still crime, misery, starvation, whoredoms, seductions, &c., abound. The last quarter of a century has been bigger with events, fraught with more thrilling and universal interest, and withal more ominous to the "powers that be," and destructive to the union and repose of society, than any fifty years since the world began. In this short space of time, apart from what God has been doing in a direct manner, and through the instrumentality of His servants, we have seen a fierce European revolution, the throne of France cast down, a Pope abdicating the "Apostolic chair of Rome," rulers trembling, Spain and the "Celestial Empire" kindling with the general flame, mammoth strikes of the working-classes of England, the bony hand of famine claiming its victims, pestilence mowing down its thousands, Europe in the blaze of war, and the whole world in commotion. Another sign of the times, too ominous to pass without notice, is the splitting up of "religious" bodies, the delusions of table-moving, spirit-rappings, and other supernatural manifestations, which vividly bring to our minds the words of Paul, that "God shall send them

strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." We have seen the leaders of the people establishing "Co-operative systems," "Trades Unions," "Chartist movements," "Peace Societies," "Evangelical Alliances," &c. As these changes, systems, and revolutions, political and spiritual, receive birth, they are hailed with shouts of joy and welcome; the people begin to talk of the "good time coming"—a "reign of peace and happiness," "when swords shall be beaten into plowshares, and spears into pruning-hooks," when "reason and the pen" shall settle all differences, and "right not might be the order of the day." In a little time, however, their enthusiasm subsides, the illusion passes away, and, waking up from the dream, they behold competition instead of "co-operation," division in the place of "union," war and not "peace," poverty and not prosperity, misery and not "happiness."

The very means intended to unite and strengthen have tended to disunite and weaken, and sectarianism is the "order of the day." There are in the world more than three thousand languages, more than one thousand religions, philosophies, and "political economies" of every variety, and in "civilized" nations more especially, almost every man has his private opinion and separate interest. What dependence then can we put in human systems, what hope or security do they give us for the future? None, absolutely none! for their theories will grow into more new systems, the spirit of self-aggrandizement will extend, and crime, misery, war, starvation, and pestilence will depopulate the earth. Europe is performing her last act in the often-repeated drama of the "rise and fall of empires." Her civilization is expiring "in the flames which it has kindled, and soon will she and her institutions be numbered with the things of the past. See! the angel of destiny has written on the ensigns of all nations, "Thou art weighed in the balances, and art found wanting!"

But can nothing be found to prevent the impending fall of the powers and systems that be? Is there no master-mind among all the sons of men to consolidate and re-organize this chaos of elements? No, there is none! Man and all his works are but *mortal*, they flourish for a

time, and then decay. No civilization is exempt from this law—all are mortal, and *must* pay the penalty of Death! And, supposing that out of the ruins of the old a new state of society should be formed, and every individual of that generation equal in intelligence, energy, and virtue to the best being who has ever trod on earth's carpet, if it were minus of *divine government*—of the Great Master to guide and control it, even this fictitious state must decay and crumble into ruins. Society in its formation would still be imperfect, the infinite capabilities of the soul would not all be unfolded, the evolutions of being must still go on, and endless progression would ever lie before. The future is as novel to the most refined society, as to the most barbarous. In the

same proportion as human civilization advances is its dangers and difficulties, and a million wants which the savage is unconscious of are painfully felt by a highly educated man. Like as an immense, towering, and costly piece of architecture, minus of its proper foundation, is in more imminent and immediate danger than a simple one, and its fall more terrible, and the consequence of the catastrophe more overwhelming, so also is it with social fabrics.

The radical error of all human government is the same—*God is not there*, and as He is the “first and the last” of existence, so is it also absolutely necessary to a legitimate formation of society, that He should be the beginning and end of all things and all government!

(To be continued.)

History of Joseph Smith.

(Continued from page 104.)

[August, 1840.]

Monday, 31st. Elder Kimball baptized Henry Conner, watchmaker, 52, Ironmonger's Row, London, in Peerless Pool, being the first baptized in that place, and confirmed him the same evening.

To the Saints scattered abroad.

Beloved Brethren—We address a few lines to the Church of Jesus Christ, who have obeyed from the heart that form of doctrine which has been delivered to them by the servants of the Lord, and who are desirous to go forward in the ways of truth and righteousness, and by obedience to the heavenly command, escape the things which are coming on the earth, and secure to themselves an inheritance among the sanctified in the world to come.

Having been placed in a very responsible situation in the Church, we at all times feel interested in the welfare of the Saints, and make mention of them continually in our prayers to our heavenly Father, that they may be kept from the evils which are in the world, and ever be found walking in the path of truth.

The work of the Lord in these last days, is one of vast magnitude and almost beyond the comprehension of mortals. Its glories

are past description, and its grandeur unsurpassable. It is the theme which has animated the bosom of Prophets and righteous men from the creation of this world down through every succeeding generation to the present time; and it is truly the dispensation of the fulness of times, when all things which are in Christ Jesus, whether in heaven or on the earth, shall be gathered together in him, and when all things shall be restored, as spoken of by all the holy Prophets since the world began; for in it will take place the glorious fulfilment of the promises made to the fathers, while the displays of the power of the Most High will be great, glorious, and sublime.

The purposes of our God are great, His love unfathomable, His wisdom infinite, and His power unlimited; therefore the Saints have cause to rejoice and be glad, knowing that “this God is our God forever and ever, and He will be our Guide until death.” Having confidence in the power, wisdom, and love of God, the Saints have been enabled to go forward through the most adverse circumstances, and frequently, when to all human appearances, nothing but death presented itself, and destruction inevitable, has the power of God been manifest, His glory revealed, and deliverance effected; and the Saints, like the children of Israel, who came out of the land of Egypt, and

through the Red Sea, have sung an anthem of praise to His holy name. This has not only been the case in former days, but in our days, and within a few months, have we seen this fully verified.

Having through the kindness of our God been delivered from destruction, and secured a location upon which we have again commenced operations for the good of His people, we feel disposed to go forward and suit our energies for the upbuilding of the Kingdom, and establishing the Priesthood in their fulness and glory. The work which has to be accomplished in the last days is one of vast importance, and will call into action the energy, skill, talent, and ability of the Saints, so that it may roll forth with that glory and majesty described by the Prophets; and will consequently require the concentration of the Saints, to accomplish works of such magnitude and grandeur.

The work of the gathering spoken of in the Scriptures will be necessary to bring about the glories of the last dispensation. It is probably unnecessary to press this subject on the Saints, as we believe the spirit of it is manifest, and its necessity obvious to every considerate mind; and every one zealous for the promotion of truth and righteousness, is equally so for the gathering of the Saints.

Dear brethren, feeling desirous to carry out the purposes of God to which we have been called; and to be co-workers with Him in this last dispensation; we feel the necessity of having the hearty co-operation of the Saints throughout this land, and upon the islands of the sea, and it will be necessary for them to hearken to counsel and turn their attention to the Church, the establishment of the Kingdom, and lay aside every selfish principle, everything low and groveling; and stand forward in the cause of truth, and assist to the utmost of their power, those to whom has been given the pattern and design; and like those who held up the hands of Moses, hold up the hands of those who are appointed to direct the affairs of the Kingdom, so that they may be strengthened, and be enabled to prosecute their great designs, and be instrumental in effecting the great work of the last days.

Believing the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for the worship of our God, where the ordinances can be attended to agreeably to His divine will, in this region of country—to accomplish which, considerable exertion must be made, means will be required—and as the work must be hastened in righteousness, it behoves the Saints to weigh the importance of these things, in their minds, in all their bearings, and then take such steps as are necessary to

carry them into operation; and arm themselves with courage, resolve to do all they can, and feel themselves as much interested as though the whole labour depended on themselves alone. By so doing they will emulate the glorious deeds of the Fathers, and secure the blessings of Heaven upon themselves and their posterity to the latest generation.

To those who feel thus interested, and can assist in this great work, we say, let them come to this place; by so doing they will not only assist in the rolling of the Kingdom, but be in a situation where they can have the advantages of instruction from the Presidency and other authorities of the Church, and rise higher and higher in the scale of intelligence until they can “comprehend with all Saints the length and breadth and depth and height, and know the love of God which passeth knowledge.”

Connected with the building up of the Kingdom, is the printing and circulation of the Book of Mormon, Doctrine and Covenants, Hymn Book, and the New Translation of the Scriptures. It is unnecessary to say anything respecting these works; those who have read them, and who have drunk of the stream of knowledge which they convey, know how to appreciate them; and although fools may have them in derision, yet they are calculated to make men wise unto salvation, and sweep away the cobwebs of superstition of ages, throw a light on the proceedings of Jehovah which have already been accomplished, and mark out the future in all its dreadful and glorious realities. Those who have tasted the benefit derived from a study of those works, will undoubtedly vie with each other in their zeal for sending them abroad throughout the world, that every son of Adam may enjoy the same privileges, and rejoice in the same truths.

Here, then, beloved brethren, is a work to engage in worthy of Archangels—a work which will cast into the shade the things which have been heretofore accomplished; a work which kings and Prophets and righteous men in former ages have sought, expected, and earnestly desired to see, but died without the sight; and well will it be for those who shall aid in carrying into effect the mighty operations of Jehovah.

By order of the First Presidency,
R. B. THOMPSON, Scribe.

Saturday, 5th. High Council met at my office.

Joseph Smith, junior, preferred charges against Elder Almon W. Babbitt, predicated on the authority of two letters, one from Thomas Burdick, the other from Oli-

ver Granger and Levi Richards, accusing Babbitt as follows—

First. For stating that Joseph Smith, junior, had extravagantly purchased three suits of clothes while he was at Washington City, and that Sidney Rigdon had purchased four suits at the same place, besides dresses and clothes for their families in profusion.

Second. For having stated that Joseph Smith, junior, Sidney Rigdon, and Elias Higbee had said that they were worth one hundred thousand dollars each, while they were at Washington, and that Joseph Smith, junior, had repeated the same statement while in Philadelphia, and for saying that Oliver Granger had stated that he also was worth as much as they (that is, one hundred thousand dollars).

Third. For holding secret counsel in the Lord's House, in Kirtland, and for locking the doors of the house, for the purpose of prohibiting certain brethren, in good standing in the Church, from being in the Council, thereby depriving them the use of the house.

Two were appointed to speak on the case, namely, (7) Thomas Grover, (8) A. Cowles.

Council adjourned till the 6th Sept., at 2 o'clock, when Council met according to adjournment, the evidences all heard on the case pending, and the Council closed on both sides. The parties spoke at length, after which, Joseph Smith, junior, withdrew the charge, and both parties were reconciled together, things being adjusted to their satisfaction.

Saturday, 5th. Elders Young and Richards went from Manchester to Liverpool, and in the evening organized a company of Saints bound for New York, by choosing Elder Theodore Turley to preside, with six Counsellors.

Sunday, 6th. Elder Young preached. On Monday night Elders Young and

Richards staid on board the *North America* with the Saints, and on Tuesday morning, about nine o'clock, the vessel went out with a steamer. The Elders accompanied them fifteen or twenty miles, and left them in good spirits. Elder Richards returned to Manchester the same evening, and Elder Young on the 10th.

Monday, 7th. This evening, Elders Kimball, Woodruff, and G. A. Smith preached in the South Temperance Hall, London.

Elder John Benbow, who had previously furnished two hundred and fifty pounds towards printing the Hymn Book, Book of Mormon, &c., relinquished all claim to said money, except such assistance as his friends who might wish to emigrate to America the next season might need, leaving the remainder to the disposal of Brigham Young, Willard Richards, and Wilford Woodruff, who borrowed said moneys for the benefit of the Church of Jesus Christ of Latter-day Saints, for ever, also the avails of the Gadfield Elm Chapel, when sold.

Wednesday, 9th. There was a terrific storm on the north of Scotland.

Friday, 11th. There was a terrible earthquake at Mount Ararat, which destroyed the town of Makitchevan, damaged all the buildings at Erivan, and devastated the two districts of Sharour and Sourmatein Armenia. A considerable mass was loosened from Mount Ararat and destroyed everything in its way for nearly five miles. The village of Akhouli was buried, with one thousand inhabitants.

Sunday, 13th. Elder Kimball baptized four in London.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 23, 1856.

Circular.

EMIGRATION TO UTAH FOR 1856.—In consequence of Elder E. Snow's absence from St. Louis, the death of Elder O. Spencer, and the adoption this year of a northern and more healthy route through the States to a point of outfit for the Plains, we

have been unable to lay before the Saints, at an earlier period, a plan of operations for the present season's Emigration hence to Utah. The following regulations have now been made—

1st. Iowa City, the capital of the State of Iowa, has been selected as the Point of Outfit for the Plains. This is about the same distance as Mormon Grove from G. S. L. City. It is intended that both P. E. Fund Emigrants and those going through with their own ox-teams shall fit out there.

2nd. Emigrants will be forwarded from the port of debarkation to Iowa City on the Northern Route, and via Chicago and Rock Island.

3rd. The P. E. F. Emigrants will use hand-carts in crossing the Plains, in which they will convey their provisions, tent, and necessary luggage, according to instructions contained in the "Thirteenth General Epistle of the First Presidency," in *Star* No. 4, present Volume, also in a Letter from President Young, and Editorial in *Star* No. 51, Vol. XVII. There will of course be means provided for the conveyance of the aged, infirm, and those unable from any cause to walk, but as the Presidency have informed us in their General Epistle, before referred to, that they "shall send men of faith and experience to the outfitting point, to carry into effect" the suggestions contained in the Epistle, we deem it uncalled for, on our part, to detail the minutiae of that part of the journey. The Saints may all rest satisfied that their interests and comfort will be consulted in the best possible manner by those men who will be charged with instructions directly from our beloved Prophet, brother Brigham.

4th. It is determined to book through to Utah by the P. E. Fund Company and under the arrangements named and referred to in Section 3, all persons who desire it, at the following rates, payable in advance—

Over 1 year old	£9 0 0 each,
Under 1 year old	4 10 0 each,

leaving it to the President of the P. E. F. Company to fix the final price to the emigrants, after the expedition is closed and the cost of the same is known.

5th. All P. E. Fund emigrants are required to sign the Bond and receipts referred to in "General Instructions" in *Star* No. 2, present Volume.

6th. Luggage. Emigrants travelling in companies, under contract, on the American lines of railway last season, were permitted to carry free of extra charge the following weight—

One person over 12 years	75 lbs.
One person under 12 and over 3 years	37½ lbs.
Under 3 years	None.

Presuming the same quantities will be allowed this season, P. E. Fund emigrants will be able to include in their luggage such of their books as they may wish to take with them. Those who are ordered out by their friends in Utah, *whose passage has not been prepaid*, and those who may be selected here to go, cannot be allowed to take forward from the port of debarkation in the United States, more than the above-named quantities of luggage. Those who *prepay* their passage, or those whose passage has been *prepaid* in Utah, who may have more luggage than will be allowed as above stated, will be able, if they have the means, to take the excess across the States at about ten shillings per 100 lbs., and can doubtless arrange at the point of outfit for the conveyance across the Plains by ox-teams of that which they are unable to haul in their hand-carts. The rate per lb. over the Plains from Iowa City we cannot determine. It has generally been from 6d. to 7½d. per lb., and will probably not vary much this year.

Should it occur that any parties cannot arrange for their excess luggage being carried over the Plains this season, they will be able to store it at Iowa City or Kaneshville, and order it to be forwarded to them another year. We recommend the emigrating Saints to dispense with and dispose of all their heavy wooden boxes, and to get a good and proper oil-cloth or mackintosh—something waterproof—not too expensive, but sufficiently durable, and least liable to crack or break, and make the same into bags, of proper size and sufficiently strong to convey the articles designed to be put into them. We presume that the proper article can be found in all the large towns throughout the Conferences, and we refer the Saints to their Pastors and Presidents, who will be able to give them the needed advice in the selection of a proper article, and in making it up. Where boxes are indispensable they should be made of tin, and be no larger than is really necessary.

7th. As it is already so late in the season, and as we wish to hasten the Emigration as much as practicable, it is particularly requested that all through emigrants will now make their applications for passage at the earliest moment, and accompanied by deposits and particulars as named in "General Instructions." Those requiring us to provide their teams should forward their orders and the cash immediately. P. E. Fund emigrants prepaying their passage should remit their passage money as early as possible.

8th. Through emigrants will not require to embark until the middle or latter part of March.

9th. The present "Passenger Act" makes it penal for any person to be engaged, either directly or indirectly, in the sale or letting of passages out of the United Kingdom, unless duly authorized under the provisions of the Act. We, therefore, give Notice that all applications from the Latter-day Saints for passage to America must be made direct to F. D. RICHARDS, with deposits, &c., as detailed in "General Instructions," except by those in the London Pastorate, who may apply through his authorized Agent, MR. W. C. DUNBAR, of 35 Jewin Street, City, London, and by those in the Welsh Principality, who may apply through MR. DAN JONES, "Udgorn Seion" Office, near White's Gardens, Swansea, who also is his authorized Agent.

10th. Pastors and Presidents are requested to cause this Circular to be read and understood in all the Branches composing their Conferences at their earliest possible convenience.

F. D. RICHARDS,	} Presidency of the Church of Jesus Christ of L. D. Saints in the British Isles and adjacent countries.
DANIEL SPENCER,	
C. H. WHELOCK,	

36 Islington, Liverpool, February 8, 1856.

We thank our Heavenly Father that the time has arrived when we can lay before our readers in a definite manner, the general plan for emigration to Utah the present season. This will relieve the anxiety of many, by enabling them to decide whether they will be able to go this season, or not. For reasons mentioned in the above Circular, the labours of Elder John Taylor in the United States have been so extended, that he has not been able to furnish us, at an earlier date, with the approximate cost of transportation of passengers from the Atlantic ports to the frontiers, and the prices of hand-carts, cattle, provisions, &c., as a basis for the commencement of operation here.

If the Saints do not now appreciate the wisdom of taking the smallest practicable amount of luggage, they will before they have hauled it far on the plains. It is

designed to lighten this burden as much as possible, in the item of provisions, by driving along milch cows and beef cattle to be used on the way.

Experience will teach the Saints the propriety of our arrangements more effectually than anything we can say, but some of the most obvious reasons for it are, that needless luggage burdens the Company with a worse than useless expenditure for transportation through the United States, takes up room in the often crowded condition of the passengers themselves, and burdens them with useless labour in taking care of and handling it, and finally has to be abandoned at the place of outfit.

The Saints who go in the hand-cart companies need not expect to take any chests, trunks—excepting the tin trunks mentioned in the Circular—or boxes across the Plains with them, because if strong enough for the trip, they would be too cumbersome and heavy, and if made sufficiently light, they would soon be broken to pieces. Therefore it is not necessary to take any from this country, only such as they need in crossing the sea, and those they should expect to dispose of, or finally abandon.

We are thus explicit on the item of luggage, in order that the subject may be fairly before the emigrating Saints, and that they may govern themselves accordingly. It is far better for them to dispose of their extra articles, and use the means to add to their comfort on their way, than to finally have to abandon them as useless. In order to carry out the views of the First Presidency—to bring the amount required for emigration within the means of the greatest possible number, we have reduced that amount to the lowest standard which, in our judgment, will render the transaction a safe one this year; and in order to make it so, it is necessary for us to exercise the most strict economy in every thing pertaining to emigration. We trust that the Saints unitedly will assist us and themselves, by cheerfully carrying out our instructions.

The first 200 miles of the journey will be through a settled, grain-growing country, where it is expected that supplies of provisions can be obtained without the labour of hauling them any considerable distance. By travelling this distance with the carts lightly loaded, the Saints will have an excellent opportunity of becoming accustomed to camp life, and walking, and thereby be better prepared for starting out on the Plains.

We have been informed, by Elder John Taylor, that a suitable camp ground has been already selected, about two miles and a half from Iowa city. Making this the place of outfit will keep the Saints on the northern route through the United States, in a climate better adapted to their constitutions than that farther south. It will also enable them to avoid the Ohio and Missouri rivers, and also much sickness and death. The Saints have a right to expect that but few if any will be disabled from travelling through sickness after starting, for the Lord has promised, through His Prophet Brigham, that "*there will be none sick in a little time after they get started, but will continue to get stronger and stronger.*"

The mode now proposed to the Saints for travelling up to Zion, so nearly resembles that of ancient Israel in the wilderness, that it must elicit the peculiar favour and blessing of the Lord upon it. While, on account of the unworthiness of ancient Israel to receive the Melchisedec Priesthood, He only sent His angel before them, in these last days He has promised to go before His people Himself. The gathering poor, if they are faithful, have a right to feel that the favour of God, angels, and holy men is enlisted in their behalf. The present plan is peculiarly the Lord's, and it will have our special prayers and most untiring efforts for its success.

The Lord, through His Prophet, says of the poor, "Let them come on foot, with hand-carts or wheel-barrows; *let them gird up their loins and walk through, and nothing shall hinder them.*"

DEPARTURE.—Elders George D. Grant and William H. Kimball sailed on the steamer *Atlantic*, for New York, on the 6th inst. Should the services of these brethren be required, they will be on hand to render any assistance in their power in matters pertaining to the emigration this season.

ARRIVALS.—Elder John Van Cott, late President of the Scandinavian mission, left Copenhagen on the 29th of January, and arrived in Liverpool on the 4th inst. He has been released from his labours in these lands, and now, after a long and arduous mission, is on his way home to Utah.

Elders John Sanderson and Thomas Whiteley, from Utah, appointed on missions to England, arrived at Liverpool on the 5th February. They left New York on the 11th January, per ship *Columbia*.

Home Correspondence.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

107 Finch Street, Liverpool,
January 25th, 1856.

President F. D. Richards.

Dear Brother—As the time is at hand when I expect to leave the field of my labours for the past year, I take pleasure in forwarding you the following account of my stewardship.

The last Liverpool Quarterly Conference was held on the 23rd of December. A good spirit prevailed in the midst of the Saints, and the Priesthood were united. We were cheered and blessed with the society of President D. Spencer, and several other visiting Elders. In the evening the Saints were much cheered by an address from yourself, on the subject of faith, as applicable to their condition in these lands, and on the subject of emigration. The Conference in general is in excellent condition. The Priesthood have manifested great energy and willingness during the past year to do what was required of them. The Saints generally exercise a lively faith in the work of God, and show that faith by their works. This is mainly attributable to the diligent labours of Elder S. W. Crandall, who has been efficient in his labours, and constant in his efforts to do good.

At the commencement of the year, the Liverpool Branches owed £212 for Hall rent. This debt the other Branches of the Conference generously volunteered to assist in paying. This, with other Branch and Conference debts, has been a heavy tax on the faith and resources of the Saints. There are 740 Saints in the Conference, and they have paid £130 of the Hall debt, and £367 to other purposes, making a total of monies raised in the past year of £497.

The Manchester Conference was held on the 30th December. On the evening of the 29th we had a meeting of the Priesthood, and it was indeed a time of rejoicing. The Spirit of the Lord rested mightily upon the Elders, and all hearts were filled to overflowing. During the Conference the same rich effusion of the Spirit was manifested. The Presidents of Branches made their reports, and testified of the blessings of the Lord and of His power manifested among the Saints. We were blessed with the society of Elders Little and Calkin, from the Office, and several visiting brethren from the other Conferences. It was a general time of rejoicing among the Saints, and they were full of faith and determination to press onward in every good work.

President Holt has been one with me in all things. He has long been a faithful

man in this kingdom, and I rejoice with him that the time has come for him to go up to Zion.

There have been baptized in this Conference during the past year 239. The number of Saints in it is 2400, of which about 400 are scattered members. They have raised during the past year for all purposes £1500.

Notwithstanding they have paid this rather unusual amount of means, the Saints testify that the Lord has blessed them in a proportionate degree, both temporally and spiritually, and those who have been the most liberal realize that the good hand of the Lord has continually opened their way before them.

The Preston Conference was held on the 6th of January, 1856. We had an excellent Conference. The Saints feel rich, and are rich in faith and good works, as the following statement of their financial affairs will abundantly testify. They have paid up all their apportionment of the Temple Offering, and a little over. They have liquidated all their indebtedness to the Office in Liverpool for *Stars*, Books, &c. They paid for their *Stars* one week ahead, and had a credit in the Office of £1 12s. The Conference embraces 491 Saints. During the past year there have been 39 baptized in the Conference. They have paid for all purposes £344.

The best commendation of President Parker is the prosperous condition in which he leaves the Conference. He has the faith and warmest feelings of the Saints over whom he has presided. My labours with him have been most satisfactory, and he greatly rejoices in the prospect of journeying to the place of gathering the coming season.

The total amount of funds paid for the support of the work in the Pastorate during the year is £2341.

As it regards myself, I have greatly rejoiced in my labours in these lands, both in this Pastorate and also in Scotland. The Saints have been kind to me in administering to my wants, and they have a warm place in my heart. And notwithstanding the anticipated pleasure of soon mingling again with my friends and brethren in Zion, it is with feelings of regret that I leave the Saints here for the present. I say for the present, for ere long I hope to meet those who remain faithful in a land more congenial to their spirits,

and where they can enjoy more fully the blessings of the New and Everlasting Covenant. For their deliverance I shall never cease to pray and labour until it is accomplished.

To you, brother Franklin, I owe much, and I thank the Lord for the privilege I have enjoyed of labouring under your counsel and dictation, and for the privilege of often enjoying your society and instruction. The lessons I have learned here I shall endeavour to profit by in future life, and I pray that I may ever prove worthy of your confidence and blessing.

Praying that the blessings of the Lord may increase abundantly upon you and all the faithful Saints, I remain your affectionate brother and co-worker in the kingdom of God.

GEORGE D. GRANT.

STAFFORDSHIRE CONFERENCE.

6 Upper Church Street, Dale Hall,
January 21, 1856.

President F. D. Richards.

Dear Brother—At the close of my labours in the Staffordshire Conference, I feel it my duty to give a brief report of its past and present condition, and future prospects. I can truly say the Lord has blessed me in my labours among this people, and my heart is full of blessing for all those that have been one with me in carrying out your counsels.

In consequence of the adverse circumstances of the Saints, we could not raise such an amount as was desirable for the various purposes. . . . Yet, I feel that the Saints have done well, considering the bad times, high price of provisions, &c. In looking over the reports for the year, I find that there has been subscribed for different purposes the sum of near £160.

A review of our labours during the past year does me good, for although we have not succeeded in adding many to the Church, we have done to the best of our means and abilities in sowing the word of the Gospel. The local Elders have co-operated with the travelling Elders in preaching, both in and out of doors, and harmony has generally prevailed in the councils of the brethren. During the summer we had a course of lectures delivered in the Town Hall, Stoke-upon-Trent, which I believe was the means of doing much good among the Saints in

that district, and of letting the world know that the "Mormons" were not dead.

We have also been blessed with the presence and counsels of quite a number of the servants of God; this has been a source of comfort and gratification to the Saints, the majority of whom delight in nothing more than hearing the servants of God, and ministering to their wants, as far as their limited means will allow. At our last Conference, President Spencer cheered us with his company and teachings, and truly it was a time of rejoicing to me and the Saints.

In my endeavours to carry out the work of God in this Conference, I have been well supported by the travelling Elders, who have been labouring here, namely, D. A. Curtis, Joseph and James Taylor, three men who have the welfare of this cause at heart. I am sorry to say that Elder Curtis's health has been very indifferent since he has been among us, but I hope that in a short time he may be able to lay himself to his work as he desires to.

During the year some of the Saints, who at its commencement were so poor as to be unable to procure the necessities of life, have proved that there is a God in Israel, inasmuch as they have been able to provide things decently, to subscribe liberally to the various funds, and also to lay up the means to emigrate this season. This prosperity they ascribe to hearkening to the counsel of the servants of God. On the other hand, there are some who were at that time in prosperous circumstances, whose course has been that of continually and systematically disregarding counsel; these are now in the bonds of poverty and affliction, of various kinds, and unwillingly acknowledge that these things are the consequences of disobedience.

In order the more speedily to release this Conference from debt, the Saints have voted to tithe themselves, and all of them with whom I have spoken, feel first-rate regarding it; as they feel it will make a good schoolmaster to prepare them for abiding a more perfect law when they have the privilege of going to Zion.

A goodly number of those who have assisted in accomplishing what has been done this past year have been in the Church from 10 to 16 years, and such are worthy of the blessings which await the faithful.

I remain your cousin and fellow-labourer in the Gospel of Christ,

WILLIAM G. YOUNG.

HAND-CARTS.

27 Boundary Street, Hulme, Manchester,
Feb. 7, 1856.

President F. D. Richards.

Dear Brother—I submit the following ideas for your consideration, and if you can glean anything from them, that will prove beneficial in the manufacturing of "hand-carts," I shall feel greatly blessed.

In the first place, then, I would suppose that several hundred carts would be needed for the emigration of the Saints in the year 1857, and in order to secure good, safe, and cheap vehicles, I would suggest the propriety of commencing the operation in the fall, or early in the winter.

Supposing that a suitable person should be sent to the Iowa for that purpose, he should in the first place seek out some good timber adjacent to a saw mill, and near the outfitting point. He should select hickory for axle-trees, red or slippery elm for hubbs, white oak for spokes and rims to the wheels, white ash for fills or shafts, and for making cribs or beds. I am of the opinion that the axle-trees should be sawed two and a half by three and a half inches.

The oak for the rims should be sawed into boards about three quarters of an inch thick, and ripped into strips three inches wide, or two and a half might possibly do. The timber for them should grow on low ground, as that kind is much easier to bend, and very tough. The axle-trees, hubbs, and spokes should be first prepared, so that they could have time to season.

When the hubbs are prepared, the spokes driven and tenoned, the rims should then be mortised, or bored, to receive the spokes. The inside corners of the rims should also be rounded off to prevent the sand from gathering and remaining on them. The ends should be lapped about six or eight inches, and in order to make them secure, it would be well to saw one quarter of an inch deep, and six or eight inches from the end, and chamfer from there, leaving it a quarter of an inch thick at the end. Both ends being thus prepared, they would come together with a smooth surface.

When this was done they should be bent

round a drum for that purpose, and when they had remained long enough in that position it would be quite easy and safe to unite them with the spokes, carefully wedging each one as it came to its place. The ends should be fastened together with flat-headed rivets, passing them through from the outside, and riveting down on to burrs three quarters of an inch square; and if any danger of splitting, a band of hoop iron could be put on at any time.

In this way I am confident that carts could be built that would be *substantial*,

light, and *easy to draw*; and I will venture to say that they need not cost more than four or five dollars each; for there would be no necessity for any planing, or any polishing, only the arms or spindles at the axle-trees, and a very little about the shafts.

I am as ever your fellow-labourer, always praying the Lord to bless you and all His faithful servants, and all the interests of His kingdom, not forgetting the "hand-cart" project.

Yours truly,
C. R. DANA.

The Acres and Hands.

(Selected.)

"The earth is the Lord's, and the fulness thereof,"
Said God's most holy word;
The water hath fish, and the land hath flesh,
And the air hath many a bird;
And the soil is teeming o'er all the earth,
And the earth has numberless lands;
Yet millions of hands want acres,
While millions of acres want hands!

Sunlight, and breezes, and gladsome flowers
Are over the earth spread wide,
And the good God gave these gifts to men—
To men who on earth abide:
Yet thousands are toiling in poisonous gloom,
And shackled with iron bands,
While millions of hard hands want acres,
And millions of acres want hands!

Never a foot hath the poor man here,
To plant with a grain of corn,
And never a plat where his child may cull
Fresh flowers in the dewy morn.
The soil lies fallow—the woods grow rank,
Yet idle the poor man stands!
O millions of hands want acres,
And millions of acres want hands!

'Tis writ, that "ye shall not muzzle the ox
That treadeth out the corn!"
Yet, behold, ye shackle the poor man's hands,
That have all earth's burdens borne!
The LAND is the gift of a bounteous God,
And to LABOUR His word commands;
Yet millions of hands want acres,
And millions of acres want hands!

Who hath ordained that the few should hoard
Their millions of useless gold,
And rob the earth of its fruits and flowers,
While profitless soil they hold?
Who hath ordained that a parchment scroll
Should fence round miles of lands,
When millions of hands want acres,
And millions of acres want hands?

'Tis a glaring LIE on the face of day,
This robbery of men's rights;
'Tis a tie that the word of the Lord disowns,
'Tis a curse that burns and blights;
And 'twill burn and blight till the people rise,
And swear, while they break their hands,
That the hands shall henceforth have acres,
And the acres henceforth have hands!

ADDRESSES.—John C. Hall, } 20 Upper Wingfield Street, Landport, Portsmouth.
Willet Harder, }
William G. Young, 71 Washington Road, Sheffield.
Thomas Phillips, 11 Park Row, Easton Road, Bristol.
Thomas H. Latey, Rose Cottage, St. Clement's Place, St. John's, Worcester.
Lorenzo D. Rudd, 9 Walker's Square, Sykes Street, Hull.
William G. Noble, 27 Boundary Street, Renshaw Street, Hulme, Manchester.

Money List, Feb 1—8, 1856.

Thomas D. Evans	£1 4 6	Brought Forward.....	£5 18 6
Isaac Jones	1 14 0	Josiah Holmes	4 0 0
R. J. Townsend	3 0 0		
Carried Forward.....	£5 18 6		£9 18 6

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THE
Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 9, Vol. XVIII.

Saturday, March 1, 1856.

Price One Penny.

Theocracy—God's Solution of the Social Problem.

(Concluded from page 119.)

CHAPTER III.

A New formation of Society, as seen in Vision by the ancient Prophets.

We have shown, in the foregoing, that from the very nature of progression and development it is absolutely impossible that man, unassisted by the Divine Master, can solve the social problem, and guide the evolutions of progressive being unto exaltation and happiness. This fundamental law has been abundantly substantiated by the sad experience of the world, for six thousand years, in its formation of society independent of divine government. As well might men again build towers to scale the heights of heaven, try to grasp the infinitude of space, or work the stupendous mechanism of the universe, as to think of forming a legitimate society without God at its head, or to direct aright, without the inspiration of the Almighty, the course of that being which is to itself a mystery.

While advocating the excellent principle of self-reliance, and contending for the right of man to a voice in government, we should be careful not to mistake presumption for self-reliance, and oppose our will against the prerogative of heaven. The "voice of the people" ought to be, "Thy will be done, O Lord God, thou Creator of the universe!"

A glorious subject for the contemplation of Prophets and holy men of old was that day when *divine government* would be permanently restored, when the earth would rest from her travails of pain, and the dominion be given to the "Saints of the Most High."

To dissuade the world from its vain attempts to solve the social problem, and to warn men to forsake their idols, systems, and uninspired creeds, and turn unto the living and true God, these righteous men have laboured, and suffered, and have sealed their testimonies with their blood. But the nations have rejected their "testimony," and denounced the servants of God as "impostors," "fanatics," and "dreamers." Thus at various times swift destruction has fallen on portions of the inhabitants of the earth, and now the cup of iniquity of *all nations* is well nigh full, they are drinking the deadly poison, madly filling up the pages of an awful destiny, and blotting their names from the book of existence.

It is not to be supposed that God will permit the earth forever to be defiled by its inhabitants, tyrants to ravage it, and virtue to be trampled under foot. Although men have had the power to reject the government of God, destroy His servants, and usurp His authority, yet a day of reckoning must come, and for all these

things He will bring them into judgment. There is surely something due to the Creator and to His servants. He is the rightful king, and all legitimate authority must proceed from Him. Yea, and God will reign over all the earth, the meek "shall yet inherit it, and the poor among men rejoice in the Holy One of Israel." The Prophet Daniel, when interpreting the vision which God gave to Nebuchadnezzar, making known unto him what should come to pass in the latter days, said, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." "Behold," says Isaiah, "the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate, therefore the inhabitants of the earth are burned, and few men left." It is in these days when the earth shall have waxed old like a garment, and they that dwell therein are dying in like manner, that the God of heaven will lift up His government as a standard for the honourable of the nations to flock unto. In these days the Jews will also gather to rebuild Jerusalem, God will establish Zion, and a temple will be erected unto His name on the "tops of the mountains," "and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of His ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from

Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." At this time, He will gather together in one all things in Christ, both which are in heaven, and which are on earth. John heard the Saints in heaven singing "a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." Enoch also prophesied, saying, "Behold, the Lord cometh with ten thousands of his Saints;" and Isaiah says, "The Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." And the "seventh angel will sound his trumpet," and great voices in heaven will say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and He shall reign for ever and ever." Thus the Creator shall become the universal king in its most literal sense, a new state of society will be formed, and all nations must serve and obey Him. Repent! then, O ye inhabitants of the earth, for these things are being fulfilled, and the arm of the Lord is striving with you. Repent! lest ye be swept from the face of the earth, and your names blotted from the book of existence!

CHAPTER IV.

Theocracy Restored—Joseph Smith commissioned to establish the Kingdom of God upon the earth.

Live there a people whom the God of heaven has commissioned to accomplish the great work of restitution—who dare to live, though all the world should rise to crush them—who, if hurled down a thousand times to lick the dust, a thousand times will rise and shake themselves, ever condescending to give but one answer—ONWARD? Live there such a people? Then they will hold the balance of the world!

Suppose a being, who has been from his birth mentally and physically blind, suddenly receives the perfect use of all his faculties, and observes the

glorious luminary of heaven dispelling the darkness around; how far would it be from entering into his imagination that in a few hours this same sun would be almost omnipresent, shedding his life-giving influence on all around, while earth, with her millions of inhabitants, would smile with intelligence and beauty under his genial blessing? Yet we are so familiar with this great fact, that it is witnessed by us as a very little matter.

The grandest revolutions that have ever burst upon the world, controlling the destiny of unborn millions, have been, to the uninformed and ignorant, as unintelligible as the rising sun to the being above-named, while they are no better appreciated by the intelligent and learned, to whom it would seem that the history of the *past* ought to be a key to the unfolding *future*. The commencement of a new dispensation, or stage in human development and destiny, has always been followed by the unchaining of a tremendous amount of ignorance, intolerance, and persecution, as if ten thousand fiends were let loose at this particular moment to stir up the deadliest fires of the soul, that the force of the decrees of the Almighty might be destroyed, with every agent of His unalterable will. But vain is the attempt to frustrate the purposes of God. The ultimate consequence is that the wicked consume themselves by the fire of their own kindling. Let a Noah, a Moses, or a Jesus be commissioned by the Creator to his earthly dominions, and the careless and ignorant will treat him with brutal indifference, haughty bigots will mock and spit at him the venom of their spite, while your Lilliputian giants would defy Omnipotence Himself. All history bears testimony to the determined opposition which human progress has ever met. Scientific and religious development have alike been obnoxious to the world. Prophets, philosophers, and reformers have together passed through the furnace of fire; in fact the best men that have ever sought the elevation of humanity have been sacrificed to popular resentment and prejudice. Jesus said to the Jews, "Which of the Prophets have not your fathers killed?" Witness the great Galileo combating the superstition and ignorance of his day. See the man whose comprehensive mind had demonstrated that the earth did not stand

still, bowing his venerable head under the stern hand of the Inquisition, and signing a manifesto, declaring that his great discovery was a lie. Columbus spent years in convincing the "ignorant learned" of the existence of the new world, yet to us it is but a pleasure trip to reach its shores. "But then that was in the dark ages!" Of course it was! "But we are so enlightened." Granted! "They were wicked and ignorant Jews and Monks." No one doubts it! "Oh there is such an immense difference between us and them!" Aye, yes! But we will tell these perfect beings a secret which perhaps has never entered into their brains before; it is this—the nineteenth century holds the same relation to its *FUTURE* as the "dark ages" did to *theirs*. *We, even we, shall be men of a "dark age" to a brighter future, fools to a wiser, and wicked to a better one!* Let society not boast too much in its wisdom, nor make too great a show of its robes of self-righteousness, lest secret-revealing futurity should disclose its weakness, and exhibit its robes of holiness as filthy rags. Let men of this age be careful, lest after garnishing the sepulchres of the ancient Prophets, and erecting monuments to the memory of the *great dead*, they do the works of those said Jews and monks, by opposing truth, and fighting against the majesty of heaven.

In the great drama of the last twenty-five years, in which some of the most remarkable scenes have been enacted that the world has ever witnessed, the genius of God's kingdom justly claims to be the presiding power. The nineteenth century is big with grand events. The signs of the times very pointedly mark it as the birth of a new era—a new civilization. "Mormonism," as it is called, claims to be this male child of destiny—the heir of the future. It received a twin birth with revolutions, and out of crumbling systems, and a disorganizing world, it is gathering material to found a mighty and universal empire. Its advent finds not a happy illustration in the blazing meteor, but is better typified by the rising sun. Its opening glory on the nations is almost imperceptible, yet every day increases its brilliancy, and its power to control the general strife for the building up of the kingdom of God; just as though the mighty ones of eternity were engaged in the great struggle, and, unseen and invisible, were co-workers with the Saints

of the Most High, and their brethren, the Priesthood which are upon the earth; and indeed this is verily the fact.

The time had come for the setting up of the kingdom of God, the reign of Satan was about to expire, and the great work of Restitution to commence. Joseph Smith, inspired by the Almighty, and empowered by the Holy Priesthood, sounds the trumpet of warning to the nations, and declares his mission from the King of kings. "Repent," the voice of the great Prophet heralds forth to all people, "fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made the heaven, and earth, and sea, and fountains of waters. Let Israel gather, and Zion be built up, for the time to favour her is come, and the nation and kingdom that will not serve her shall perish; yea, those who will not bow to the authority of God, shall be utterly wasted."

But the claims of Joseph Smith, and those of his early disciples, besides bringing upon them a terrible amount of hatred and persecution, were at first treated with contempt and ridicule. The world considered the proclamation but as the dream of a few mad fanatics, who in a short time must, from stern necessity, sink into oblivion with the Church which they had founded. But time, the tester of systems, and revealer of all secrets, has disclosed that the kingdom which they had established by the commandment of the Almighty possesses elements and a vitality which passes the comprehension of the learned and wise men of modern Babylon. Twenty-five years have converted what was at first considered but mad dreams, into stern realities. Yes, twenty-five years have sufficed for the servants of the Most High to accomplish a work which, for its rapid growth, its magnitude and power, is unparalleled in the whole history of man.

On the 6th day of April, 1830, the kingdom was organized with six individuals, which the Prophet Daniel predicted that the God of heaven would set up in the last days to break into pieces, all other kingdoms, and to stand for ever. Though it possessed neither money, learning, nor human influence, flying directly in the face of every system upon the earth, clashing against popular and time-honoured opinions, and laying the axe at the roots of the "powers that be," yet it

grew, and shot out its branches on every hand, for the Spirit of the Almighty was tabernacled in this infant organization. The Saints gathered by thousands, and built flourishing towns, and temples to the name of the Most High; and in fulfilment of the prediction of Christ, that the Gospel of the kingdom should be preached to all the world for a witness, the Elders flew to the nations with the proclamation.

But not without a desperate struggle was Satan prepared to withdraw his unholy authority from the earth, and to yield the dominion and power which he had so long usurped. The Saints must be driven, old men and tender youth cruelly murdered, the sisters brutally ravished, and the servants of God immured in loathsome dungeons, and fed with the flesh of their martyred brethren. Yet every attempt to stop the progress of God's kingdom but added to its strength, and the power of the Saints with the Almighty increased, and the tenderness of heaven towards her children flowed more abundantly into their wounded hearts.

And now must come the bloody tragedy which was to rob the brothers of life—to lay the Prophet and Patriarch in their graves. Satan must make a desperate attempt to again cut off the Priesthood from the earth, and the ungodly must fill up their cup of iniquity with the blood of martyrs. From Abel down to John the Revelator, almost all who had acknowledged the Creator as their King, and who had sought to establish His authority upon the earth, were put to death by wicked men. Yet even in this the Lord of Hosts was not conquered, Satan was not really the victor, for those servants of God were but gathered into the bosom of the Church of the First-Born, where, increasing in the fulness of the Priesthood, they were preparing for the great struggle of the last days. But this time, not even as far as the immediate dominion of the earth was concerned, were the powers of hell to triumph over the Priesthood of the Almighty. The mantle of Elijah had fallen upon Elisha—Joseph was gone, but Brigham still remained; and the Almighty and all His holy Prophets of old had sworn, and Joseph, and Hyrum, and Brigham, and the Twelve and the Saints had sworn that the work of Restitution should be accomplished, the strongholds of Lucifer destroyed, and

the kingdom of God built upon their ruins.

Yet still another act in the great drama was necessary—Zion must get up into the mountains, and from thence the “little stone” must roll and smite the “image,” break into pieces every other kingdom, fill the whole earth, and stand forever. Again was Satan made to work out the purposes of Jehovah, again did he stir up the hearts of the wicked, the Saints were driven into the wilderness—Zion was forced up into the “mountains.”

And now, what can satisfy the world that this is the Kingdom of God—the hope of all the holy Prophets. What greater evidence can be given than that which has already been given, that the King of kings is fighting the battles of the Saints. Let the most vigorous imaginations try to conceive a greater miracle than are the history of “Mormonism,” and the position of the “Mormons” at this day. Look at the very genius of “Mormonism”; it is as dissimilar to those of popular systems as one can well imagine. It is remodelling all things. Old institutions and ideas are passing away, and all things

are becoming new. The Patriarchal Order, comprehending the divine institution of Polygamy, which exists among the Saints, is a striking illustration of this. Saints and Saintism are so novel and startling to the world, that although it hates this kingdom, yet it can neither comprehend its laws and people, nor hinder its success. How dare Brigham Young and the “Mormons” step forth in the face of all the world, nor stop to ask whether their policy meets the prejudices and feelings of society, or whether it will not bring the nations upon them, to crush them by one great effort? As long as their movements are consistent with ancient theocracy, and with the revelations of God unto themselves, they stop not to inquire concerning these matters. From whence then comes this confidence? How is it that the Saints dare live in defiance of mobs, persecution, murder, injustice, famine, crickets, locusts, and the powers from below? It is because God is their King, and He has established His kingdom upon the earth with a promise that IT SHALL NO MORE BE THROWN DOWN, NOR GIVEN TO ANOTHER PEOPLE!

History of Joseph Smith.

(Continued from page 121.)

[September, 1840.]

Monday, 14th. My father, Joseph Smith, senior, Patriarch of the whole Church of Jesus Christ of Latter-day Saints, died at Nauvoo.

He was born on the 12th day of July, 1771, in Topsfield, Essex County, Massachusetts; he was the second of the seven sons of Asahel and Mary Smith. Asahel was born in Topsfield, March 7th, 1744; he was the youngest son of Samuel and Priscilla Smith. Samuel was born January 26th, 1714, in Topsfield; he was the eldest son of Samuel and Rebecca Smith. Samuel was born in Topsfield, January 26th, 1666, and was the son of Robert and Mary Smith, who emigrated from Old England.

My father removed with his father to Tunbridge, Orange County, Vermont, in 1791, and assisted in clearing a large

farm of a heavy growth of timber. He married Lucy, daughter of Solomon and Lydia Mack, on the 24th of January, 1796, by whom he had

Alvin Smith, born Feb. 11th, 1798, died Nov. 19th, 1824.

Hyrum, born Feb. 9th, 1800.

Sophronia, „ May 16th, 1803.

Joseph, „ Dec. 23rd, 1805.

Samuel Harrison „ March 13th, 1808.

Ephraim, „ March 13th, 1810, died March 24th, 1810.

William, „ March 13th, 1811.

Catherine, „ July 28th, 1812.

Don Carlos, „ March 25th, 1816.

Lucy, „ July 18th, 1824.

At his marriage he owned a handsome farm in Tunbridge. In 1802 he rented it and engaged in mercantile business, and soon after embarked in a venture of ginseng to send to China, and was swin-

dled out of the entire proceeds by the ship-master and agent; he was consequently obliged to sell his farm and all of his effects to pay his debts.

About the year 1818 he removed to Palmyra, Wayne County, New York, bought a farm and cleared 200 acres, which he lost in consequence of not being able to pay the last instalment of the purchase money at the time it was due. This was the case with a great number of farmers in New York who had cleared land under similar contracts. He afterwards moved to Manchester, Ontario County, New York, procured a comfortable home with 16 acres of land, where he lived until he removed to Kirtland, Ohio.

He was the first person who received my testimony after I had seen the angel, and exhorted me to be faithful and diligent to the message I had received. He was baptized April 6th, 1830.

In August 1830, in company with my brother Don Carlos, he took a mission to St. Lawrence County, New York, touching on his route at several of the Canadian ports, where he distributed a few copies of the Book of Mormon, visited his father, brothers, and sister, residing in St. Lawrence County, bore testimony to the truth, which resulted eventually in all the family coming into the Church, excepting his brother Jesse and sister Susan.

He removed with his family to Kirtland in 1831: was ordained Patriarch and President of the High Priesthood, under the hands of Oliver Cowdery, Sidney Rigdon, Frederick G. Williams and myself, on the 18th of December, 1833; was a member of the First High Council, organized on the 17th of February, 1834 (when he conferred on me and my brother Samuel H., a father's blessing).

In 1836 he travelled in company with his brother John 2400 miles in Ohio, New York, Pennsylvania, Vermont, and New Hampshire, visiting the Branches of the Church in those States, and bestowing patriarchal blessings on several hundred persons, preaching the Gospel to all who would hear, and baptizing many. They arrived at Kirtland on the 2nd of October, 1836.

During the persecutions in Kirtland in 1837, he was made a prisoner, but fortunately obtained his liberty, and after a very tedious journey in the spring and summer of 1838, he arrived at Far West, Missouri. After I and my brother Hy-

rum were thrown into the Missouri jails by the mob, he fled from under the exterminating order of Governor Lilburn W. Boggs, and made his escape in mid-winter to Quincy, Illinois, from whence he removed to Commerce in the spring of 1839.

The exposures he suffered brought on consumption, of which he died on this 14th day of September, 1840, aged 69 years, two months, and two days. He was 6 feet 2 inches high, was very straight, and remarkably well proportioned. His ordinary weight was about 200 lbs, and he was very strong and active. In his young days he was famed as a wrestler, and, Jacob like, he never wrestled with but one man whom he could not throw. He was one of the most benevolent of men, opening his house to all who were destitute. While at Quincy, Illinois, he fed hundreds of the poor Saints who were flying from the Missouri persecutions, although he had arrived there penniless himself.

His funeral was attended on

Tuesday, 15th, when the following address was delivered by Elder Robert B. Thompson—

The occasion which has brought us together this day, is one of no ordinary importance; for not only has a single family to mourn and sorrow on account of the death of the individual, whose funeral obsequies we this day celebrate; but a whole society; yes, thousands will this day have to say, *a Father in Israel is gone.*

The man whom we have been accustomed to look up to as a *Patriarch*, a Father, and a Counsellor is no more an inhabitant of mortality; he has dropped his clay tenement, bid adieu to terrestrial scenes, and his spirit, now free and unencumbered, roams and expatiates in that world where the spirits of just men made perfect dwell, and where pain and sickness, tribulation and death cannot come.

The friends we have lost prior to our late venerable and lamented Father, were such as rendered life sweet, and in whose society we took great pleasure, and who shed a lustre in the several walks of life in which they moved, and to whom we feel endeared by friendship's sacred ties. Their virtues and kindnesses will long be remembered by the sorrowing widow, the disconsolate husband, the weeping children, the almost distracted and heart-broken parent, and by a large circle of acquaintances and friends. These, like the stars in yonder firmament, shone in their several spheres, and filled that station

in which they had been called by the providence of God, with honour to themselves and to the Church; and we feel to mingle our tears with their surviving relatives.

But on this occasion, we realize that we have suffered more than an ordinary bereavement, and consequently we feel the more interested. If ever there was a man who had claims on the affections of the community, it was our beloved, but now deceased Patriarch. If ever there was an event calculated to raise the feelings of sorrow in the human breast, and cause us to drop the sympathetic tear, it certainly is the present; for truly we can say with the king of Israel, "A prince and a great man has fallen in Israel." A man endeared to us by every feeling calculated to entwine around and adhere to the human heart, by almost indissoluble bonds. A man faithful to his God and to the Church in every situation, and under all circumstances through which he was called to pass.

Whether in prosperity, surrounded by the comforts of life, a smiling progeny, and all the enjoyments of the domestic circle; or, when called upon, like the Patriarchs of old, to leave the land of his nativity, to journey in strange lands, and become subject to all the trials and persecutions which have been heaped upon the Saints with a liberal hand, by characters destitute of every principle of morality or religion, alike regardless of the tender offspring, and the aged sire whose silvery locks and furrowed cheeks ought to have been a sufficient shield from their cruelty. But like the Apostle Paul he could exclaim, (and his life and conduct have fully borne out the sentiment) "None of these things move me; neither count I my life dear, so that I may finish my course with joy."

The principles of the Gospel were too well established in that breast, and had got too sure a footing there, ever to be torn down, or prostrated by the fierce winds of persecution, the blasts of poverty, or the swollen waves of distress and tribulation. No; thank God, his house was built upon a rock—consequently it stood amid the contending elements, firm and unshaken.

The life of our departed Father has indeed been an eventful one, having to take a conspicuous part in the great work of the last days; being designated by the ancient Prophets, who once dwelt on this Continent, as the Father of him whom the Lord had promised to raise up in the last days, to lead His people Israel; and by a uniform, consistent, and virtuous course, for a long series of years, he has proved himself worthy of such a son, and such a family, by whom he had the happiness of being surrounded in his dying moments; most of whom had the

satisfaction of receiving his dying benediction.

He was already in the wane of life, when the light of truth broke in upon the world, and with pleasure he hailed its benign and enlightening rays, and was chosen by the Almighty to be one of the Witnesses to the Book of Mormon. From that time his only aim was the promotion of truth—his soul was taken up with the things of the Kingdom; his bowels yearned over the children of men; and it was more than his meat and his drink to do the will of his Father who is in heaven.

By unceasing industry of himself and family, he had secured a home in the State of New York, where he no doubt expected, with every honest and industrious citizen, to enjoy the blessings of peace and liberty. But when the principles of truth were introduced, and the Gospel of Jesus Christ was promulgated by himself and family, friends forsook, enemies raged, and persecution was resorted to by wicked and ungodly men, insomuch that he was obliged to flee from that place, and seek a home in a more hospitable land.

In Ohio he met with many kind and generous friends, and was kindly welcomed by the Saints; many of whom continue to this day, and can call to mind the various scenes which there transpired; many of which were of such a nature as not to be easily obliterated.

While the House of the Lord was building, he took great interest in its erection, and daily watched its progress, and had the pleasure of taking a part at the opening, and seeing it crowded by hundreds of pious worshippers. As the King of Israel longed for and desired to see the completion of the House of the Lord, so did he; and with him he could exclaim, "O Lord, I love the habitation of thine house, and the place where thine honour dwelleth." To dwell in the House of the Lord, and to inquire in his Temple, was his daily delight; and in it he enjoyed many blessings, and spent many hours in sweet communion with his heavenly Father. He has trod its sacred alleys, solitary and alone from mankind, long before the king of Day has gilded the eastern horizon; and he has uttered his aspirations within its walls, when nature has been asleep. In its holy enclosures have the visions of heaven been opened to his mind, and his soul has feasted on the riches of eternity; and there under his teachings have the meek and humble been instructed, while the widow and the orphan have received his patriarchal blessings.

There he saw the work spreading far and wide; saw the Elders of Israel go forth, under his blessing—bore them up by the

prayer of faith, and hailed them welcome when they again returned bringing their sheaves with them. There, with his aged partner, he spent many happy days in the bosom of his family, whom he loved with all the tenderness of parental affection.

Here I might enlarge, and expatiate on the "scenes of joy and scenes of gladness" which were enjoyed by our beloved Patriarch, but shall pass on to an event which was truly painful and trying.

The delightful scene soon vanished; the calm was soon succeeded by a storm, and the frail bark was driven by the tempest and foaming ocean, for many who had once been proud to acknowledge him a father and a friend, and who sought counsel at his hands, joined with the enemies of truth, and sought his destruction; and would have rejoiced to see his aged and venerable form immured in a dungeon; but, thank God, this they were not suffered to do; he providentially made his escape, and after evading his enemies for some time, he undertook and accomplished a journey of a thousand miles, and bore up under the fatigue and suffering necessarily attendant on such a journey with patient resignation. After a journey of several weeks, he arrived in safety at Far West, in the bosom of the Church, and was cordially welcomed by the Saints, who had found an asylum in the rich and fertile County of Caldwell.

There he, in common with the rest of the Saints, hoped to enjoy the privileges and blessings of peace. There, from the fertile soil and flowery meads, which well repaid the labour of the husbandman, and poured forth abundance for the support of the numerous herds which decked those lovely and wide-spread prairies, he hoped to enjoy, uninterrupted, the comforts of domestic life.

But he had not long indulged these pleasing anticipations before the delightful prospect again vanished; the cup of blessing which he began again to enjoy, was dashed from his aged lips; and the cup of sorrow filled to overflowing was given him instead; and surely he drank it to the very dregs; for not only did he see the Saints in bondage, treated with cruelty, and some of them murdered; but the kind and affectionate parent saw—and ah! how painful was the sight—two of his sons to whom he looked up for protection, torn away from their domestic circles, from their weeping and distracted families, by monsters in the shape of men, who swore and threatened to kill them, and who had every disposition to imbue their hands in their blood. This circumstance was too much for his agitated and now sinking frame to bear up under; and although his confidence in his God was great, and his conduct was that of a Christian and a Saint,

yet he felt like a man and a parent. At that time his constitution received a shock from which it never recovered. Ah! yes, there were feelings agitated in the bosom of our deceased friend at that time, of no ordinary kind; feelings of painful anxiety, and emotion too great for his earthly tabernacle to contain without suffering a great and a sensible injury; and which from that time began to manifest itself.

It would be unnecessary to trace him and his aged partner (who shared in all his sorrows and afflictions) from such a scene, as many of the Saints are knowing to the privations and sufferings, which they in common with the Church, endured while moving from that land of oppression; suffice it to say, he arrived in safety in Illinois, broken down in constitution and in health, and since then he has laboured under severe afflictions and pain, while disease has been slowly, but surely undermining his system.

Whenever he had a short respite from pain, he felt a pleasure in attending to his patriarchal duties, and with cheerfulness he performed them; and frequently his labours have been more than his strength would admit of; but having great zeal for the cause of truth, he felt willing to be spent in the service of his God.

For some time past he has been confined to his bed, and the time of his departure was near at hand. On Saturday evening last, an eruption of a blood vessel took place, when he vomited a large quantity of blood. His family were summoned to his bedside, it being now evident that he could not long survive.

On Sunday he called his children and grand-children around him, and like the ancient Patriarchs, gave them his final benediction. Although his strength was far gone, and he was obliged to rest at intervals, yet his mind was clear, perfectly collected, and calm as the gentle zephyrs. The love of God was in his heart, the peace of God rested upon him, and his soul was full of compassion and blessing.

All the circumstances connected with his death, were calculated to lead the mind back to the time when an Abraham, an Isaac, and a Jacob bid adieu to mortality and entered into rest.

His death, like theirs, was sweet, and it certainly was a privilege indeed to witness such a scene; and I was forcibly reminded of the sentiment of the poet—

The chamber where the good man meets his fate,
Is privileged beyond the common walk of virtuous life.

There were no reflections of a misspent life—no fearful forebodings of a gloomy nature in relation to the future; the realities of eternity were dawning, the shades of time

were lowering; but there was nothing to terrify, to alarm, or disturb his mind; no, the principles of the Gospel, which "bring life and immortality to light," nobly triumphed in nature's final hour. Those principles so long taught and cherished by our lamented friend, were honourably maintained to the last; which is not only a consolation to the immediate relatives, but to the Church at large.

The instructions imparted by him will long be remembered by his numerous progeny, who will undoubtedly profit by the same, and strive to render themselves worthy of such a Sire; and that the whole Church will copy his examples, walk in his footsteps, and emulate his faith and virtuous actions, and commend themselves to his God and to their God.

Notwithstanding his enemies frequently "shot at him, yet his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob," and his courage and resolution never forsook him.

His anxiety for the spread of truth was great, and he lived to see great and important things accomplished. He saw the commencement of the work, small as a mustard seed, and with attention and deep in-

terest he watched its progress; and he had the satisfaction of beholding thousands on this Continent, rejoicing in its truths, and heard the glorious tidings, that other lands were becoming heirs to its richest blessings.

Under these circumstances, he could exclaim, like pious Simeon of old, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Although his spirit has taken its flight, and his remains will soon mingle with their mother earth, yet his memory will long be cherished by all who had the pleasure of his acquaintance, and will be fresh and blooming when those of his enemies shall be blotted out from under heaven.

May we, beloved friends, who survive our venerable Patriarch, study to prosecute those things which were so dear to his aged heart, and pray that a double portion of his spirit may be bestowed on us, that we may be the humble instruments in aiding the consummation of the great work which he saw so happily began; that when we have to stand before the bar of Christ, we may with our departed friend hear the welcome plaudit, "Come up hither, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 1, 1856.

THE GATHERING.—We have, from time to time, laid before our readers the feasibility of the present plan of emigration, and thrown out a few ideas connected with it, as they have been suggested to us; but the subject is of such vast importance to the Saints, individually and collectively, that we wish again to refer to it, and examine some of the principles involved therein.

Every general plan proposed for the Saints to act upon is, of itself, not only feasible, but if faithfully carried out, would result in an increase of salvation and blessings to them. As with other plans devised by revelation, so it is with those for the gathering of Israel.

Years ago, when the Spirit opened up to the mind of the Prophet Brigham the visions of the future, he plainly foresaw that the time must come, when the Saints would rejoice in the privilege of going up to Zion on foot, not only with hand-carts, but without them; that they would be glad to escape from among the nations with their lives. The present plan would have been put into operation before, if the Saints had been sufficiently advanced in faith and knowledge, to receive and act upon it. Still more extensive plans for gathering Israel will be developed in the future, which it would be just as easy for the Lord to introduce now, if His people were

prepared to carry them out. They often suppose that they are waiting on the Lord, while He is in reality waiting on them to be prepared to profit by the exercise of His power in their behalf.

The Saints in this day have immediately before them for encouragement, as much as, and far more than ancient Israel had, and perhaps it would be well to compare, in some things, the dealings of the Lord with each. Suppose that when the Lord, through Moses, commanded them to arise and go up out of Egypt, unto the land of promise, they had felt and said, "Why no, Moses, we cannot do it, we are too poor. We cannot get provisions to sustain us over the desert plains between here and the land of Canaan; neither have we the means of taking water with us over the burning sands; besides our wives and little ones cannot go on foot, they will tire and faint by the way. We must have more clothes, or we shall be barefoot and naked before we get there." Suppose that these and a thousand other excuses had been raised, as foolish as many of the Saints bring up for not gathering in these days, could the Lord have accomplished their deliverance, and brought about His purposes concerning them? Verily no. We presume that many of ancient Israel would have looked only at the dark side of the picture, and made quite as many frivolous excuses as any of the Saints do now, had not the Lord, by a long series of the severest trials and afflictions, chastened and humbled them, and took away every hope of deliverance excepting through His direct interposition in their behalf.

Those who will look about them, having the spirit of discernment, can see that the Lord is working on the same principle to gather and save His people now, as He did then. He has commanded them, through His servants, to gather up out of Babylon, just as emphatically as He did His ancient people, through Moses, to go up out of Egypt; and many in times past, and even now, instead of rising up in the name of their God, and showing their faith in Him, by bending all the energies of their souls to the work, have suffered a thousand and one mere trifling excuses to shut up the way of their salvation. The Lord is dealing in the same wisdom and mercy with His people now, that he did anciently. Instead of allowing them to go on in carelessness and negligence, until they altogether leave the way of life, He is feeling after them by poverty, excessive toil, sorrow, and affliction, until they are humbled, and willing to do anything that His servants bid them, in order to break the bonds that bind them. Just as fast as they learn to trust implicitly on His power, and confide in Him as the only hope of their deliverance, will He open their way before them. Should He do it before, they would not appreciate the blessing, and therefore would be under greater condemnation.

When ancient Israel fled from bondage into the wilderness, they had not even the privilege of taking provisions for their journey, but had to trust to the good hand of the Lord for their daily bread. If the Saints in these lands have not seen such times, the future will reveal them.

The Lord can rain manna on the plains of America just as easily as He did on the deserts of Arabia, or as He sent quails into the camp of the Saints on the Mississippi river in 1846. Ancient Israel travelled to the promised land on foot, with their wives and little ones. The Lord calls upon modern Israel to do the same. They have, if possible, still more before them to strengthen their faith, and the Lord has equally promised them His protection and blessing. Why should they not do it? Ancient Israel were going up to a land filled with enemies, whom they had to subdue and drive out. Modern Israel are called upon to go to a land of peace, where their friends and brethren are ready with open arms to receive them.

The Saints in these days, with the fulness of the Melchisedec Priesthood in their midst, and the full assurance that the kingdom of God is being established on the earth, have barely begun to live by faith, or draw forth such manifestations of the power of God for their deliverance, as did ancient Israel. They have yet to obtain a great increase of faith before the Lord can show forth His power to such an extent in this thing, "that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them."

Before the Lord can do these mighty works, the Saints have to exercise a faith in Him which will lead them to undertake greater things than crossing the plains on foot, with hand-carts, and plenty of provisions. It is full reliance in God and His servants, that the Saints must attain to, before they can be proper instruments for the accomplishment of His mighty purposes. The Lord has declared that He will have a tried people. How is this to be accomplished, if not by testing their energies, and purifying them in the furnace of affliction, until every frail reed on which they lean for support is broken—every earthly hope swept away, and they realize in the fulness of their souls, that none but the Lord can deliver them.

The Lord and His servants regard men as prepared for great blessings, and worthy of holding responsible positions in the kingdom, in proportion as they prove themselves possessed of this principle; and how are they to prove themselves, except by their works? The Saints who are not willing, if necessary, to travel to Zion on foot, and suffer a little toil and hunger, cold and heat, virtually say, "Lord, we do not think that the blessings of eternal life which you offer us, are worth the labour." Such persons had better stay in Babylon, and die there, for they might then possibly attain to a very limited salvation, but if they should happen to find some easy road to get to Zion, they would soon want to leave again, and go where they would pervert the blessings there received, and the last end of that man would be worse than the first.

The Saints will be comforted and sustained, under every labour, trial, and affliction they may be called to pass through, by continually remembering that the good hand of the Lord is in these things, and that they are necessary for their sanctification. The Saints in these lands realize but lightly the sacrifice and suffering it has cost to build up the kingdom of God thus far. They have men now in their midst who have endured ten-fold more to prepare a place of refuge for them than many of them are willing to suffer to enter into an inheritance of it. Elders are now preaching in Britain who joined the Mormon Battalion to save the Church in the times of fiery trial, and left their families without shelter, sick and famishing on the prairies, and carried 60 or 70 pounds on their backs, over the deserts and mountains to California, and that, too, ragged, barefoot, and often on the point of perishing for want of both food and water. Many of them, before they reached their families again, had to subsist on the carcasses of worn-out mules, that were killed and devoured, without leaving even a morsel for the wolves to quarrel over. What did they endure this for? Simply to turn away from the Saints the wrath of their enemies, that, in their weak and defenceless condition, they might find a place where they could, for a season, be shielded from persecution. This place, through their sufferings and that of the Pioneers and many others, is now prepared, and all the honest in heart, from the ends of the earth, are invited to come and enjoy its blessings; not for others, but for their own salvation and redemption, and that of their fathers and their generations who are yet to come. If the Saints in

America have suffered so much to prepare a place where their scattered brethren can receive these blessings, is it not worth, on their part, fully as much privation and toil to go where they can enjoy them? These things are a test by which the Saints may measure their own faith, and prove their worthiness to the Lord and to His servants. If they have not faith to grapple with the difficulties of the journey, they may rest assured that they have not sufficient to endure the trials which await them in Zion.

Some who are faint-hearted may be afraid of falling by the way, as others of the faithful have done. If there be any such we would ask them, if it is possible for the Saints to give a more effectual testimony of their faith in the Gospel, to God, angels, and men, than to lay down their lives in the effort to keep the commandments of the Lord? What could give them a stronger claim for the administration of the ordinances in the Lord's House, in their behalf, and to all the blessings of the Holy Priesthood? We answer, nothing. In the day of blessing such will be remembered, and have a part in the resurrection of the just. No matter what the results may appear to be to the natural man, it is the first great business of the Saints to keep the commandments of the Lord, and leave the consequences with Him. They may rest assured that He has amply provided for them. When the veil which shuts our view from the other world is removed, it will be discovered that grand and glorious results are the effects of things which in this life appear dark and gloomy.

If it is not done this year, we expect to see the Saints, ere long, when they arrive on the frontiers, "gird up their loins and walk through" in the name of the Lord, carrying what they take with them on their backs. The time is at hand when Israel must be gathered. Any way which the Lord opens up is the best way, and is that which He will own and bless. If there are any who feel as though going up to Zion on foot, with hand-carts, or without them, is not quite suited to their notions of respectability, we recommend them to wait until their vision is clearer, and they comprehend the work of the Lord better. We wish to see all Israel going up to the place of the Lord's House together—men, women, and children, with the Priesthood among them, led on by the Elders, Seventies, and High Priests.

We are highly gratified to find that several Presidents of Conferences, who have been blessed with means to purchase teams, have concluded to cast in their lot with the Lord's poor, and share with their brethren in the hand-cart companies. We wish all the Elders from Zion to feel that the work is the Lord's, and that it is their special duty and privilege to assist and comfort the Saints in their journeyings. They now have an opportunity of gaining that faith and experience which will assist to make them fit instruments to carry out the mighty purposes of the Lord in the last days.

ARRIVALS.—Elder Jesse Haven, President of the Cape of Good Hope Mission, arrived in London on the 14th of February, per schooner *Cleopatra*, in good health. He had a fine passage of 60 days.

Sister Elizabeth Tait and child arrived in Liverpool from the East Indies, *en route* for Utah, February 11th, in the ship *James White*.

THE SHIP "CARAVAN."—On the 14th February we cleared 457 passengers (Saints) on this ship bound for New York, under the Presidency of Elders Daniel Tyler, Edward Bunker, Leonard I. Smith, and William Walker. Among the passengers were two families of Scandinavian Saints, who were detained, by sickness, from going on the *J. J. Boyd*.

Home Correspondence.

HULL, NEWCASTLE-UPON-TYNE, AND CARLISLE CONFERENCES.

Sunderland, Feb. 6, 1856.

Dear President Richards—It is with the greatest pleasure that I sit down to write a few lines, to give you a little information relative to what we have been doing since we saw you last.

We held a Quarterly Conference in Hull, on the 23rd of December. We commenced with the business part first, and afterwards were instructed by Elder Thomas Williams and others.

On Sunday, the 30th, we held the Newcastle Quarterly Conference, and had a good attendance from the country Branches, and felt to realize that the power of the Priesthood was with us. On Monday, the 31st December, and Tuesday, January 1st, we held a Pastoral meeting, and had all the Presidents of Conferences and Travelling Elders in the Pastorate present. The Conferences were represented by the Presidents, and the different districts by the Travelling Elders. Each one had the privilege of making any suggestions he thought would be productive of good in the future, as we wished to glean all the information possible, that we might be the better able to give that correct information so essential to brethren coming into a new field of labour. After exchanging views and feelings, we parted, having laboured together for the space of a year, without so much as having the shadow of dissension amongst us.

On Sunday, the 7th ult., we held the Carlisle Quarterly Conference, and were favoured with the presence of Elder J. A. Little, from whom we received much good counsel, and the Spirit of the Lord was poured upon us in a copious manner.

Our Quarterly Conferences now being over, we deemed it wise to appoint three special Conferences, as our successors did not arrive in time to attend the Quarterly meetings, and as we had a desire to give them all the necessary information relative to the statistical and financial affairs in the Pastorate, we appointed a special Conference in Newcastle on the 13th ult., one in Sunderland for the Durham Conference on the 20th, and one in Hull on the 27th.

Previous to the 13th we divided the stock, Books, *Stars*, &c., belonging to the Newcastle Conference, and turned over a proportion to the Durham Conference. We also appointed a general book agent to each Conference, and made all necessary arrangements, that each might keep its own accounts from the commencement of the present quarter.

On the 13th, Elder Lunt arrived in Newcastle, just in time to attend the Conference, and we felt much pleased in being succeeded by so humble and honest a man as Elder Lunt. Although we have not had a personal acquaintance with him before, it only took a very few moments to form that acquaintance, which will never be forgotten by us. We were also favoured with the presence of Elders Workman and Croston. The Spirit of the Lord was poured upon us, and all felt well. I have every reason to believe that the work in the district now known as the Newcastle Conference will, under the wise Presidency of our successors, prosper more than it was ever known to do before. The business of the Conference went off satisfactorily to ourselves, and we believe to the satisfaction of our successors also.

The Durham Conference was held on the 20th, and peace, harmony, and good feeling prevailed, much good instruction was given, all necessary business attended to, and all felt united to roll on the purposes of the Almighty. As this was the first meeting held by the Durham Conference, all felt a desire that the same amount of unity and peace might remain with them forever.

The Hull Conference was held on the 27th. We were favoured with the presence of our successor, W. G. Young, and also that of Elders Rudd and Lunt. We felt really to appreciate the blessings bestowed upon us in holy places, for the wisdom which surpasseth all human understanding, although in simplicity, was given on the occasion. In this way ended our series of Conferences.

The financial affairs of the Pastorate during the last year, I am led to believe, have not been surpassed, taking all things into consideration, in the British Isles, by

the same number of members; but as it does not belong to us to boast, we leave the books to show. The Presidents of Conferences, Travelling Elders, and Presidents of Branches, have all been united, and ever willing to obey counsel, and these, combined with all the Saints, with a very few exceptions, formed a bond in unity which we are led to believe has been pleasing in the sight of our God. I can say that the brethren have all done well. They have taught by example as well as by precept, and I have no doubt but there is seed sown that will grow and be reaped in the due time of the Lord. I am

much pleased with my successor, and likewise the new Presidents. I believe they will not take one stone up that we have laid down. Their sincerity in the cause of truth, bespeaks that the Lord is with them. I have now consigned over to my successor, and I believe in a satisfactory manner. I now beg the privilege of tendering to you my thanks for your wise counsel and long forbearance from time to time, and ever hold myself in readiness, by remaining as ever,

Your humble servant,

EDWARD MARTIN.

Foreign Correspondence.

HINDOSTAN.

Cuttack, Orissa, Hindostan,
Nov. 3rd, 1855.

President F. D. Richards.

My Dear Sir. I left Calcutta for this place on the 1st of June by cart drawn by two bullocks, and arrived here on the 17th of the same month, after suffering considerably from the excessive heat, which ranged from 100° to 112° in the shade of the banyan tree, which was my chief shelter by the way; in the sun the thermometer stood 135°.

After labouring at Cuttack for three months, I took a mission to Berhampore, and several intermediate military stations, preaching the Gospel to all with whom I met, distributing our works among the people as much as I could.

On my way back to this place I took a boat, and returned part of the way by the Lake Chilka, the northern extremity of which runs within ten miles of the celebrated (by the Hindoos) Poonee, more commonly known by the name of Juggernaut, a place peculiarly holy to all the pilgrims who flock thither as thick as grasshoppers, to worship at the shrine of Juggernaut.

The city is a shocking filthy place, and an alarming amount of sickness haunts it during the great influx at the grand festival, which takes place in June and

July. The more infamous characters among them are sent out to bring in large numbers of recruits; which is a lucrative speculation, seeing they exact fees from all who enter the temples.

It is a fearful sight to see the piles of bones lying bleaching upon the plains in this vicinity, for there can be no correct estimate taken of the thousands who die uncared for, and are left to be devoured by the vultures and jackals.

I have been greatly blessed and preserved from sickness, although much exposed while passing through the jungles, infested with all manner of wild beasts; and I am made to see the providence of God over me daily. I have put up with our worthy brother and sister Meik, who are rejoicing in the truth, for the root of the matter is in them, although through heavy losses and casualties unlooked for in business, he will have to stay another year in this God-forsaken and polluted land.

Elder J. Mills, of Madras, has adopted two more into the Church at that place. He is now on his way to plant the Gospel on the Isle of France, and intends leaving a brother to preach to the inhabitants of that place. He is indefatigable in labouring, and full of faith and good works.

Elder McCune at Rangoon has baptized one since my last report.

Six weeks ago I had a letter from brother Musser, stating that brother Leonard was very ill, and that as soon as he recovered, they intended to start in company

with Elder A. Findlay to America. He reports no accessions to the Church.

Elder Savage has returned from Burmah, having faithfully fulfilled his mission, and after remaining at Calcutta for three months, sailed to Boston, about two weeks ago.

I will send you a bill of exchange, to be applied as Elder J. P. Meik shall specify, who is going to Calcutta on business, and will make the exchange.

One item more. Priest James Keys, who has lately gone to Burmah with his regiment, desires to be remembered through the medium of the *Star* to his parents, who live in one of the London Conferences. He is well, and strong in the faith.

Nov. 10th.

You will discover a great failing in this mission respecting Tithing and P. E. Fund offerings, &c. This lack may in part be attributed to the unsettled condition of the few who have received the Gospel, the greater part of whom are very poor, and what little means could be raised has been appropriated for the expenses of the Elders in travelling, &c.

In justice to our worthy brother Meik, I must say that he has borne the burthen of the whole, with very few exceptions, the exact account of which I am not able to find out, no record having been kept of these things, for which I am very sorry. But, to my personal knowledge, during my stay at Calcutta he has paid £200, and how much more during my mission to Madras, I cannot tell, besides supporting all the Elders, and keeping up a meeting-house at the rate of £10 per month for the last year, and ever since the first Elders arrived; were I to form an estimate of the whole, I should say £400 at the very least. Why I mention these things is that you may know the reason why he has not paid tithing, or at least why it is not credited to him.

Since I was left in charge of affairs here, I have called upon Elder McCune,

in charge of the Rangoon Branch, to help to defray the expenses of the Elders, also to liquidate the book debt, owing to the failure in the sale of the same, and am happy to say he has contributed £30, the most of which I applied on the book debt. And I am very thankful for it indeed. The Madras Mission has been the greatest failure in this respect.

This morning the mail from England arrived, and brought the 37th No. of the *Star*, announcing the death of a number of the Elders, which at first was sorrowful intelligence to me, but when left to reflect upon your valuable observations contained in the Editorial, I was perfectly reconciled that all is well. I rejoice to read of the success which attends Elder Farnham, and could almost wish myself with him, where I could do some good for the kingdom. Truly the Lord is blessing your labours, the benefits of which will be indelibly impressed upon the hearts of the grateful in time and eternity.

The priests and editors are busy at work in Calcutta, raking up all the worn-out allegations exploded years ago. Elder Meik and myself are offering them the truth through the medium of the press, but whether he has succeeded in getting our correspondence inserted or no, I have not yet learned from him. As soon as he returns, I intend, the Lord willing, to start without delay for that place, in order to gather up all I can to start for Zion. Although the prospects are very dull at present, I shall trust in the Lord, who has never forsaken me in this dark and benighted land.

Excuse this hasty scrawl. Accept my warmest gratitude for your great desires for our welfare.

I will now close by praying for the choicest blessings of heaven to attend you.

I remain as ever your brother in the Gospel of peace,

R. SKELTON.

Varieties.

He who gives himself airs of importance, exhibits the credentials of impotence.

WHAT IS TO BE DONE?—One day this week, there were 78 prisoners committed to the borough gaol, of whom 41 were females, and the aggregate commitments of these 41 was 467. Let the people of Liverpool meditate on this state of things.—*Liverpool Mail*, Jan. 27.

THERE is nothing more universally commended than a fine day ; the reason is, that people can commend it without envy.

Is it So?—Somebody—we don't know who, and it makes no difference—thus warns young men to look out for the women :—" Young man, keep your eye peeled when you are after the women. Is the pretty dress or form so attractive? Or a pretty face even? Flounces, boy, are of no sort of consequence. A pretty face will grow old. Paint will wash off. The sweet smile of the flirt will give way to the scowl of the termagant. The neat form will be pitched into calico. Another and far different being will take the place of the lovely goddess who smiles sweet smiles and eats sour sugar candy. Keep your eye peeled, boy, when you are after women. If the little dear is cross and scolds at her mother in the back room, you may be sure that you will get particular fits all around the house. If she apologises for wiping dishes, you will need a girl to fan her. If she blushes when found at the wash-tub with sleeves rolled up, be sure, sir, that she is of the cod-fish aristocracy ; little breeding and little sense. If you marry a gal who knows nothing but to commit woman-slaughter upon the piano, you have got the poorest piece of music ever got up. Find one whose MIND is right, and then pitch in. Don't be hanging around like a sheep thief, as though ashamed to be seen in the day-time, but walk up like a chicken to the dough, and ask for the article like a man."

Consecration.

"The silver, gold, and precious stones,"
Thus saith the Lord, "are mine;
The cattle on a thousand hills
I own by right divine.

"The forests, rich-stored mountains, plains,
The fertile valleys too,
The earth, and all that is therein
Are but my righteous due.

"And men themselves belong to me—
They hold from me a lease
Of health and strength and even life,
Which at my word may cease."

Liverpool.

Then why should men so much desire
To sieze on all they see,
Cheat, covet, and appropriate
To self so greedily?

The Saints have learned a purer faith—
They own the Lord's just claim;
They're stewards o'er what they possess,
And hold it in His name.

Their flocks and herds and lands and wealth,
Their wives and children dear,
Their all, themselves, they bring to Him—
Thus they His rights revere.

JOHN JAKUES.

ADDRESSES.—Edward Reid, care of George Martin, West Shaw Street, Kilmarnock.

James Craig, } 44 North Road, Preston.
Edwin Scott, }

Thomas Hodgkinson, 3 Castle View, Eves Hill, Dudley.

Jesse B. Martin, 11 Park Row, Easton Road, Bristol.

Money List, Feb 8—15, 1856.

Thomas Stephens	£3 10 0	Brought Forward.....	£48 2 0
William Lewis (per D. Jones)	1 10 0	Uriah Rickards.....	2 0 0
William C. Dunbar	25 2 0	Richard Harper	5 0 0
Benjamin W. Brindle	10 0 0	William Brownlow	2 0 0
James Woods	5 0 0	John Threlkeld.....	2 10 0
James Rogers	3 0 0	J. D. Wilson	4 0 0
Carried Forward.....	£48 2 0		£63 12 0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 10, Vol. XVIII.

Saturday, March 8, 1856.

Price One Penny.

The Priesthood.

It is a subject of the greatest importance, for man to understand how he may, with certainty, walk in the way of life and be continually led by celestial influences, until he is exalted among the pure intelligences of heaven. In order to understand the source from whence we receive our blessings, let us see what constitutes a God, so far as we in our low condition can comprehend. Such a being is a personage of tabernacle, who, while in a state of trial, obeyed the laws of life and exaltation, for which reason the eternal Priesthood was bestowed upon him. By obeying its influence and practising the principles of increase, he obtained power over matter under its variety of organizations. Among them are tabernacles in His own image, and He has become a subordinate centre of influence, from which radiate light, intelligence, and the powers of life. From this He has added knowledge to knowledge, until He has ascended in the scale of intelligences so far as to understand the principles which govern the higher spheres and eternal organizations. Through this knowledge He can fully comprehend evil, and overcome it with the principles of righteousness and truth. In fact, through the fulness of that Priesthood He has learned, by practical experience, how to overcome all things that oppose his upward progress in knowledge and domin-

ion. Nothing can be plainer to the understandings of men, than that truth is unchangeable, and consequently that the principles of the Priesthood are unalterable, or that their "course is one eternal round." Therefore, there has been but one way for intelligences to rise in the scale of being. The Priesthood has been the saving power, in the worlds which have been created, to purify and exalt their inhabitants, when they would yield willing obedience to its dictates. This has been the way of salvation to the bright celestial spheres which now govern in the vast circles of infinitude.

The Lord God, who created this earth, fitted it up for the purpose of sending His children forth upon it, that they might exercise their free agency in choosing good or evil, and work out their own salvation or condemnation, either of which will be the natural consequences of the course they pursue. Certainly no one, who has any correct idea of God, can be so narrow in his conceptions, as to suppose that the great fountain of all wisdom was so limited or deficient in His plans, as to send forth His children here, to again combat with the powers of darkness, without making known to them some certain guide, by which they might continually know whether they were walking in the way of life, or of death. This knowledge mankind have always

been able to attain to, whenever they have been in a condition to make a proper use of it. This knowledge, and all the conditions pertaining to it, are embraced in the Melchisedek Priesthood. This Priesthood embraces all the knowledge and power necessary for the exaltation of man. It is a matter of the first importance to mankind, to know how to obtain this Priesthood, and then how to progress in it from step to step, from one exaltation to another. The works preparatory to obtaining a portion of it are repentance, and baptism for the remission of sins, which prepare men for the reception of the Holy Ghost, which is administered through the laying on of the hands of those who are authorized to impart it. The Holy Ghost is one of the elements of the Godhead. It is the power of life unto salvation, and will lead men into all truth, if they will follow its dictates. How to do this is the next important consideration. The powers and principles of the Priesthood, although they exist as eternal truths, can only be made manifest to men through beings of tabernacle like unto themselves, and these personages must be able to make manifest its powers to those whom they direct, by being practical examples of obedience to others who are still superior to them.

We have now come to one of the great leading principles of the universe—obedience. This must be rendered by all things in their proper spheres, by the vegetable creations, by the tiny insect that floats in air, or gambols unseen by the naked vision in the purest drop of water, by the fowls of heaven, the monsters of the great deep, the beasts of the field and of the forests, by man in all his variety of capacities and conditions, by the worlds and the systems of worlds that revolve in the infinitude of space, and finally by the Gods of eternity who created and govern them. All must bow to a higher power, to which they are indebted for their organizations. Man, with all his free agency and boasted wisdom, may yield blind obedience to the dictates of evil, because it is congenial to his depraved nature, but the time will come when he must comprehend the reward of his doings, and yield, from choice, to that higher power which created him.

Adam was the first man on this earth who held the Priesthood, and in order to save his children he bestowed it upon them. This Priesthood includes all the

great truths and principles of the Godhead. It is without "beginning of years or end of days." It circumscribes all the powers of the universe. Every principle which tends to exaltation, increase, and dominion, belongs to it. It involves the principles on which all matter is organized throughout the vast dominions of the Almighty, and on which creations will continue to exist and increase forever.

When this Priesthood is bestowed upon man, and he renders obedience to its requirements, he begins to learn those things practically which have exalted others to be Gods. The more of its power he receives, the nearer he approaches to being one. The great crowning blessings pertaining to this Priesthood are the power of perpetuating eternal lives, and an infinite increase in all the vast variety of organizations which are spread out in the universe of worlds. Those who have received this power of progression have continued to succeed each other in an eternal round of increase, exaltation, and dominion.

The most perfect obedience to higher powers is rendered by all who receive these blessings. When a new world is ushered into existence, teeming with its myriads of organizations, all the Gods rejoice in the addition to their glory, for their interests are so perfectly blended together, that selfishness is unknown, and perfect harmony reigns in the vast accumulations of worlds.

Among His numerous spiritual children, God saw that there was a great variety of capacities, that some were more noble than others; the more noble ones He set apart to be rulers in His kingdom at their appointed times. These have had power to bestow the Priesthood, and administer salvation to those of their brethren who would be obedient to their authority. They have appeared on the earth at the times before appointed them in the councils of heaven, and in their sphere their power is absolute and independent. Those to whom they have been sent will be saved or damned, according as they have obeyed or disregarded their counsels. This Priesthood has been handed down in succession, from one to another, to the Apostles and Prophets of the present day, and men are free agents in accepting their teachings, or in blindly following evil influences to darkness and death. The Lord Jesus Christ stands

first among these noble sons of the Father who are rulers in His kingdom. He is the heir by birthright of his Father's kingdom. He proved himself worthy of this exalted station, by becoming the sacrifice that was necessary for the redemption of his Father's family. Therefore the Father will bestow upon him the ruling power over this earth, when it is redeemed and brought fully under His dominion.

In course of regular succession from Adam, came Noah, from whom the Priesthood descended to Abraham, Isaac, Jacob, and the Prophets of the Mosaic Dispensation. We are not informed of any time from Adam to Jesus and his Apostles, when there was not a portion of the Priesthood on the earth to minister salvation to those who were worthy. The Scriptures give us but a very meagre account of these holy personages, who have acted such an important part in the great work of redemption. But there are some things of the first importance to be considered with regard to them. They are men whom God the Father has deputed to convey His instructions to the children of men, and to act in His stead for their salvation. They are as independent in the sphere assigned them, as God is in His. They have all laboured for the same great object. They have all acted under the same Priesthood, and therefore must acknowledge the authority and position of the others. Their works are blended together, therefore none can be made perfect without the others. They have been the ministers of salvation to men, for whom there is no salvation except in obedience to their instructions. Not that blind, servile obedience which the slave renders to his master, through fear of punishment, but a free and enlightened obedience, dictated by the Spirit of revelation, with the assurance that it is the way of life. Many instances might be adduced to show the necessity of obedience to such men. Noah was a preacher of righteousness to a wicked and an adulterous generation. The Lord told him to declare unto them that, if they did not repent of their sins, they would be swept off by a flood. They ridiculed the idea, and chose blindly to follow their own way without seeing the end thereof. The event proved that Noah was in God's stead to that people. This was also the relative position of Moses and the children of Israel. The Lord had regard to Moses

as His agent, and would condescend to talk with none of all that mighty host but him. When Israel would not listen to his counsels, the Lord scourged them into obedience, and there was no other way through which salvation could come to them, but through Moses.

Numerous instances might be adduced from the Scriptures, to show that salvation has been administered to mankind by the Lord bestowing the Priesthood upon men, and making them agents to their brethren. Continual obedience to such men has always been a necessary condition of salvation. All Prophets, Apostles, and holy men will be rewarded with the fruits of their labours, and have glory added upon them for ever and ever, and be exalted to be *Gods*, and crowned in the kingdom of their Father.

The Lord, for the encouragement of the faithful of His people in these days, has raised the veil a little, which obscures their vision, by revealing to them the present position of some of those ancient worthies. When the Lord revealed the law of Celestial Marriage to the Prophet Joseph, speaking of Abraham, Isaac, and Jacob, He said, "And because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones; and are not angels, but are *Gods*." All who live on the earth, and faithfully work righteousness, as did these fathers, will receive a like reward of power and dominion. All men, being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and honour it by obedience, will, like Adam, Noah, Abraham, Moses, and the Prophets, and Jesus and his Apostles, bear rule and dominion over their own works, and have power to redeem, purify, and exalt their posterity.

The time came when those days of heavenly light and pure intelligence—when the earth was blessed with the Holy Priesthood, and with Prophets and Apostles to minister in the ordinances thereof, must be followed by ages of apostasy, error, and darkness. The Son of Man who aforetime, in the councils of heaven, had offered to become a sacrifice for the redemption of His father's family, came in the meridian of time to do his

appointed work. His own brethren in the lineage of the Priesthood, rejected and slew him. Both they and the Gentiles afterwards persecuted and slew his Apostles, and shed the blood of his Saints, until the inhabitants of the earth had become wholly unworthy of having the Priesthood in their midst. They denied the Spirit of revelation, and it left them to wander in darkness, and blindly follow the evil impulses of their corrupt hearts, until they and their posterity, in a measure, had suffered the reward of their transgressions, and a more righteous seed could be raised up on the earth, from the loins of those who were not guilty of innocent blood, who would be fit instruments for establishing the kingdom of God, when the generations of the wicked are cut off. Joseph Smith is a literal descendant of that righteous seed. In his veins flowed the pure blood of the Priesthood. For this reason, and because of the integrity of his heart, he was chosen to stand at the head of the Dispensation of the fullness of times. This Dispensation will complete the work of, and circumscribe all others, that the generations of the righteous may be perfected, and the chain of salvation be completed. In this view of the subject, the Prophet Joseph occupies a position, the importance of which is scarcely conceived of, much less comprehended. After a preparatory work, the keys of the Melchisedek Priesthood were conferred upon him by Peter,

James, and John, who were the last organized presidency of that Priesthood on the earth. The particular incidents of this important event have not yet been published to the world, but in a revelation given to Joseph Smith in September, 1830, the Lord says, "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be Apostles, and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times."

Many have received the keys of this Priesthood through the ministry of the Prophet Joseph, that they might assist in carrying out the plan of salvation, as revealed through him. Thus has the continuous succession of the Priesthood been maintained, and the former Gospel dispensation connected with the present, and there will never again be a time, in which there will not be living Apostles and Prophets to lead the obedient in the way of eternal life. There is no other way of salvation to this generation than through Joseph Smith. In the language of the Prophet Brigham, "No man or woman should be deprived of going into the presence of the Father and the Son, and enjoying an exaltation, if they would *walk in the path he has pointed out.*"

History of Joseph Smith.

(Continued from page 137.)

[September, 1840.]

Tuesday, 15th. "The Governor of Missouri, after a silence of about two years, has at last made a demand on Governor Carlin of Illinois, for Joseph Smith, junior, Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin, and Alanson Brown, as fugitives from justice.

"The demand it seems has been complied with by Governor Carlin, and an order issued for their apprehension; accordingly our place has recently received a visit from the Sheriff for these men; but

through the tender mercies of a kind Providence, who by His power has sustained, and once delivered them from the hands of the blood-thirsty and savage race of beings in the shape of men that tread Missouri's delightful soil; they were not to be found—as the Lord would have it, they were gone from home, and the Sheriff returned, of course without them.

"These men do not feel disposed to *again* try the solemn realities of MOB LAW in that State; and a free and enlightened republic should respond against it, for

Missouri has no claim on them, but they have claim on Missouri.

"What right have they to demand of Governor Carlin, as fugitives from justice, men against whom no process had ever been found in that State—no, not so much as the form of a process? They were taken by a MOB MILITIA, and dragged from everything that was dear and sacred, and tried (without their knowledge) by a court martial, condemned to be shot, but failing in this, they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without even having a legal process served, and then deprived of the privilege of defence. They were taken by a mob, tried, condemned and imprisoned by the same, and this Missouri cannot deny.

"What a beautiful picture Governor Boggs has presented to the world, after driving twelve or fifteen thousand inhabitants from their homes, forcing them to leave the State under the pain of extermination, and confiscating their property, and murdering innocent men, women, and children; then, because that a few made their escape from his murdering hand, and have found protection in a land of equal rights, so that his plans and designs have all been unfruitful, to that extent that he has caused 'Mormonism' to spread with double vigour; he now has the presumption to demand them back, in order that his thirst for innocent blood may yet be satiated.

"He has no business with them; they have not escaped from justice, but from the hands of a cursed, infuriated, inhuman set, or race of beings who are enemies to their country, to their God, to themselves, and to every principle of righteousness and humanity. They loathe Christianity, and despise the people of God; they war against truth, and inherit lies; virtue they tread under their feet; while vice (with her ten thousand offspring) is their welcome associate; therefore, men on whom Missouri has no claim, she cannot, no, she *never shall have.*"

Sunday, 20th. Elder W. Richards went to Preston, held a Conference, ordained five Elders, eleven Priests, eight Teachers, one Deacon, and returned to Manchester same day.

Wednesday.

Cincinnati, Sept. 23, 1840.

To the First Presidency and High Council of the Church of Jesus Christ of Latter-day Saints: We gladly embrace this opportunity of conveying a few lines to you by E. Robinson, who we expect will leave this place for Nauvoo in a few days.

Brother George W. Harris and myself have visited the several Branches of the Church in Adams County, Pike County, Jacksonville, and Springfield. On our way we stopped at Terra Haute, and Pleasant Garden, Indiana. We found the brethren generally, very willing and anxious to do all in their power to assist the Church in the great and glorious cause that we have engaged in respecting the printing of the several books in contemplation, but I am sorry to say I found them destitute of the means to relieve our present necessity.

However, we have succeeded in obtaining several notes of hand from different brethren in the State of Illinois, to the amount of about eighty-three dollars, which will come due on the first day of October next, and we have handed them over to Ebenezer Robinson, to be delivered to Joseph Smith, junior, for collection. We expect brother Robinson will arrive with them at the time they become due.

We have obtained some money, which we have paid over to brother E. Robinson. We have also given our obligations as agents for the Church, to Shepherd and Stearns to the amount of three hundred dollars, two hundred of which becomes due on the twenty-sixth day of November next, and the other one hundred on the twenty-sixth day of December next, being the amount due Shepherd and Stearns for the stereotype plates.

We have taken up the bond that brother Brown gave for the wagon or carriage which he let Joseph Smith, junior, have, and we have succeeded in procuring a horse and harness to put alongside of the other horse to make it easier for him. We got said horse and harness by contribution from the brethren at Dayton, and West Milton, Ohio.

Brother E. Robinson (we think) has been very economical, diligent, and persevering, and successful in the business whereunto he was sent. He has gained the confidence of the gentlemen with whom he has been transacting business in the city, and has done honour to the cause of Christ, and his Church of Latter-day Saints. We can further say to you brethren, we think the course he has taken, and our united exertions with him, has established the credit of the Church of Jesus Christ of Latter-day Saints in this place (I mean as to business transactions), to that extent that we can obtain any amount of paper, type, and other

materials requisite to carry on the printing business to a large extent, and upon terms that will warrant our success.

We therefore shall go on with renewed courage and zeal, trusting in the Lord to prepare the way before us, and we feel to ask your prayers that God may peradventure expand the minds of the Saints abroad, that they may be able to comprehend the magnitude of the work we so much desire to accomplish, which in all probability will induce them to donate with alacrity.

Brother John E. Page is preaching with the manifestations of the Spirit and power in this place, and with considerable success. We think when brother Page leaves the city of Cincinnati, the inhabitants thereof will be left without excuse for not receiving the Gospel of Jesus Christ, and his garments clear from their blood in the day of judgment.

Accept our love and best wishes.

Yours in the bonds
of the New and Everlasting Covenant,
SAMUEL BENT,
GEORGE W. HARRIS.

Cincinnati, Sept. 23, 1840.

To the President and Council of the Church of Jesus Christ of Latter-day Saints, and also to all the Saints assembled in General Conference—

Your humble servant embraces with pleasure this opportunity to pen for your edification a few lines. I congratulate you with the steady march and the advancement of the cause of Christ, as has fallen under my observation. Elder Hyde and myself have been treated with respect, and had the greatest attention paid us by the brethren and sisters; and by gentlemen and ladies of the first class in society, we have been made welcome very heartily to their dwellings and comforts of life. When we separate from them, they grip our hands with tears standing full in their eyes, bidding us farewell, and often leave something noble with us to help us on our mission; and a firm promise that they will duly reflect on the great things which we have told them. They ardently request us to send them some competent Elder to preach to them.

Yes, dear brethren, the cause of truth is marching onward with unparalleled rapidity, and victory! victory! will soon be the shout of all the faithful in Christ; and thank the Lord, thank the Lord, is the language of unworthy me, that I have lived to see 1840, with all its attendant evidences of the truth of the Book of Mormon, and the Book of Doctrine and Covenants.

I must save a place in this communication to make some remarks concerning brother E. Robinson. I can say, in truth and sober-

ness, that he merits the esteem and confidence of the Saints and all good men for his diligence and economy while getting the Book of Mormon stereotyped, &c., here. The honest and frank course he has pursued towards the gentlemen with whom he has been concerned in business (viz., Messrs. Shepherd, Stearns, and others), has conciliated their everlasting respect and esteem, from their own manifestations to me.

Dear brethren and sisters, your humble servants, Orson Hyde and myself, sincerely solicit your special prayers, sealed with a hearty Amen.

Elder Hyde is truly a humble servant of the Lord, and very agreeable companion in the ministry. Our hearts are one, our faith is one, and the strongholds of Satan quake before us. We desire to have grace to perform our mission, that we may return to our families and brethren with triumph and joy.

I anticipate that Elder Hyde is in New York City. I am waiting to obtain a few copies of the third edition of the Book of Mormon. To raise means is hard, yet we trust in the Lord. I shall go to Philadelphia as soon as possible.

I have baptized thirteen in this city; many are believing, and some halting between two opinions; and have baptized in all since I started, eighty-four.

I have had a vision from the Lord, which manifested the present state of the world respecting the Jews, Jerusalem, the remnant of Israel, and also the Gentile world. As hasty summer fruit, so is this nation; as a vineyard of grapes fully ripe, ready to be gathered for the press, so are all the nations of the earth.

I want the Conference to send some faithful and competent Elder to this place, to nurse the seed or word that has been sown here, and shall leave this matter with E. Robinson to lay before the Conference.

Elders Bent and Harris are here, and are using all their energies, of both mind and body, to fill their calling. I deem them amply qualified to discharge the function of their office, provided they keep humble.

Dear brethren, remember me to my family, and pray for them; remember me to sister Hyde, and also all of the wives of the Elders in particular, whose husbands are in the field. Tell them to pray for us. I hope the authorities of the Church will see that they are provided with food and raiment, that they may enjoy life with you.

Yours in the bonds of the Covenant,

JOHN E. PAGE, Elder.

Monday, 28th. Extracts from Orson Hyde's letter from—

Burlington County, New Jersey.

I left Elder Page at Cincinnati the latter part of August, and came on up the Ohio river as far as Wellsburgh, Virginia. I stopped with Father James. Here I preached twice, and baptized three persons; came on by stage and steam boats to Pittsburgh; from thence took the canal to Leechburgh, where I stopped and preached to a small number of Saints, raised up by the instrumentality of Father Nickerson—all in good spirits.

As I left this place about nine o'clock in the morning, the most remarkable phenomenon occurred in the heavens that I ever witnessed. There appeared two bright and luminous bodies, one on the north and the other on the south side of the sun; in length about ten yards, inclining to a circle resembling a rainbow, about fifty yards distant from the sun; apparently east about twenty-five yards, was a body of light as brilliant almost as the sun itself; and on the west, a great distance from the sun, appeared a white semi-circle passing half way round the horizon, and another crossing it at right angles, exhibiting a scenery of the sublimest kind. It was a great wonder to the passengers on board the boat.

Put this with the fact that the Jews are gathering home, and also that all Europe is in commotion and on the eve of breaking out in open hostilities; and also, the tree of liberty, which has long flourished in the republican soil of America, has been girdled, and her green foliage, which has shielded and protected the sons of oppression from the scorching rays of despotic power, already begins to wither like the accursed fig tree.

What language do these speak to the Saints? "Lift up your heads, for your redemption draweth near."

I came on, and met with the Saints in Chester County, Pennsylvania, laboured there about one week with brother Barns, where we added six to their number. I preached about one week in Philadelphia, and baptized twelve; came on to this place with brothers Snow and Barns, and held a two-days' meeting, at which sixteen were baptized. I shall return to Philadelphia in a few days, where I expect to meet brother Page, and then, if the Lord will, after holding a few meetings in this country, we shall proceed on to New York, there take ship and sail over the seas.

ORSON HYDE.

On the night of the 28th, Elder Heber C. Kimball had the following dream, as related by himself—

Having great anxiety for the welfare of the small Branch which we had raised in

London, I retired to rest and had the following dream—I thought that we dug a well on high ground in order to obtain water, and after digging some considerable time, we came to an excellent spring; we then commenced to back it up, but before it was finished, we had occasion to leave for a short time, and when we returned to complete it, we found it carefully filled up with sand, and all attempts to remove it proving unavailing, we thought it better to choose another spot on lower ground, where we were successful. When we returned to London, we experienced a perfect fulfilment of my dream—having to open a new preaching place at Barrett's Academy, King Square, Goswell Road, our former place being closed against us.

Tuesday, 29th. Elders Heber C. Kimball and George A. Smith left London for the Manchester Conference.

Saturday, October 3rd.

Minutes of the General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Hancock County, Illinois, October 3, 1840.

The Conference was opened by prayer by President William Marks. President Joseph Smith was then unanimously called to the chair, and Robert B. Thompson appointed clerk.

A letter from Elders Bent and Harris, and one from Elder John E. Page were then read by the clerk, which gave very satisfactory accounts of their mission.

On motion, Resolved: That a committee be appointed to ordain such as have recommends to this Conference for ordination, and that Jonathan H. Hale, Elisha H. Groves, Charles C. Rich, John Murdock, and Simeon Carter, compose said committee, and report their proceedings before the Conference closes.

The President arose and stated that there had been several depredations committed on the citizens of Nauvoo, and thought it expedient that a committee be appointed to search out the offenders, and bring them to justice.

Whereupon it was Resolved: That Joseph Smith, Elias Higbee, William Marks, Vinson Knight, William Law, Charles C. Rich, and Dimick B. Huntington compose said committee.

On motion, Resolved: That Robert B. Thompson be appointed the General Church Clerk, in the room of George W. Robinson, who intends to remove to Iowa.

It having been requested by Elder Page, that the Conference would appoint an Elder to take Charge of the Church which he and Elder Hyde had raised up in Cincinnati

on motion, Resolved: That Elder Samuel Bennett be appointed to preside there.

The President then arose and stated that it was necessary that something should be done with regard to Kirtland, so that it might be built up; and gave it as his opinion, that the brethren from the east might gather there, and also that it was necessary that some one should be appointed from this Conference to preside over that Stake. On motion, Resolved: That Elder Almon W. Babbitt be appointed to preside over the Church in Kirtland, and that he choose his own Counsellors.

Conference adjourned for one hour.

One o'clock, p.m. Conference met pursuant to adjournment. An opportunity was given to the brethren who had any remarks to make on suitable locations for Stakes. Elder H. W. Miller stated that it was the desire of a number of the brethren residing in Adams County, to have a Stake appointed at Mount Ephraim in that County, and stated the advantages of the place for agricultural purposes.

On motion, Resolved: That a Stake be appointed at Mount Ephraim, in Adams County.

There being several applications for the appointment of Stakes, it was Resolved: That a Committee be appointed to organize Stakes between this place and Kirtland, and that Hyrum Smith, Lyman Wight, and Almon W. Babbitt, compose said committee.

The President then spoke of the necessity of building a "House of the Lord" in this place. Whereupon it was Resolved: That the Saints build a house for the worship of God, and that Reynolds Cahoon, Elias Higbee, and Alpheus Cutler be appointed a committee to build the same.

On motion, Resolved: That a commencement be made ten days from this date, and that every tenth day be appropriated for the building of the house.

President Hyrum Smith rose and stated that there were several individuals who, on moving to this place, had not settled with their creditors, and had no recommend from the Branches of the Churches where they had resided. On motion, Resolved: That those persons moving to this place, who do not bring a recommend, be disfellowshipped.

John C. Bennett, M.D., then spoke at some length, on the oppression to which the Church had been subject, and remarked that it was necessary for the brethren to stand by each other, and resist every unlawful attempt at persecution.

Elder Lyman Wight then addressed the meeting. Adjourned till to-morrow morning.

Sunday morning, October 4th.

Conference met pursuant to adjournment, and was opened by prayer by Elder Babbitt.

The clerk was then called upon to read the report of the Presidency in relation to the City Plot, after which the President made some observations on the situation of the debts on the City Plot, which will appear at the close of these Conference Minutes, and advised that a Committee be appointed to raise funds to liquidate the same. On motion, Resolved: That William Marks, and Hyrum Smith, compose said committee.

On motion, Resolved: That a committee be appointed to draft a bill for the incorporating of the town of Nauvoo, and other purposes.

Resolved: That Joseph Smith, John C. Bennett, and Robert B. Thompson be said committee.

Resolved: That John C. Bennett be appointed delegate, to urge the passage of said bill through the Legislature.

President Hyrum Smith then rose and gave some general instructions to the Church. Conference adjourned for one hour.

One o'clock, p.m. Conference met pursuant to adjournment, and was opened by prayer by Elder John P. Green.

President Joseph Smith then rose and delivered a discourse on the subject of baptism for the dead, which was listened to with considerable interest, by the vast multitude assembled.

Dr. Bennett from the Committee to draft a charter for the city, and for other purposes, reported the outlines of the same. On motion, Resolved: That the same be adopted.

Elder E. Robinson then rose and gave an account of the printing of another edition of the Book of Mormon, and stated that it was now nearly completed, and that arrangements had been made for the printing of the Hymn Book, Book of Doctrine and Covenants, &c.

Conference adjourned to Monday morning.

Monday morning, Oct. 5th.

Conference met pursuant to adjournment, and was opened by prayer by Elder Lyman Wight.

Elder Robert B. Thompson, after a few preliminary remarks, read an article on the Priesthood, composed by President Joseph Smith, which will appear at the close of the Conference minutes; after which Elder Babbitt delivered an excellent discourse on the same subject, at considerable length.

Conference adjourned for one hour. During the intermission a large number were baptized.

Two o'clock, p.m. Conference met pursuant to adjournment. Elder Lyman Wight

addressed the congregation on the subject of baptism for the dead, and other subjects of interest to the Church.

The President then made some observations and pronounced his benediction on the assembly.

Dr. John C. Bennett said that many persons had been accused of crime, and been looked upon as guilty, when on investigation it has been ascertained that nothing could be adduced against them. Whereupon, on motion, it was Resolved: That no person be considered guilty of crime, unless proved so by the testimony of two or three witnesses.

He next brought before the Conference the treatment the Saints had experienced in

Missouri, and wished to know whether the Conference would take any further steps in relation to obtaining redress. On motion, Resolved: That Elias Higbee and Robert B. Thompson be appointed a committee to obtain redress for the wrongs sustained in Missouri.

The committee on ordinations reported, that they had ordained thirty-nine to the ministry.

On motion, Resolved: That this Conference be dismissed, and that the next Conference be held on the 6th day of April next.

JOSEPH SMITH, President.

R. B. THOMPSON, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 8, 1856.

THE DUTIES OF THE PRIESTHOOD.—Much has been said and written on the subject of Priesthood; and yet those holding portions of it, and the Saints generally, have but a limited conception of what is implied in it. When a man receives an ordination in this Church, there is an increase of responsibility upon him. If he does not live in the spirit of that office, he is under condemnation. Additional power, to do good or evil, has been placed upon him, and he cannot remain stationary. If he is not using the power given him to do good, he may rest assured of the fact, that the devil is working through him to do evil. If a man who holds the Priesthood is cold and indifferent to his duties, his spirit is felt in the midst of the Saints, and he is a dead weight on others who wish to do better, and that in proportion to the magnitude of the office which he holds. This is a fact which comes under the observation of every faithful Elder who labours in the ministry. Is there a Branch or Conference where the majority of the Priesthood are weak in the faith, and indifferent to their duties, it will be found that most of the Saints are in the same condition. When the Spirit of the President of a Branch or Conference is known, it is a pretty good criterion by which to judge of the condition of those under his charge.

Let a man who is filled with the Holy Ghost, and the Spirit and power of his calling, be placed over a body of the Saints who have become dispirited, and their faith weak, and the fire that is burning in his bosom will soon begin to kindle up in theirs, and they will feel as though resurrected to newness of life. These are plain, simple facts, and that is the reason we mention them. They come right home to the understanding, and it becomes those who hold the Priesthood, to look well to their ways, in order that their skirts may be clear of the sins of others. The more power a man holds in this kingdom, the more effectually will his damnation be sealed, if he suffers evil to grow out of it.

Our leading article this week contains a few remarks on the subject of Priest-

hood, showing the importance of obedience to those invested with it, in their various spheres. The subject is as extensive as the plan of salvation, and it will require an eternity of dilligent study and practice to comprehend it.

NOTICE TO BOOK AGENTS.—We are in want of a few copies of Nos. 1, 2, and 3, of the Seventeenth Volume of the *Star*. Agents who have any on hand will oblige us by communicating with us.

APPOINTMENT.—Elder W. J. Smith is appointed to the Presidency of the Warwickshire Conference, in place of Elder John Toone, who is released to emigrate, owing to ill-health.

F. D. RICHARDS,	} Presidency of the Church of Jesus Christ of L. D. Saints in the Bri- tish Isles and adjacent countries.
DANIEL SPENCER,	
C. H. WHELOCK,	

36, Islington, Liverpool,
February 20, 1856.

Foreign Correspondence.

THE SWISS AND ITALIAN MISSIONS.

Worcester, February 2, 1856.

Dear President Richards—It is with pleasure that I present you with the following sketch of my labours in the Swiss and Italian Missions, which I trust will not be altogether uninteresting to the readers of your very valuable periodical—the *Star*.

My appointment reached me on the 14th of July, 1854. I arrived at Geneva on the 20th of August, and entered upon my labours on the 1st of October. Previous to my arrival in Geneva, I was totally ignorant of the languages, laws, manners, and customs of the people. Elder Stenhouse, whom I was called to succeed, remained with his family until the 1st of November. From him I gleaned some items which were of much service to me.

The work in the German Cantons of Switzerland seemed, at that time, to require more labourers, which were accordingly sent. Elders William Budge and Samuel Francis arrived in Geneva, in time to attend the General Council of the Swiss and Italian Missions, which was held on the 1st, 2nd, and 3rd of October. Previous to the Council, I visited the Saints in the Cantons of Vaud, Neufchatel, and Zurich. In the two former Cantons there were but few Saints, and those

few, with one or two exceptions, were very poor; the wealthier portion having emigrated in the early part of the season. In the Canton of Zurich I found Elder George Mayer and about one hundred Saints, the fruits of his labours. A general spirit of inquiry seemed to prevail, and baptisms were frequent among this people. I found that the spirit of emigration exceeded any thing I ever had witnessed, some having found their way into the Church with no other view than to get to America. Of this class, however, there were not very many in the Church. Many of the peasantry, thinking that our only desire was to swell our numbers, came and offered themselves for baptism; stating that, as they had no property to detain them, they could be ready to emigrate at a week's or day's notice; but when they were told that they could not be received on such terms, and that we wanted none except those who wished to serve God, and build up His kingdom, and were "willing to toil" for its advancement, as well as their own, they went away sorrowful.

I was accompanied on my way to Zurich, as far as Neufchatel, by Elders T. B. H. Stenhouse and Charles R. Savage, those brethren being on their way to visit Elder Jacob F. Secrist, who was labouring in the Canton of Berne. After I had been in Zurich a few days,

I received a letter from Elder Stenhouse, giving an account of his journey, and informing me that some parties in Lausanne had received letters from the Swiss Saints on the Plains, and that some six or eight of their number had fallen victims to the cholera. The letter containing the news was published in a French journal, and the substance of it was also published in the German papers. The infancy of the work in the Cantons, the small degree of religious liberty, with a knowledge of the excitable disposition of the continental nations, will give you some idea of the sensation likely to follow such unpleasant news. Suffice it to say, that the Elders found the excitement hard to brook, and their personal safety depended upon the quietness of their movements; in fact, Elder Stenhouse's friends advised him not to be seen in the streets of Lausanne—the town where he had once resided, and done the most of his publishing in the French language.

Elders Stenhouse and Savage having been seen with Elder Secrist, led to the belief that brother Secrist was not the only "Mormon" in the country. He was accordingly brought before the ecclesiastical court of the district, to give an account of the doctrine he had taught, of the business of his visitors, and to answer the charges of "holding unlawful meetings, and teaching a *strange doctrine*." Elder Secrist defended the truth *manfully*, reasoning out of the Scriptures, so far as he was allowed to do so, and bore a faithful testimony. His judges were not agreed, some being against him, and some more favourably inclined; but a Protestant minister being in the chair, and having, as he said, lost some of the *best* of his flock, he found Elder Secrist guilty of teaching a strange doctrine, and told him he would be required to answer the charge before a higher court, the decision of which would be final. A few days after this investigation, a Priest, named Bravand, was arrested through mistake for Elder Secrist. The error being discovered, brother Bravand was liberated after one night's detention. As the time of the General Council of the Missions was drawing nigh, Elder Secrist went to Geneva. After the Council he returned, with a strong hope that he would be permitted to remain, and instruct the Saints more fully in the principles of their most holy religion. He

did remain unmolested for several weeks; but feeling that all was not right, he consulted a man of influence in the government, and was advised to go before the principal police authority of the Canton, and, in case of detention, to have his friends get up a petition for his release, accompanied with a testimony that he was a good man, and had neither violated any law of the country, nor taught any thing contrary to the Scriptures. He did as advised, but instead of obtaining a hearing as he anticipated, the petition was unheeded; and after nine days' imprisonment, (a portion of the time in a very filthy place,) he was marched out of the Swiss Confederation into France on foot, and a portion of the way chained to a thief.

Elder Secrist, finding it impracticable to return and resume his labours, made his way to Liverpool, and finally emigrated to America, *en route* for the Valley, but was numbered with the faithful martyrs for Christ and the Gospel before he reached the bosom of the Church and his family, for whose sake he had so faithfully laboured.

Permit me, in conclusion of this part of my narrative, to remark, that Elder Secrist was ever faithful and obedient to counsel, and never made any important move without first consulting those who were placed over him in the Lord, and so far as I know, died without an enemy, except for the truth's sake. I have been more lengthy on the case of brother Secrist than on other topics, because no account of his labours and imprisonment have hitherto been published. I should have said that Elder Secrist left a Branch of about thirty Saints, who deeply deplored his loss, some of them looking upon him as more than human—an angel sent to reveal to them the only way of life.

Persecution continued, especially in the German Cantons, after Elder Secrist was banished. The next move was to dispose of Elders Mayer and Budge. As is usual in such cases, professed ministers of the Gospel were the first to excite the populace, by raising the cry of "false prophets," "impostors," &c. As an account of the persecution and imprisonment of Elders Mayer, Budge, and Savage will be found in Elder Budge's account already published, I will not trouble you with a repetition, only to remark, that they all maintained their integrity to the last, not

even omitting to preach to the spirits in prison when opportunity offered.

The foreign Elders having all left the Swiss Mission, except Elder John Chislett and myself, led many to believe that "Mormonism," so called, would soon die a natural death; but in this they were mistaken, for no sooner had the foreign Elders departed than their mantle fell upon the native ones, and they went forth preaching in every place where they could get a hearing, the Lord confirming and witnessing His approval of their labours with signs following. The Holy Ghost was mightily poured out upon the Elders to their own astonishment, and it fell upon whole households, even before they were baptized. One of the Elders, in giving an account of his labours, and of how the Spirit fell upon him and a few families who had assembled to hear him, when speaking of the Gospel, said, "The Holy Ghost fell on us, even as on the day of Pentecost, and those who knew me from childhood were astonished at the knowledge which the Lord had given me." After this meeting some five or six were added to the Church by baptism. Several cases of healing occurred, both in and out of the Church. Of the latter, one was of a woman who had been confined for some years to her bed. So sudden was she healed that, on the following day, after Elder Hug administered to her, she walked four miles and a half to receive the ordinances of the Gospel.

As a natural consequence, the native Elders and Saints, having shared in the blessings of their departed brethren, have had to share also in their sufferings, being called before magistrates, and having fines to pay for entertaining the servants of God. But in all these things they rejoice, hoping thereby, through faithfulness to the end, to enjoy the society of those whom they so dearly love. While upon this subject, I will observe, that the authorities generally are more liberal in their feelings than many of the people whom they represent.

The foregoing applies to the German Cantons of Switzerland, except what is named as having occurred in the French Cantons. In the latter, although there has been much opposition, and the Elders have had to flee from place to place, to evade mobs, &c., yet the authorities have never interfered further than to forbid them entering certain towns, and threat-

ening fines on those who entertained them. Elders Keaton and Savage left the Mission, because the position of the work would not justify a continuance of their faithful labours, and that they might be applied where they were more needed.

The last persecution of any magnitude, that has come under my notice, is that of Elder John Chislett, which took place in the Canton of Neuchâtel, on the 18th of October last. He was ordered by a police officer to leave the village of Souls, which he had but just entered, in fifteen minutes. Brother Chislett obeyed the mandate, and was pursued by a mob out of the place. He was knocked down several times, jumped upon, rolled in the mud, thrown into a ditch, dragged through a hedge, and otherwise roughly handled, losing his hat, umbrella, and walking-stick, and had his clothes nearly ruined with rents and mud. In the midst of it, he thought upon the persecution of brother Joseph, and it gave him strength, and reconciled him to his fate. Elder Chislett, being in a land of strangers, went before the chief of police in Neuchâtel, who sympathized deeply with him in his "unfortunate" condition, and directed him to the hospital for the night, and proffered to investigate his case if he would present it in writing. Elder Chislett was very kindly treated by the "Sisters of Charity," who gave him a cap, and loaned him a coat to wear to Geneva. Before leaving the hospital next morning, Elder Chislett addressed a note of thanks to the authorities who had treated him so kindly, but chose to "leave his persecutors in the hands of God."

You will perceive by the Statistical Report, that but few have been baptized in the Italian mission, but I am happy to inform you that recent news from Piedmont is more flattering. The emigration of the poor from that place has awakened a spirit of inquiry, and the Spirit of the Lord is moving upon the minds of the people in *some places*, and Elder Francis expresses himself as having a strong hope of doing a good work the coming season.

I may also add that Switzerland and Italy are not alone in the search of truth, but others having read of the persecution of the Saints, have sent for the works of the Church, that they might know *from us* what our sentiments and faith are; the result of which will appear in due time, no doubt to the glory of God.

The *Darsteller*, the first issue of which was on the 16th of last May, served not only to strengthen and encourage the Saints, but was read with interest by many not in the Church, and served to disabuse the public mind. I had only to regret that it had not a more able person to conduct it, but feeble as our efforts were, the Lord sanctified them to the good of His cause, beyond what we had any natural reason to expect.

Elder John Chislett, who aided me in this as well as in many other duties, will please accept my thanks, as also my successor, Elder John L. Smith, for his aid and kindness to me during my illness, and at other times after his arrival. I trust, through the blessing of God, that the work under his watch-care will increase in interest, to the glory of God, and to his heart's content.

Owing to my continued ill health, it was deemed essential that I should retire from my labours, which I did on the 27th of November last, being accompanied to London by Elder William Budge. I arrived in London on the 30th, since which time, by your kind permission, I have visited the Elders and Saints in several

Conferences, all of whom have treated me with a kindness known only among Saints, for which they will please accept my warmest thanks.

In the foregoing, I have necessarily omitted many things of interest, which will doubtless appear in due time.

In conclusion, please accept my warmest thanks, and extend the same to brothers Spencer and Wheelock, for the kind, wise, and fatherly counsel which all of you have extended to me in every time of need, since I have been called to labour under your Presidency. May the choicest of heaven's blessings ever abide with you, is the constant prayer of your brother and fellow labourer in the Kingdom of God.

The foregoing is much more lengthy than I had anticipated. My apology must be the varied circumstances connected with my labours.

With very kind love to yourself, brothers Spencer and Wheelock, and brethren in the Office, to whom the Saints in the Swiss and Italian Missions constantly request to be remembered, I remain

Yours faithfully,

DANIEL TYLER.

The Germans.

The Germans of our day are the descendants of a mighty company of immigrants who penetrated Europe from Asia, somewhere between the Caspian and Aral Seas, about 2000 years before Christ. They settled themselves first on the borders of the East Sea. Their leader, Odin, or Wodin, was considered by his followers to be a Prophet, as well as a great, warlike prince, and he gave laws which were generally most strictly observed, but, when broken, were atoned for by the severest penalties.

In process of time these wanderers, who desired a more fruitful and congenial soil, moved into Central Europe, with the exception of a party who went into and peopled Sweden; and again another party left the main body, and peopled Norway and Denmark.

The company who settled in Central Europe speedily broke up into many branches, or small nations, and inhabited

different parts of the country. Each nation, or branch, was divided into "gaues," or smaller communities, acting independent of each other, except in time of war, when they entered into a compact, and elected a chief, who acted as their leader until the return of peace. This chief was called a "herzog."

In times of peace the families composing a "gaue," when they had business to transact, assembled themselves together as their fathers did, and chose from among them one of their oldest men, who acted as president of the assemblies while they continued, but no longer; he was called a "graue," from which word we have now "graf," or "count." The "graue," with his companions, always sat on such occasions under an oak, or lime tree, where they heard complaints and gave judgment, settling all matters pertaining to their community.

According to the laws of the ancient

Germans, all charges against each other were made before this tribunal, the accused being always present—if not willingly he was brought by force, and from the judgment of the fathers of the people there was no appeal.

With this people, in private family life, the father was truly a patriarch, having unlimited power over all the members of his family, and all else he or they possessed. He was answerable to none except the higher authorities of the people, and only for breaking any of the most important laws, such as those against adultery, cowardice, lying, or refusing hospitality to the stranger, all of which were punished with death. None could bring him to an account for his actions, but the representative of another family. He had the power of life and death over all that belonged to him, yet not one of his own could bring a charge against him.

The physical form of the ancient Germans, notwithstanding the great population, was in all the same. They had mild blue eyes, reddish hair, and strong muscular bodies. Labour and exertion were to the German scarcely endurable. He preferred war and wounds to the culture of the earth, and held it unworthy of himself to gain, by the sweat of his brow, that which he could acquire by blood. The care of the house and husbandry he left to the women, to the aged and infirm.

Polygamy was not common among the ancient Germans, and occurred only exceptionally. As a wedding gift, the husband brought to his bride, neither female trinkets, nor bridal ornaments, but some cattle, a saddled horse, a shield, with a spear and sword. These gifts reminded the bride that she should thenceforward share the fate of her husband, and in peace and in battle, as in the household, be and remain his inseparable companion.

The men generally spent their time of peace in drinking strong drinks, practising, or teaching their sons, the art of war, preparing their instruments of death, and in hunting. Great honours were gained by killing wild animals, such as the bear, the wolf, and the ox; and about

this time, and through such distinguished deeds, according to the degree of determination or bravery displayed, arose many of the celebrated Orders which have attained such notoriety in our day among the kings and nobles of the earth.

Their priests were called Druids, and their travelling war-song singers were called Bards. They all believed that the brave only went to heaven. The most amiable virtue of the ancient Germans was their hospitality, which they exercised in a degree and with a cordiality unlike any other people. To close the door upon any being, whoever it might be, was held a crime. Every one treated and regaled as well as he was able. If his own supplies failed, then the host went as guide and companion with the stranger, to the nearest house, where they, without any ceremony or invitation, were received with like good will. Whether known or unknown, that made no difference in respect to hospitality.

Such was the character of the ancient Germans, with little alteration, from the death of Odin until the time of Charles the Great, who reigned as emperor from 775 until 814, only they had extended themselves from the North Sea to the Alps, and from the Elbe, Saxe, and Bohemian Forest on the east, to the Rhine on the west. Many of the small nations, or communities, into which the great stem of the German family was divided after its settlement in Central Europe, continued to preserve their independence, with addition or loss of territory, until the reign of Charles, and, indeed, to the present day, while others have been swallowed up or divided, which accounts for the many divisions of Germany in our own time. When Charles was elected Emperor of Germany, the independence of the different divisions of that country were to be preserved, but he and his successors had power to confer honours and dignities, which accounts for the vast numbers of rulers of all grades, who, by their jealousies, perplex that down-trodden people.

W. B.

MANY books require no thought from those who read them, and for a very simple reason—they made no such demand upon those who wrote them.

THE spirits of the young are ever on the wing for adventure and new countries. It is the prompting of that Great Power which has constructed all this marvellous universe, and bade mankind multiply and replenish the earth.

Human Machines.

The capitalists and mighty men of the earth should notify the Lord that he made a mistake when forming the balance of the human family, and petition they be made with bones of iron, sinews, nerves, ligaments, and muscles of steel, and flesh of brass. Then they could labour for them without food, rest, or shelter, and would not have to answer for not "multiplying and replenishing the earth;" neither would the magnates then have to account for the terrible oppression they are meting out to their fellows, often depriving them of the enjoyment even of the pure air and light of heaven, and of the pure water of earth, of the privilege of properly raising families, of the necessary society of friends, of all or nearly all chance for mental improvement, crushing them down to constant physical work and toil, with little or no remuneration. For this cause we suggest to the corrupt wealthy of the world, that they consider, and practise upon the idea, that their fellow beings are flesh and blood like

themselves, that they have a right to a fair share of the bounties bestowed by a kind Creator, and cease using human beings as though they were made of iron, steel, and brass.

But lest this suggestion should not be followed, it would certainly seem far better than dragging out a miserable existence in bloated cities and districts where labour is abundant and element monopolized, for the poor to constantly plan and scheme to free themselves from the trammels which bind them, and go forth to the wide west, where labour meets its reward, and element is free and abundant. And when a portion are free, let them not be unmindful of the pit from which they have escaped, and instead of siding with the oppressor, so soon as they are prospered, lend all the aid in their power to enable the down-trodden to obtain the same vantage ground they have achieved. — *Deseret News*.

Varieties.

CONTENTMENT is a key to happiness.

SHOW a good man his error, and he turns it into a virtue; a bad man doubles his faults.

MISFORTUNES are troublesome at first, but when there is no remedy but patience, custom makes them easy to us, and necessity gives us courage.

A ROBBERY was recently committed in a house in Clifton while the family were absent at afternoon service. The thieves left written on the kitchen table the words—"You should *watch* as well as pray."

A MAN subscribes himself "yours obediently" when he is prepared to knock you down, and "yours truly," when in adverse circumstances you appeal to him, and he casts you to the winds.

TO YOUNG MEN.—Every young man should remember that the world will always honour industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn upon the labourer engaged at his toil; but his scorn is praise, his contempt honour.

CONGRESS IS ORGANIZED. *Laus Deo!* After two months struggle, Nathaniel P. Banks, jun., of Massachusetts, has been elected Speaker of the House of Representatives for the thirty-fourth Congress. One hundred and thirty three ballots were taken to achieve this result—a result that could have been obtained on the first ballot on the first day of the session as easily as on the sixtieth day.—*New York Herald*, February 6.

LAWRENCE, K. T., Jan. 20.—There is civil war in Kansas. An engagement was fought at Eastin, a village twelve miles north-east of Leavenworth, by moonlight, about two o'clock Friday morning. It lasted about twenty minutes. Several of the border men were wounded, and two of them were expected to die every moment. One free State man—a son of Mr. Sparks—was slightly wounded in the forehead and arm, but not disabled.—*Ibid*.

AN INDIGNANT EDITOR.—A Western Editor, in answer to a complaint of a patron that he did not give news enough, told him when news was scarce to read the Bible, which he had no doubt would be news to him.

THERE was once a clergyman in New Hampshire, noted for his long sermons and indolent habits. "How is it," said a man to a neighbour, "that Parson ———, the laziest man living, writes those interminable sermons?" "Why," said the other, "he probably gets to writing, and is too lazy to stop."

WATCHING HIS TURN.—A clergyman had come to preach a charity sermon, and the clerk was assisting him to robe before the service commenced, when he said to him, "Please, sir, I am deaf." "Indeed, my good man," said the clergyman, "then how do you manage to follow me through the service?" "Why sir," said the clerk, "I looks up, and when you shuts your mouth I open mine."

Inscribed to a Sister on her Departure.

Why did the tear unbidden start,
Why bled thy lacerated heart,
Because thou wast compell'd to part
From me?

Why did I heave the bursting sigh,
And wish the time to swiftly fly,
That I might once again be nigh
To thee?

To bind us nature makes no claim,
We are not called by one name,
Our parents they are not the same,
And yet we love.

But a more sacred, holier tie
Binds us in closest unity,
Sent, by the great divinity,
Down from above.

To our first love we know no date,
But sure it was our happy fate,
Before we enter'd on this state,
To love each other.

Our spirits now in flesh are veiled,
But yet our love has never failed—
Each has with joy the other hailed
Upon this earth.

And whence this God-like love? Because
We are enlisted in one cause,
We have obey'd celestial laws
Of heavenly birth.

And now unchanging friends we'll be,
Not fickle as the summer bee,
Friends through a long eternity,
Nor will we range.

Come deep afflictions trying hour,
Misfortune with insidious power,
Adversity's dark clouds may lower.
We will not change.

MERCY BATH.

ADDRESSES.—William Bayliss, Kerr Street, Northampton.
Mr. Edward Hanham, 4 Mount Pleasant, Beechen Cliff, Bath.
John Cook, Thorny-wood Place, Snenton, Nottingham.

Money List, Feb 15—22, 1856.

John Holsall	£2 0 0	Brought Forward.....	£13 0 0
John B. Pears	2 0 0	Simon Irwin	2 0 0
Thomas Stephens	3 16 0	William C. Dunbar	10 0 9
John Mellor	2 0 0	Ditto	4 5 0
Simeon Pickering	2 0 0	James Linforth.....	3 0 0
John Kessell	1 4 0		
Carried Forward.....	£13 0 0		£32 5 0

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THE
Saturday-Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Chr'st.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, March 15, 1856.

Price One Penny.

Reliance on God.

A most delightful and happy state of mind is that which enables a person to trust in God. He indeed is blessed and gifted above measure who can exercise implicit confidence in the Almighty. Not only does such confidence fill the soul with present joy and gladness, and conjure up a scene of enchantment in every wilderness of life, but it also ennobles a man, and tends more to his exaltation and greatness than any other qualification. Let no one be so impious and degraded in his feelings, as to consider a man who can exercise a boundless trust in God, either superstitious, credulous, or weak-minded. And this is not strange, mysterious, or aerial, but simple and tangible, and consistent with the experience of thousands, and is abundantly illustrated in the history of their lives. To what a pinnacle of honour and distinction has *self-reliance* raised many a man born in obscurity, and to whom fortune had long seemed cruel and sparing of her gifts? This is the lowest form of reliance. Men who have relied on their destiny, and, although not claiming to be servants of God, yet have imagined that they were raised up for a certain work, have surmounted stupendous heights, moulded the millions to their will, grasped the reins of government from the hands of kings, and mounted the imperial throne of nations. To how high a pinnacle of great-

ness, then, will reliance on God exalt a man, and into what an infinitude of time will the enjoyment of his happiness extend! Reliance on God is the most certain in its fruits, and as a state of being it is the safest; for it is a tree that is never barren, and a ground that is never dangerous. While on the other hand men often rely on powers which they only imagine themselves to possess, and attempt things for which they are not adapted, and to which they are not called. Their course consequently ends in confusion and sometimes in their ignominious death, while their memories are execrated by the victims of their failures. Neither let it be supposed that reliance on God is subversive of the agency and *self-reliance* of man. A superior law always comprehends an inferior one. He who possesses confidence in the Almighty will also act manfully the part which Providence has assigned to him, and while his faith causes him to feel that all things are working together for his good, he will also be a co-worker for his own exaltation. Although such a person may err for a time, or be led away by false religions, yet he is among the first to receive the Gospel, and to listen to the inspiration of the Spirit of God, and the Lord finds no difficulty in moulding him to His will; therefore in no case is that man barren of fruit, or is his position dangerous.

One of the most remarkable instances on record of reliance on God is to be found in the history of Abraham. The illustrious character of this worthy is not only a striking proof of the compatibility of reliance on God with greatness, but his history is a remarkable example of the blessings and exaltation resulting therefrom. For him it obtained the honourable appellation of "Father of the Faithful," and the glorious promise that in him and in his seed should all the nations of the earth be blessed. Therefore, let the Saints who claim to be his children trust in the God of Israel, and thus honour their father by following his example.

Men believe that there is a God; more, they are conscious that there is a God, be their notions and interpretations concerning Him what they may; they believe in His Almighty power and infinite resources, but yet how few trust in Him. In the egotism and pride of their hearts they imagine that they can get on without God, and with the cloak of their ingratitude they hide the goodness of His providence, and take the honour unto themselves. Poor humanity! How few of the blessings which it has enjoyed can justly go down to its own account—how dependent has it been on Him whose claims to its love and confidence it so seldom acknowledges. The most which the world owes to itself are its own failures.

As much as men feel stigmatized by the title of infidel, the generality of them would tremble to commit themselves to the providences of God, and would sleep in suspicion were their affairs intrusted to the care of the Almighty. Sectarians, who work themselves up to a point from which, as they would express it, they might spring into the fountain of redeeming love, are but like men working up to a pitch of insanity to throw themselves from a horrible precipice, and not as children coming unto a Father whose love for them is greater than that of an earthly parent. The fact is, the sectarian's professions of reliance on God are mixed results of hypocrisy and fear. There is not one in a hundred that even professes to serve God and to rely on Him, and were it not for the fear of HELL, not one in a thousand would make the profession. But for our part we could not love and worship a being, though he possessed fifty hells, and the power to cast us into them,

were they the only claims which he had on our love and homage. If we bowed to him it would only be for the reason that the weaker always bow to the stronger—for the lack of power to contend with him; and for the same reason also that many pretend to serve God—through fear. Now we would distinctly bear our testimony that God is not a being to be dreaded by those who desire to do right; and if through weakness we sometimes err, yet are striving to do His righteous will, His tenderness towards us is greater than that of an earthly father, and the Saints at all times may rely on Him with greater security than a babe reposing on the bosom of its mother. This testimony we give upon authority to us greater than all other—the authority of our own experience. Upon like authority will God establish His claims to the homage of the world. Let the Saints of Latter-days boldly test them, as did our Father Abraham, even though it be to offer up *their Isaacs*, and then, like him, will they demonstrate that they can trust in God.

The Lord designs to convince every son and daughter of Adam of two facts, by their own *experience*—on one hand, that they cannot trust with security in human institutions, neither in their own strength nor wisdom, and that to solve the social problem, or to take mankind through all the stages of progressive being and endless exaltation is a task which none but God through His Priesthood can perform; on the other hand, that, if men will but rely on Him, and do His will, their exaltation is most certain, and not under the control of fickle fortune. They are then superior to all circumstances, and all things work together for their good.

God is too great to make machines of men, or to desire the constrained homage of His creatures. His love for them is also too enlarged, and the exaltation which He has in store for them too glorious, for Him to infringe upon their agency. He therefore designs that all mankind should realize their insufficiency without Him, and prove His goodness and Almighty power to save, that thus their confidence in their lawful king, may approximate to the infinitude of His love, and they bow, of their own *free will*, to Divine authority. The world will yet learn that it is as politic as it is just and natural that man, with all that he possesses, should be un-

der the absolute control of his Heavenly Father. The history of the world is written alike with the failures of men and the providences and goodness of God, and when all shall have read the sum as it is written in the great book of accounts, every man will be satisfied, on the authority of *his own experience*, that on God, and on Him alone, is reliance safe.

The world has also yet to learn that Divine punishment is either the necessary and direct effect of our own misdeeds, or God's correction for past sins, which is at all times discipline for future benefit. The reason why the Lord allows the mixture of evil with good is because it is absolutely necessary; and if we have afflictions and privations to encounter He invariably directs them to our advantage and exaltation. It should also at all times be remembered that the greater our faith and reliance in God, and the more perfect our obedience to His will, the less are our sufferings and trials, the greater is our happiness, and the more rapid is our advancement in the scale of being. Our own faithlessness and disobedience are the worst evils that we have to afflict us. Let society serve the Lord God and implicitly rely on Him, and evils of every kind will go into the back ground, for they are only like the hangman—necessary consequences of transgression.

Let us Latter-day Saints especially trust in God; not with words merely; not serve Him with such a "nice sermon," "beautiful prayer," "wonderful testimony," but with ourselves, our energies, wives, children, money, property, and all that we are and have. Trust in Him for his *Fatherly* qualities; worship Him from the overflowing gratitude of the heart, and serve Him without hypocrisy. If you cannot do this, never bow the knee, but turn infidel, or go again into the sectarian world, for this Church is not the place for you. If you are fearful and unbelieving, you will there find plenty of devils to afflict you, and plenty of chances of obtaining an inheritance in the great prison house, for the fearful and unbelieving are expressly promised that they shall be turned into hell, with all the nations that forget God; and there you will have to stop until you have learned that neither the strength of man, nor gold, silver, devils, nor hells are to be relied on, and that safety and exaltation

are only to be obtained by *reliance on God* and obedience to His laws.

When a Latter-day Saint begins to doubt, to lose his confidence in God and in His Priesthood, to fear lest the Church will make a wrong move, and to feel that he cannot trust himself, body and soul, and, what is so much dearer to many, his possessions, in the hands of the Almighty, we would advise him to repent of his sins and be baptized for the remission of them, and then, by earnestly seeking, obtain the gift of faith.

When a Saint receives a blessing from the hand of the Almighty—a fresh proof that his reliance on Him has not been in vain—let a memorandum be made of it; not on a scrap of paper, for that might be destroyed; not in a book, for that might be laid on the shelf; *but let him engrave it on the tablets of his heart*, that its impression may become a part of his being, to last while memory holds her seat or immortality endures. Thus his faith in God shall increase, and the feeling of security in relying on Him grow until it is boundless.

Is there a man bearing the name of Latter-day Saint who dares say that he has received no blessings to record, and that his experience is not a testimony that he can trust in God? If there is, he is in an unnatural place, and bears a name which does not belong to him. Moreover, we would not like to call that man our friend, and, if we trusted him, we should expect to be betrayed, for his heart is blackened by the sin of ingratitude, and petrified by its own evil qualities.

The great secret of the Saints' past success is their faith in, and reliance on, God. Had they been destitute of these, they would have been like Samson shorn of his locks; with these, they are as a legion of Samsons in the fulness of vigour. The Saints have accomplished things which have alike been a marvel to themselves and to their enemies. The reason is they have drawn the inspiration of their acts from a source above that which is human; the consequence is that their efforts and the success of the work in which they are engaged have been more than human also.

All things in the eternal rounds of existence must find their level! Therefore if the Saints make *God their standard*, they will continue to ascend in the scale of being until they become *Gods*. This

may seem sweeping and exaggerated logic, yet in reality it is as simple as that two and two make four. We are often staggered at principles and conclusions merely because we lack the courage to look them in the face. All things and states are subject to mathematics of their own order. To name the necessary ingredients of a successful enterprise; to weigh, measure, and determine the qualities of the material, and the principles which it takes to make a nation happy, great, and glorious; is as consistent and as easy to the Almighty as the task of a builder in the construction of a piece of architecture. Men are continually solving problems more difficult than these need be to them. The basis of greatness, happiness, and endless ex-

altation is very simple. It is faith in God, reliance on Him, and obedience to His laws. All other conditions will grow out of these, and will develop themselves in their own order as natural consequences. Therefore, when God's Prophet commands Israel to move, let them do it as with the heart of one man, whether it be to cross the plains with hand-carts, or to accomplish any other of the Almighty's purposes. Let none talk of failure, for such a word ought not to be in the vocabulary of a "Mormon." If we trust in God with unwavering faith, and do His will with full purpose of heart, the success of our every righteous enterprise is most certain, and our exaltation in His kingdom is inevitable!

History of Joseph Smith.

(Continued from page 153.)

[October, 1840.]

The following is the article referred to above—

In order to investigate the subject of the Priesthood, so important to this, as well as every succeeding generation, I shall proceed to trace the subject as far as I possibly can from the Old and New Testaments.

There are two Priesthoods spoken of in the Scriptures, viz., the Melchisedec and the Aaronic or Levitical. Although there are two Priesthoods, yet the Melchisedec Priesthood comprehends the Aaronic or Levitical Priesthood, and is the grand head, and holds the highest authority which pertains to the Priesthood, and the keys of the Kingdom of God in all ages of the world to the latest posterity on the earth, and is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven.

Its institution was prior to "the foundation of this earth, or the morning stars sang together, or the Sons of God shouted for joy," and is the highest and holiest Priesthood, and is after the order of the Son of God, and all other Priesthoods are only parts, ramifications, powers, and blessings belonging to the same, and are held, controlled, and directed by it. It is the channel through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and through which He has con-

tinued to reveal Himself to the children of men to the present time, and through which He will make known His purposes to the end of time.

Commencing with Adam, who was the first man, who is spoken of in Daniel as being the "Ancient of Days," or in other words, the first and oldest of all, the great grand progenitor of whom it is said in another place he is Michael, because he was the first and Father of all, not only by progeny, but the first to hold the spiritual blessings, to whom was made known the plan of ordinances for the salvation of his posterity unto the end, and to whom Christ was first revealed, and through whom Christ has been revealed from heaven, and will continue to be revealed from henceforth. Adam holds the keys of the dispensation of the fulness of times; i.e., the dispensation of all the times, have been and will be revealed through him from the beginning to Christ, and from Christ to the end of all the dispensations that are to be revealed: Ephesians, 1st chap. 9th and 10th verses, "Having made known unto us the mystery of his will, according to his good pleasure which he has purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth in him."

Now the purpose in Himself in the winding up scene of the last Dispensation is that

all things pertaining to that Dispensation should be conducted precisely in accordance with the preceding dispensations.

And again. God purposed in Himself that there should not be eternal fulness until every dispensation should be fulfilled and gathered together in one, and that all things whatsoever, that should be gathered together in one in those dispensations unto the same fulness and eternal glory, should be in Christ Jesus; therefore He set the ordinances to be the same forever and ever, and set Adam to watch over them, to reveal them from heaven to man, or to send angels to reveal them: Hebrews i, 14. "Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation."

These angels are under the direction of Michael or Adam, who acts under the direction of the Lord. From the above quotation we learn that Paul perfectly understood the purposes of God in relation to His connexion with man, and that glorious and perfect order which He established in Himself, whereby he sent forth power, revelations, and glory.

God will not acknowledge that which He has not called, ordained, and chosen. In the beginning God called Adam by His own voice. See Genesis 3rd Chapter, 9, 10 v., "And the Lord called unto Adam and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked, and hid myself." Adam received commandments and instruction from God; this was the order from the beginning.

That he received revelations, commandments and ordinances at the beginning is beyond the power of controversy; else how did they begin to offer sacrifices to God in an acceptable manner? And if they offered sacrifices they must be authorized by ordination. We read in Gen. 4th chap., 4th v., that Abel brought of the firstlings of the flock and the fat thereof, and the Lord had respect to Abel and to his offering. And, again, Hebrews xi. 4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead, yet speaketh." How doth he yet speak? Why he magnified the Priesthood which was conferred upon him, and died a righteous man, and therefore has become an angel of God by receiving his body from the dead, holding still the keys of his dispensation; and was sent down from heaven unto Paul to minister consoling words, and to commit unto him a knowledge of the mysteries of godliness.

And if this was not the case, I would ask, how did Paul know so much about Abel, and why should he talk about his speaking after he was dead? Hence, that he spoke

after he was dead must be by being sent down out of heaven to administer.

This, then, is the nature of the Priesthood; every man holding the Presidency of his dispensation, and one man holding the Presidency of them all, even Adam; and Adam receiving his Presidency and authority from the Lord, but cannot receive a fulness until Christ shall present the Kingdom to the Father, which shall be at the end of the last dispensation.

The power, glory, and blessings of the Priesthood could not continue with those who received ordination only as their righteousness continued; for Cain also being authorized to offer sacrifice, but not offering it in righteousness, was cursed. It signifies then, that the ordinances must be kept in the very way God has appointed; otherwise their Priesthood will prove a cursing instead of a blessing.

If Cain had fulfilled the law of righteousness as did Enoch, he could have walked with God all the days of his life, and never failed of a blessing. Gen. 5th chap., 22 ver., "And Enoch walked with God after he begat Methuselah 300 years, and begat sons and daughters, and all the days of Enoch were 365 years; and Enoch walked with God, and he was not, for God took him." Now this Enoch God reserved unto Himself that he should not die at that time, and appointed unto him a ministry unto terrestrial bodies, of whom there have been but little revealed. He is reserved also unto the Presidency of a dispensation, and more shall be said of him and terrestrial bodies in another treatise. He is a ministering angel, to minister to those who shall be heirs of salvation, and appeared unto Jude as Abel did unto Paul: therefore Jude spoke of him, 14, 15 verses, "And Enoch, the seventh from Adam, revealed these sayings: Behold, the Lord cometh with ten thousand of his Saints."

Paul was also acquainted with this character, and received instructions from him; Heb. xi. 5, "By faith Enoch was translated, that he should not see death, and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God; but without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a revealer to those who diligently seek him."

Now the doctrine of translation is a power which belongs to this Priesthood. There are many things which belong to the powers of the Priesthood and the keys thereof, that have been kept hid from before the foundation of the world; they are hid from the wise and prudent, to be revealed in the last times.

Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters, be held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. See Heb. 11th chap., part of the 35th verse, "Others were tortured, not accepting deliverance, that they might obtain a better resurrection."

Now it was evident that there was a better resurrection, or else God would not have revealed it unto Paul. Wherein then can it be said a better resurrection? This distinction is made between the doctrine of the actual resurrection and translation: translation obtains deliverance from the tortures and sufferings of the body, but their existence will prolong as to the labours and toils of the ministry, before they can enter into so great a rest and glory.

On the other hand those who were tortured, not accepting deliverance, received an *immediate* rest from their labours. See Revelations 14th chap., 13th verse, "And I heard a voice from heaven, saying, Blessed are the dead who die in the Lord, for from henceforth they do rest from their labours and their works do follow them."

They rest from their labours for a long time, and yet their work is held in reserve for them, that they are permitted to do the same works after they receive a resurrection for their bodies. But we shall leave this subject and the subject of terrestrial bodies for another time, in order to treat upon them more fully.

The next Great Grand Patriarch who held the keys of the Priesthood was Lamech. See Gen. 5th chap., 28th and 29th verses, "And Lamech lived one hundred and eighty-two years and begat a son, and he called his name Noah, saying, this same shall comfort us concerning our work and the toil of our hands because of the ground which the Lord has cursed." The Priesthood continued from Lamech to Noah: Gen. vi., 13, "And God said unto Noah, The end of all flesh is before me, for the earth is filled with violence through them, and behold, I will destroy them with the earth."

Thus we behold the keys of this Priesthood consisted in obtaining the voice of Jehovah, that He talked with him in a familiar and friendly manner, that He continued to him the keys, the covenants, the power, and the glory, with which He blessed Adam at the beginning; and the offering of sacrifice, which also shall be continued at the last

time; for all the ordinances and duties that ever have been required by the Priesthood, under the directions and commandments of the Almighty, in any of the dispensations, shall all be had in the last dispensation, therefore all things had under the authority of the Priesthood at any former period, shall be had again, bringing to pass the restoration spoken of by the mouth of all the Holy Prophets; then shall the sons of Levi offer an acceptable sacrifice to the Lord. See Malachi iii, 3, "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord."

It will be necessary here to make a few observations on the doctrine set forth in the above quotation, as it is generally supposed that sacrifice was entirely done away when the Great Sacrifice was offered up, and that there will be no necessity for the ordinance of sacrifice in future; but those who assert this are certainly not acquainted with the duties, privileges, and authority of the Priesthood, or with the Prophets.

The offering of sacrifice has ever been connected, and forms a part of the duties of the Priesthood. It began with the Priesthood, and will be continued until after the coming of Christ, from generation to generation. We frequently have mention made of the offering of sacrifice by the servants of the Most High in ancient days, prior to the law of Moses; which ordinances will be continued when the Priesthood is restored with all its authority, power, and blessings.

Elijah was the last Prophet that held the keys of this Priesthood, and who will, before the last dispensation, restore the authority and deliver the keys of this Priesthood, in order that all the ordinances may be attended to in righteousness. It is true that the Saviour had authority and power to bestow this blessing; but the sons of Levi were too prejudiced. "And I will send Elijah the Prophet before the great and terrible day of the Lord," &c. &c. Why send Elijah? Because he holds the keys of the authority to administer in all the ordinances of the Priesthood; and without the authority is given, the ordinances could not be administered in righteousness.

It is a very prevalent opinion that the sacrifices which were offered were entirely consumed. This was not the case; if you read Leviticus, 2nd chap., 2nd, and 3rd ver., you will observe that the priests took a part as a memorial and offered it up before the Lord, while the remainder was kept for the maintenance of the Priests; so that the offerings and sacrifices are not all consumed upon the altar—but the blood is sprinkled, and the fat and certain other portions are consumed.

These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications, and blessings. This ever did and will exist when the powers of the Melchisedec Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by all the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued.

It may be asked by some, what necessity for sacrifice, since the Great Sacrifice was offered? In answer to which, if repentance, baptism, and faith existed prior to the days of Christ, what necessity for them since that time? The Priesthood has descended in a regular line from father to son, through their succeeding generations. See Book of Doctrine and Covenants.

REPORT OF THE PRESIDENCY.

The First Presidency of the Church of Jesus Christ of Latter-day Saints would respectfully report—

That they feel rejoiced to meet the Saints at another General Conference, and under circumstances as favourable as the present. Since our settlement in Illinois we have for the most part been treated with courtesy and respect, and a feeling of kindness and of sympathy has generally been manifested by all classes of the community, who, with us, deprecate the conduct of those men whose *dark and blanching deeds* are stamped with everlasting infamy and disgrace. The contrast between our past and present situation is great. Two years ago mobs were threatening, plundering, driving, and murdering the Saints. Our burning houses enlightened the canopy of heaven. Our women and children, houseless and destitute, had to wander from place to place to seek a shelter from the rage of persecuting foes. Now we enjoy peace, and can worship the God of heaven and earth without molestation, and expect to be able to go forward and accomplish the great and glorious work to which we have been called.

Under these circumstances we feel to congratulate the Saints of the Most High, on the happy and pleasing change in our circumstances, condition, and prospects, and which those who shared in the perils and distresses, undoubtedly appreciate; while prayers and thanksgivings daily ascend to that God who looked upon our distresses

and delivered us from danger and death, and whose hand is over us for good.

From the unpropitious nature of the weather, we hardly expected to behold so many of our friends on this occasion; in this, however, we are agreeably disappointed, which gives us strong assurance that the Saints are as zealous, untiring, and energetic as ever, in the great work of the last days; and gives us joy and consolation, and greatly encourages us, while contending with the difficulties which necessarily lie in our way. Let the brethren ever manifest such a spirit, and hold up our hands, and *we must, we will go forward*; the work of the Lord shall roll forth, the Temple of the Lord be reared, the Elders of Israel be encouraged, Zion be built up, and become the praise, the joy, and the glory of the whole earth, and the song of praise, glory, honour, and majesty to Him that sitteth upon the throne, and to the Lamb for ever and ever, shall reverberate from hill to hill, from mountain to mountain, from island to island, and from continent to continent, and the kingdoms of this world become the kingdoms of our God and His Christ.

We are glad indeed to know that there is such a spirit of union existing throughout the Churches, at home and abroad, on this continent, as well as on the islands of the sea; for by this principle, and by a concentration of action, shall we be able to carry into effect the purposes of our God.

From the Elders abroad we receive the most cheering accounts. Wherever the faithful labourer has gone forth weeping, sowing the seed of truth, he has returned with joy, bringing his sheaves with him; and the information we receive from all quarters is that the labourers are few and that the harvest is great. Many wealthy and influential characters have embraced the Gospel, so that not only will the poor rejoice in that they are exalted, but the rich in that they are made low. The calls to the Southern States are indeed great; many places which a short time ago would think it a disgrace to give shelter to a "Mormon," on account of the many misrepresentations which were abroad, now desire to hear an Elder of the Church of the Latter-day Saints.

On the islands of the sea, namely, Great Britain, there continues to be a steady flow of souls into the Church. Branches have been organized in many large and populous cities, and the whole land appears to be thirsting for the pure streams of knowledge and salvation.

The Twelve have already printed a new edition of the Hymn Book, and issue a monthly periodical in that land. Several families have already arrived here from England, and a number more are on their

way to this place, and are expected this fall.

If the work rolls forth with the same rapidity it has heretofore done, we may soon expect to see flocking to this place, people from every land and from every nation; the polished European, the degraded Hottentot, and the shivering Laplander; persons of all languages, and of every tongue, and of every colour; who shall with us worship the Lord of Hosts in His holy Temple, and offer up their orisons in His sanctuary.

It was in consideration of these things, and that a home might be provided for the Saints, that induced us to purchase the present city for a place of gathering for the Saints, and the extensive tract of land on the opposite side of the Mississippi. Although the purchase at that time, and under the peculiar circumstances of the Church, appeared to many to be large and uncalled for; yet from what we now see, it is apparent to all that we shall soon have to say, "The place is too strait for us, give us room that we may dwell." We therefore hope that the brethren who feel interested in the cause of truth, and desire to see the work of the gathering of Israel roll forth with power, will aid us in liquidating the debts which are now owing, so that the inheritances may be secured to the Church, and which eventually will be of great value.

The good spirit which is manifested on

this occasion, the desire to do good, and the zeal for the honour of the Church, inspires us with confidence that we shall not appeal in vain, but that funds will be forthcoming on this occasion, sufficient to meet the necessities of the case.

It is with great pleasure that we have to inform the Church that another edition of the Book of Mormon has been printed, and which is expected on from Cincinnati in a short time; and that arrangements are making for printing the Book of Doctrine and Covenants, Hymn Book, &c.; so that the demand which may exist for these works will soon be supplied.

In conclusion we would say, brethren and sisters, be faithful, be diligent, contend earnestly for the faith once delivered to the Saints; let every man, woman, and child realize the importance of the work, and act as if its success depended on their individual exertion alone; let them feel an interest in it, and then consider they live in a day, the contemplation of which animated the bosoms of Kings, Prophets, and righteous men, thousands of years ago—the prospect of which inspired their sweetest notes, and most exalted lays, and caused them to break out in such rapturous strains as are recorded in the Scriptures; and bye and bye we shall have to exclaim, in the language of inspiration—

"The Lord has brought again Zion,
The Lord hath redeemed his people Israel."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 15, 1856.

THE INSTRUCTIONS OF THE PROPHET JOSEPH SMITH.—We wish to call the particular attention of our readers to the instructions of the Prophet, Joseph Smith, on the Priesthood, in this Number of the *Star*. No other published document on this subject has yet come under our notice that embraces such an amount of instruction as this article. It is one of those productions which will richly repay careful and frequent perusal. Among the many grand principles it illustrates, we will here mention but one, and leave those who seek after knowledge to examine this rich mine of intelligence for themselves.

The principle that all afflictions will be sanctified to those who keep the commandments of God, we believe is acknowledged by all who profess to believe the Bible. Latter-day Saints can realize the hand of God in their afflictions in this life, and they will often refer to past afflicting events, and relate how they have proved blessings; but the Prophet Joseph has shed light on the subject beyond the vale of death, and shown the glorious results of sanctified affliction in the resurrection. Those who suffer in this life, waiting in patience and hope for the day of their deliverance, will

come up in the resurrection with a purer body and brighter glory than those who suffer less in the fiery furnace of trial here in the flesh. Thus to trace the benefits of affliction, not only in this present life, but to the glorious results in the next, is a great source of comfort and consolation to the faithful, and they can see the force of the exhortation of the Apostle—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

THE INDIAN POLICY OF THE UNITED STATES GOVERNMENT.—Anything pertaining to the American Indians is of deep interest to the Latter-day Saints, although to some of them in Europe the subject may seem a distant one. For these reasons we occasionally publish some items concerning them in the *Star*. The article from the *New York Tribune*, which we publish in this Number, contains many useful and correct ideas; but as the Saints believe the revelations of the Lord, they view the Indians in a more favourable light than others do.

The descendants of Abraham, in the lineage of the Priesthood, have always been hated by the Gentile portion of the world, and persecuted by them whenever they have had the power to do so. This was the case with ancient Israel, and has been with the Jews in modern times. As with them, so with the aborigines of America and the Latter-day Saints, who are branches from the same great stock. Why are they thus persecuted? Simply because they are the natural heirs of the Priesthood, and of the earth, which they will eventually possess and rule in righteousness, when the devil, and all who do his will, have no more power. For this reason Satan has influenced the hearts of men to waste and destroy them. This is the reason why the Jews, Lamanites, and Latter-day Saints have been wasted and destroyed by the Gentiles, so far as they have had power to do so, and while it has been a chastisement to the Lord's chosen people, and will be sanctified to them in preparing them to inherit the blessings promised to their fathers, the Gentiles have the guilt of shedding innocent blood upon them, and have got to atone for their evil deeds.

Double dealing, treachery, and the spirit of indiscriminate slaughter have been the general characteristics of the American people in their intercourse with the Indians. The General Government, instead of interposing any effectual barrier for their protection from the rapacity and vices of unprincipled white men, have allowed them to be abused, insulted, and swindled, until, in many instances, forbearance on the part of the Indians, could no longer be considered a virtue by any one who would look at the subject in the light of reason and justice, while the Government, instead of interposing its strong arm for the defence of the weak, has followed up the hue and cry against these barbarians with the bayonet. Many, if not the majority, of the treaties made with the Indians for the purchase of their lands, and removal therefrom, have been obtained by threats and chicanery, while the blackness of the deeds has been partially covered over with a little glittering gold. The published history of the past, to say nothing of thousands of living witnesses, testifies to this fact. The most of the present Indian difficulties in the territory of the United States had their origin in the aggressions of white men, and yet, instead of making efforts to bring them to justice, the universal cry is death and extermination to the Indians. If the majority of the American people possessed the enlightened views of Mr. Greeley on this subject, it would present a more favourable aspect than it now does; but the time is near when these Lamanites will plead their own cause in a most effectual manner, for the promise is upon them that their bow shall yet abide in strength, and they shall become a terror and a scourge to the Gentiles who oppress them.

Both the people and the Government of the United States, by their past and present Indian policy, are themselves most effectually preparing the scourge for their own chastisement. The God of heaven, by revelation, led the fathers of the Lamanites to the American continent, and promised them that their children should inherit it with such of the Gentiles as would repent of their sins and become grafted into Israel, through the covenants of the Priesthood. The Gentiles, entirely regardless of the designs of the Almighty, have sought, by force, treachery, and the introduction of every destructive vice and abomination pertaining to sectarian Christianity and modern civilization, to establish a title for themselves. Query— which title is the best and will in the end supersede the other?

Those who believe that the Lord is now establishing His kingdom on the earth, and that the Latter-day work is in progress, have no difficulty in answering the question, and we leave the future to solve the problem for those who do not.

THE "JOHN J. BOYD," which sailed from Liverpool on the 12th December, arrived at New York on the 15th of February.

THE "WESTERN STANDARD."—We publish in this Number of the *Star* the Prospectus of the *Western Standard*, and as it is designed to be used as a means of spreading the truth, we hail the appearance of the Prospectus with pleasure. We trust that Elder Cannon will meet with that success in his undertaking which is commensurate with its importance.

APPOINTMENTS.—Elder Daniel Daniels is appointed to succeed Elder Dan Jones in the Presidency of the Church in the Welsh Principality.

Elders Israel Evans and Benjamin Ashby have been appointed Counsellors to Elder Daniels.

Elder Thomas Whiteley is appointed to labour under the Pastoral charge of Elder Henry Lunt.

Elder John Sanderson is appointed to labour in the Bedfordshire Conference, under the Presidency of Elder Bayliss.

Foreign Correspondence.

CALIFORNIA.

San Francisco, California,
January 4, 1856.

Dear Brother Franklin — I take the liberty of forwarding you the enclosed Prospectus of the contemplated publication to be issued in this place. I feel almost ashamed of not corresponding with you oftener, but we have been so very busy since our arrival in getting the Hawaiian translation of the Book of Mormon through press, that I have had but very little time to attend to corresponding; I trust, however, that I shall be more attentive in future.

The body of the book is finished; the title page, index, &c., we expect to be able to set up about the 20th instant,

when we expect a fount of suitable type by the steamer from New York. I shall take pleasure in forwarding you a copy, as soon as I can have it bound, by the first opportunity.

As you will see, by the Prospectus of the paper, the price is stated at \$5. In thinking the matter over, however, I have thought it best to reduce it to \$2.50 in England and elsewhere, as at the former price there are but very few, outside of California, who could subscribe for it.

Accept of my love to yourself, and remember me to brother Daniel Spencer and brethren in the Office.

Praying the Lord to bless and prosper you continually, I remain

Your brother in the Lord,

GEO. Q. CANNON.

P R O S P E C T U S

OF THE

WESTERN STANDARD.

It is the intention of the Subscriber to commence the publication of a Weekly Newspaper bearing the above title, the first number to be issued about the middle of February next, to be devoted to the interests of the CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS—to be an exponent of its doctrines, and a medium through which the public can derive correct information in relation to its objects and progress. Its columns will also contain items of general intelligence and the current news of the day, both foreign and domestic, which, from our position, situated in the Queen City of the Pacific, we will be able to obtain at the earliest dates and in ample detail.

It will be our aim to make "THE WESTERN STANDARD" an interesting and instructive sheet; and, as its columns will be enriched by the correspondence of the Elders of the Church, who are labouring in different portions of the earth, and by choice selections from the leading papers of the United States and Great Britain, we trust it will be satisfactory to our subscribers.

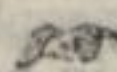
To the Saints, the announcement that another publication is being issued, under the sanction of the First Presidency of the Church, that will be found on the side of truth, defending it and heralding it forth, will be received with pleasure, and will, no doubt, meet with their hearty co-operation and support.

As a medium of advertising, the columns of "THE WESTERN STANDARD" present unusual facilities to business men and general dealers, as it will be extensively circulated among the emigrating portion of our community.

GEO. Q. CANNON.

SAN FRANCISCO, CAL., JANUARY 4TH, 1856.

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"THE W. S." will be issued every Saturday. OFFICE—No. 118½ MONTGOMERY ST.

SEEK first the kingdom of God and its righteousness, and thus lay the foundation for increase that shall be perpetual and eternal.

WE speak of time and eternity as if the one were the antithesis of the other, yet in point of fact what are they? The one is a shoreless ocean, rolling with unebbing tide; and the other is man's puny arithmetic, trying to number a few of its surging waves. Man is said to be *destined* for eternity; rather say he is *born* into eternity.

It is all blarney about men and women never loving but once—as if there be only one kind of love. The origin of the absurdity lies in the very natural fact that a second love is different from a first, as a third is different from a second. Is there only one note in a gamut, or one octave in music? Is there only one kind of rose, or one kind of colour? Love is infinite and eternal.—*Family Herald*.

Reply

OF ELDER WILLIAM WALKER, OF THE CAPE OF GOOD HOPE MISSION, TO AN ANONYMOUS WRITER IN THE "PORT ELIZABETH MERCURY."

In the Port Elizabeth *Mercury* of Oct. 20th, a reply appears to Mr. W. Smith "versus the 'Common Prayer Book,' and versus the 'Bible Equally,'" without signature, in which I observed the following—

"The United Church of England and Ireland, to which you evidently prove that you no more belong than did Swedenborg, or Priestley, or Belsham, or Joanna Southcote, the pretended mother of a newly to be born Messiah, or Joe Smith, in the Temple of Nauvoo, or his successor in the State of Utah in North America, the pretended author of a new revelation (in addition to the Bible) called the Book of Mormon, which was really only a fanciful novel about the supposed first peopling of America, written many years before Smith's birth by some person for amusement, and then thrown aside, but which Joe Smith afterwards found, and either ignorantly took it for real history, or pretended to consider it as a new revelation, authorizing any man to have a plurality of wives, &c., as Brigham Young, the present head of the Mormons in their infamous State called Utah, in North America, has for his own share *seventy*, whom he, as governor at Utah, and holy priest of Joe Smith, makes drive about the streets there altogether, in two rows, on two benches, in an immense double-sided char a banc, as if they were the seventy disciples mentioned in Luke xi, 17."

Now whether this author has made the above *false statements* ignorantly or wilfully remains to be shown. However, it is quite evident that he, like thousands of others, has not the least desire to state the truth with regard to the Latter-day Saints, their doctrines, their leaders, or the Book of Mormon. But Bishops, Clergymen, Ministers, Teachers, and many professed Christians choose rather to circulate falsehoods and make denunciations, such as "Joe Smith," "False Prophet," "Deceiver," "Blasphemer," "Book of Mormon a fanciful novel," "a

romance," &c., &c., "Brigham Young has *seventy wives*! Shocking! O, awful!! Mormon polygamy!!! O, horrible!!!!"

Let learned Divines produce some evidence to substantiate their denunciations. Let them produce one scriptural evidence to prove that the doctrines of the Latter-day Saints are false, if they can. When they do this, the reflecting mind of the more thinking public will have some grounds for believing their denunciations, which, up to the present, are without proof.

But to the point. This author before alluded to, states above that "the pretended new revelation, called the Book of Mormon, authorizes any man to have a plurality of wives." Now every one that has read the Book of Mormon knows that to be false—that it authorizes no such thing. Therefore, if this writer has never read the Book of Mormon, he is wilfully ignorant; because every person in the Colony has access to that book on application. If he has read it, he is *wilfully wicked*, and has made such statements to *deceive* the public. Therefore, if under such circumstances this writer does not know what the Book of Mormon contains, we ask, what does he know about its origin? We answer, *nothing*. If he does know, and then states that it contains that which it does not, we again ask, what confidence can the people have, or how can they be justified in believing what he says about the origin of the Book of Mormon, or about "Joe Smith," as he calls him, or Brigham Young having seventy wives, or about the doctrines of the Latter-day Saints? We answer, that they can neither be justified before God in believing in the denunciations of this writer, or any others that take such a course, whether Pope, Cardinal, Bishop, Clergy, Minister, or Teacher, laity not excepted.

But what is still more strange, this learned writer has contradicted his own statement. In the first place he says that "Joe Smith's successor is the pretended author of a new revelation (in addition to

the Bible) called the Book of Mormon," and then immediately makes out "Joe Smith" to be the author, &c.

Now one would have thought that this learned writer would never have made such a *glaring contradiction* as the above, and then publish it, unless he thought his adherents to be "*weak dupes*," more so than the Latter-day Saints ever were.

Should this learned writer ever undertake to define the author of the Book of Mormon, or should he say who he supposed the author to be, the public would be bound to believe it according to the rule generally adopted by which to judge, viz.—

Rule 1st.—Because a reverend gentleman says it is so.

"O," says one, "Joe Smith is a false prophet, he is an imposter, a deceiver, (Rule 2nd,) for the Rev. Mr. — says so. I am sure it must be true, for the Rev. — is a learned man, and he must know all about it."

"Our minister," says another, "told me that the Book of Mormon is a made up thing, 'a fanciful novel,' 'a romance;' I am certain it must be the case, (Rule 3rd,) for the Rev. Mr. — is a very high learned man."

"O these Mormon priests or missionaries are an ignorant set of fellows!" says another, (Rule 4th,) "for the Rev. Mr. — says they are, and he is a College learned man."*

"The Rev. Mr. — tells me that they have got a new Bible, that they do not believe in ours, and that they discard our Bible altogether; now this must be true, (Rule 5th,) for the Rev. Mr. — is such a pious, good man, he would not tell a lie for the world."

"The Mormons are a very wicked people, for the Rev. Mr. — said he saw somebody that said he knew somebody that said they were; and the Rev. Mr. — says if any one joins the Mormons, they are obliged to have seven wives, in fact they may have as many as they like; now these things must be true, (Rule 6th,) for the Rev. Mr. — says they are."

* There are always those to be found who think they know everything, and that others know nothing; but when sounded, are found shallow.

Rule 7th.—"The Rev. Mr. — says you must not go to hear the Mormons preach, or rather, I may say, babble; you must not read any of their books or tracts, nor suffer them to be in your houses, they are blasphemous! they will deceive you; they will draw you in; and if you have anything to do with them, there is an influence that you cannot resist. You must allow us, who have been educated and qualified, to judge for you; you must not think of judging for yourselves; you must not think of such a dangerous thing; you must not think of being so presumptuous."

Now we leave every one to answer whether the foregoing is not the language generally used—if these are not the rules generally adopted by which they judge.

Why do not Reverend gentlemen come out and tell the public (just what they think) that they have not sense enough—that they are not qualified to judge for themselves; and that they are "*weak dupes*." "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."—Paul to the Col., ii, 8.

In conclusion, we would caution the people individually and collectively to beware how they believe or love lies, lest they be classed with those mentioned by St. John. Whosoever loveth and maketh a lie, "shall have their part in the lake which burneth with fire and brimstone: which is the second death."—Rev. xxi, 8. By this, we not only learn the fate of those who make lies, but those who love them after they are made. Therefore, in the name of the Lord God of Heaven, we call upon all such "to repent and be baptized for the remission of their sins," before it is too late.

Finally, we bear our testimony that we know Joseph Smith was a Prophet of God—that the Book of Mormon is true, and that it is the Word of God—that Brigham Young is a Prophet of the Most High God—and that the doctrines of the Latter-day Saints are scriptural, and we defy the world to prove to the contrary by the Bible.

THE pebbles in our path weary us, and make us foot sore, more than the rocks, which only require a bold effort to surmount.

Civilization of the Indians.

The annual report of the Commissioner on Indian Affairs has given occasion in numerous journals, to articles rather threadbare, but very characteristic. From under the disguise of philanthropic lamentations over the failure of all attempts at the civilization of the Indians, a Mephistophelian spirit of mockery at all such efforts too evidently peeps out. It is a horrible thing, say these journals, rolling up the whites of their eyes—it is a horrible thing this brutalization of the Indians with rum in the first place, then their expatriation, and finally their extermination; but it is their destiny and ours. Providence has destined us to brutify, butcher, and exterminate, and the Indians to be brutified, butchered, and exterminated. Why then, the implication is, continue to struggle against the will of God and the decrees of nature? Why even lament over that which is inevitable and which is a necessary step toward changing the howling wilderness into populous and happy commonwealths?

Doubtless the efforts hitherto made for the civilization of the North American Indians have met with but very partial and temporary success. The whole blame of this failure the journals to which we refer—and they are but the mouth-pieces of a large party among us—are inclined to saddle upon the intractable nature of the Indians, joined to God's design to have them exterminated. This is a short and comprehensive method—but before falling in with it, let us stop a moment to inquire whether this failure ought not to be ascribed, in part, at least, to our own ignorance and stupid self-conceit.

Our whole method of dealing with the Indians from first to last, whether in peace or in war, whether intended to exterminate or intended to civilize them, from Endicott's expedition against the Pequods to Harney's expedition against the Sioux, from the attempts of Massachusetts to civilize and christianize the Indians of New-England, down to those now going on under the patronage of the United States—have all been deeply marked by, and have received their controlling spirit from that sentiment of caste, that carefully cultivated English prejudice,

which, after shaping for two centuries our policy with relation to Indians and negroes, now aspires to control it also as to the Irish and other emigrants from abroad.

It was a popular doctrine with the Puritan settlers of New England, as well as with the Presbyterian settlers of Western Pennsylvania—nor was the same idea without its supporters in colonial Virginia and the Carolinas—that the Indians as well as the negroes were of “the cursed race of Ham,” and as such only fit to be enslaved or exterminated. The men of that day, if not such great anatomists and physiologists as Dr. Morton, Mr. Squier and Mr. Gliddon, were much better read in the Bible. Instead of the modern fashionable jargon about “anthropological laws,” they sustained themselves not less intelligibly and adroitly by misunderstood and misapplied texts of Scripture. Especially were they fond of likening themselves to the Jews; hugging to their hearts the flattering notion that they were a peculiar race, God's chosen people, whom he had brought out of Egypt, not only destined to possess the new western Canaan—a land flowing with milk and honey—but also to drive out and exterminate the primitive inhabitants, the idea of any associations with whom was scorned, except in the character of superiors and masters.

It was the stubborn antipathy of caste, then as now most deeply fixed in the minds of the most ignorant, brutish and blackguard part of the community—though not without its advocates, too, among the ministers and the magistrates—that proved the sorest obstacle and most grievous stumbling-block to the truly benevolent Eliot in his efforts to Christianize and civilize the Indians in the neighbourhood of Boston. It was with the greatest difficulty, and only by the most unwearied efforts, that he obtained for any of them the privileges of Church membership, which, indeed, as well as the privileges of civil citizenship, were never conferred upon them except in a very modified form, by which they were reminded at every turn that they belonged to an inferior and subject race. And hardly had the untiring industry and persevering zeal of

Eliot established the "praying Indians" in towns by themselves, introduced among them schools, agriculture, and the first arts of civilized life, when advantage was taken, on the part of the bigoted and infuriated multitude, of the breaking out of Philip's war to seize them as prisoners and to treat them as enemies—which with the higher spirited among them naturally operated to make them so. This procedure, indeed, may be considered as having given the death-blow to the experiment which Eliot had set on foot. The missions, indeed, were kept up, but in all his more benevolent and enlightened views Eliot had no successors. The Indians were pushed off to remote points, out of the reach of civilized influences—Cape Cod, Martha's Vineyard, the Housatonic; and when that fertile valley invited settlers, the families which had been collected there from Eastern Massachusetts were removed thence to Western New York—thence to Wisconsin, thence beyond the Mississippi, thence to be removed—nobody knows where.

Cotton Mather sagaciously remarked, as one of the most striking traits of Indian savage life, that they knew little or nothing of the comforts of a settled habitation; that they seemed always uneasy, always on the point of going somewhere else. And this great evil of savage life, so inconsistent with the very commencement of civilization, the Government of the United States—notwithstanding its almost uniform good wishes for the Indians, and, in many respects, great generosity towards them—has, by adopting the Massachusetts policy of removal toward the frontiers, greatly contributed not only to perpetuate but to aggravate. Many tribes have already been removed twice, some the third or fourth time. At this very moment a fresh removal is pending over the tribes now in Kansas and Nebraska, many of whom or their fathers came from the Eastern States. This constant removal to the frontiers is attended with a double evil. Not only does it keep the Indians still in the wilderness, but it brings them into contact with precisely that class of the white population in whom the spirit of caste is strongest, in whom antipathy and hatred, sucked in with their mother's milk, are too apt to extinguish every sentiment of humanity, and who, being half savages or more themselves, are but little qualified to be teachers of

civilization, even if they were inclined to take the Indians as pupils.

This has been the first great mistake, and out of this a second has grown. Instead of confining the Indians to a limited quantity of land, such as would induce and compel them to apply to agriculture for a livelihood, one of the inducements held out to them to remove has been an enlargement of their borders, such as might still tempt them to try to live by hunting—at the best but a precarious mode of life, and with the diminution of game, consequent on the extension of the white settlements, constantly becoming more so.

A third blunder has realized the fable of the tender mother, who refused to let her son venture into the water, lest in trying to learn to swim he might be drowned. It being assumed that the Indians were an inferior race, not to be trusted with the Anglo-Saxon privilege of individually taking care of themselves, the new lands have been granted to the whole tribe in a body, being in fact but a mere right of temporary occupancy instead of being partitioned out to individuals. Now, next to settled habitations, the first condition of civilization is a distribution of land to individuals, and this impulse to civilization and improvement the Indians have never had.

The third distinguishing trait of our National Indian policy is one which originated with the Federal Government; and which, though conceived in the most generous spirit, has been attended with the most fatal results. In the compensation granted to the Indians for their ceded lands, our Colonial ancestors were exceedingly penurious. A hatchet, a pair of breeches, a few charges of powder and shot, were thought ample compensation for a township. The sums granted by the National Government for like cessions, especially in all its recent transactions with the Indians, have been most profuse; and being in money, they have placed the Indians in the predicament of ignorant and inexperienced persons made suddenly rich, and exposed thereby to all the pernicious arts and assiduity of a set of sharpers, who seek to fleece them of their money, by seducing them into all sorts of vices and extravagances. How many Anglo-Saxons, subjected to this sort of discipline, would turn out shining patterns of sobriety, industry and thrift?

It seems to us—and the Commissioner for Indian Affairs, as well as the Secretary of the Interior, appear to be of the same opinion—that the failure of the experiment of the civilization of the Indians, as hitherto conducted, may be amply accounted for on the most familiar and general principles of human nature, without

any necessity of resorting for an explanation of it to the old-fashioned refuge of pious ignorance—the inscrutable decrees of a mysterious Providence—or to the new-fashioned device of infidel self-conceit—“anthropological laws” invented for the occasion.—*New York Tribune*, Jan. 26.

Varieties.

MODERATION is the silken string running through the pearl chain of all the virtues—and that which most richly adorns them.

ONE reason why we see so few agreeable in conversation is, that almost every body is more intent on what he himself has a mind to say, than upon making pertinent replies to what the rest of the company say to him.

CORRECT ESTIMATE.—A certain exquisite, during a tour in the country, wishing to sport his wit at the expense of a farmer, accosted him with:—“I say, farmer, if one pound of cheese costs two pounds of butter, what will a cart load of paving-stones come to?” “Two wagon loads of dandies!” was the farmer’s immediate reply.

Look at Home.

(Selected.)

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings too.

Let not friendly vows be broken,
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother’s fame;
Guard it as a valued treasure—
Sacred as your own good name.

Do not form opinions blindly—
Hastiness to trouble tends;
Those of whom we’ve thought unkindly
Oft become our warmest friends.

ADDRESSES.—Jesse Griffin, 13 Erasmus Street, Derby.

George W. Padley, at Mr. Charles Holt’s, Old Spittlegate, Grantham, Lincolnshire.

John B. Coggle, 27 Lyon Street, New Town, Southampton.

W. C. Gregg, 3 Chesterton Lane, Cambridge.

Edward D. Miles, at John Gibb’s, Dew Street, Haverfordwest, Pembrokeshire.

Israel Evans, “Udgorn Seion” Office, near White’s Gardens, Swansea.

Money List, Feb 22—29, 1856.

William Brownlow	£2 0 0	Brought Forward.....	£40 1 6
Jesse Haven	36 1 6	William Parr.....	5 0 0
Josiah Rhead	2 0 0		
Carried Forward.....	£40 1 6		£45 1 6

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THE
Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 12, Vol. XVIII.

Saturday, March 22, 1856.

Price One Penny.

The Marriage Ritual of the Church of England.

The Christian world, at the present day, manifest surprising dexterity in making God appear responsible for their doings. They remind us of the Scribes and Pharisees in the days of Jesus, who substituted the traditions of the fathers for the revelations of heaven, and, in their conceited wisdom, believed that no improvement could be made on their inventions. As it was with them, so it is now with the Christian sects of the day—if the outside of the platter appears clean, they seem to care but little about its contents.

The superstructure of modern Christianity consists of spiritual interpretations of the Scriptures, mystical definitions, and ambiguous assertions, originating in a desire to patch up something with which to hide men's moral deformity, instead of exposing the disease and applying a proper remedy. Men's vain imaginings have carried them so far astray from reason and revelation, that it seems quite impossible for them to return to the simple principles of truth, or to see that they assume to dictate to the Almighty what He ought to have said or done, instead of obeying the instructions which He has given. In nothing is this more apparent than in their principles and practices with regard to the important relations of husband and wife, parents and children.

If we take the time-honoured Ritual of

the Church of England, and examine the marriage ceremony therein contained, and which is recognized by the civil and ecclesiastical law, we shall there find abundant proof of the above assertions. We do not select this ceremony for examination, through a desire to make any invidious distinction, but because the forms of marriage, among many other Christian sects of the day, have originated from it, and the principles embodied in it are pretty generally received throughout Christendom.

We will first examine the reasons there given why the Lord instituted the holy order of matrimony. "First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy name." The doctrines involved in this, Latter-day Saints most emphatically believe and adopt. They are fundamental principles in their present domestic institutions, and the necessity of these principles being carried out, in order to save a remnant of this generation, is one of the reasons why the Lord has again revealed the celestial law of marriage. A leading reason why this law is practised in Utah, is because the world have so generally neglected to bring up their children "in the fear and nurture of the Lord," and He has decreed, that those who do not repent shall be cut off, like other wicked generations who

have gone before them. In order that the earth may not be left desolate, He has instructed His people to organize the marriage relations on primitive principles, that thereby a seed may be raised up who will serve Him and work righteousness.

It is evident that the commandment, to "increase and multiply," was considered by the Lord to be of the first importance, from the fact, that it was among the first which He gave to Adam and Eve, while we have no account of the ten commandments being given until the time of Moses. When we consider the manifest importance which the Lord attached to this commandment, and which to legitimately carry out He not only created man male and female, but instituted the sacred ordinance of matrimony, guarded by the most stringent laws, it is most surprising with what neglect, indifference, and mock delicacy it is treated by the Christian world.

The ten commandments are inserted in the catechisms, taught in the schools, and emblazoned in the churches. This we cordially approve of, but while it is done, why is it that one to which the Lord has given precedence is left altogether in the shade, together with those righteous laws which He gave to ancient Israel to guard the marriage rites, and which He has again renewed through His prophet Joseph in the present day? The reason is obvious, men have remodeled the laws and institutions of the Almighty, in order to suit them to the tainted moral atmosphere which they choose to live in, and the low condition to which they have descended.

The next reason given in the Ritual for the institution of matrimony, reads as follows, "Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body."

Query—was it here intended to exclude those who might not belong to the Church, and therefore could not be regarded as being "members of Christ's body," from the pale of matrimony? Or was it considered that their unhallowed desires would not require so sacred a cloak to hide them? Any school boy will discover by reading the first and second chapters of Genesis, that the Lord gave Eve unto Adam, and also gave them the first commandment before referred to, previous to

the fall, and, consequently, before the sins of fornication and incontinency existed. Therefore, God is here accused of prostituting the sacred institution of marriage, to the base purpose of pandering to men's lusts.

This second reason stands out in bold relief, in the Ritual of the Church of England, as an unimpeachable witness of the corrupt and licentious views which the sanctimonious reverends who formed, and the government and people who have adopted and followed it for generations, have of the sacred ordinance of matrimony. We most solemnly protest against the Almighty being thus accused of dabbling in the filthy pool of man's depravity, and of providing a refuge for those evil inclinations, for which they alone are responsible, because they are the fruits of their own transgressions of the laws of God for generations.

We are as ready as others possibly can be to admit, that in every point of view marriage is incomparably better than indulgence without the sanction of law and order. A great cause of condemnation to this generation is, that they do not live up to the rules of right and wrong which they themselves have adopted. But why this maudlin morality, this hypocritical delicacy? Why should not Christians, who try to make such a show of truth and honesty, endeavour to use a little of it in matters of such vital importance? Why not acknowledge that men are so filled with corrupt and ungovernable lusts, and that their condition is so deplorable, that it is necessary to resort to some expedient as a partial remedy, and recommend this as a consideration why men should marry, thus recognizing it as an invention of their own, instead of having the sin to answer for of accusing the Almighty of being the author of the expedient. We will pass on to the third reason.

"Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity." The rather ambiguous phrase, "ought to have," indicates a doubt in the minds of the framers of the Ritual whether this great object of the marriage state would be generally attained. At the time it was adopted, no doubt the marriage relations were already in such a corrupt condition that it was thought best to touch the subject lightly, in order to save men's consciences. The authors

of the Ritual evidently felt the same sickly charity—so consonant with depraved natures—for the sins of discord and hatred, that they manifested for fornication and incontinency. God gave Eve unto Adam to be a help-meet unto him, and we doubt not but what He intended that assistance, respect, and affection should be mutual between man and wife. The great fault we have to find is, that these things are not enforced as a necessary requisite, in order to attain the object of marriage. Neither are the Lord's purposes in establishing the institution carried out unless children are brought up in righteousness, or as previously expressed, "in the fear and nurture of the Lord."

It is an old proverb that "like begets its like." It is of the same import, and just as true, as that saying of our Saviour's, "A corrupt tree cannot bring forth good fruit." When hate and bitterness exist in the parents, these evils, prolific with all the ills of life, will be engendered in the little olive plants which spring up around their table, and will only be fully developed in the maturity of their organizations. It is the perversion and abuse of the rights and blessings which should exist in the sacred precincts of the domestic circle, that have engendered bitter animosity in the heart of man to his fellow. For generations it has been the nursery of jealousy, revenge, and all the dark passions of human nature; the ripening fruits of which the world are continuing to reap, more and more abundantly, in individual sorrow, domestic infelicity, social bitterness, and national calamity and ruin.

Much more might be said on this subject, but this is sufficient to show that Latter-day Saints fully coincide in the principle, that the institution of matrimony was ordained for the "mutual society, help, and comfort" of man and woman, and, what is more than the rest of the world are doing, they are endeavouring to make it practically a necessary condition of the marriage state. But they cannot subscribe to that delicate depravity which would lessen the force of righteous principles, because men have become too vitiated to obey them.

The covenants made by the man and woman will in part do very well, under a law which allows a man but one wife. The man is asked with regard to the woman, "Wilt thou love her, comfort her, honour, and keep her in sickness and in health;

and forsaking all others, keep thee only unto her, so long as ye both shall live?"

The obligations imposed on the woman are the same, except that she promises to obey and serve the man. Here we have two persons making a solemn covenant or contract with each other, sanctioned by both ecclesiastical and civil law. This covenant is supposed to be, in law, perfectly voluntary on the part of the contracting parties. Setting aside the technicalities and precedents of mere human law, it is the natural, or God's law, concerning covenants, that when one of the parties break the terms of it, if the injured party choose, they are at liberty to consider the contract void.

Now when this sacred compact is broken by the husband, or the wife, and the other wishes to withdraw from it, is not the marriage contract virtually dissolved, and should not a formal and legal divorce be within the reach of all persons so situated? And if by law, or force of circumstances beyond their control, they are still compelled to live together as man and wife, is not every child born after that time illegitimate? Justice, the laws of God, and reason, say yes. But English law virtually says, the man, or woman, must remain in this miserable, unnatural, and therefore criminal position, unless they happen to be one of the favoured few who are rich enough to buy justice, and the privilege of doing right. Why is the privilege of avoiding the worst of all evils—domestic misery—and of seeking happiness in a legitimate channel, to be bought only by an amount of £ s. d., totally beyond the means of nine-tenths of the population of Britain?

Who but the powers of darkness should be credited as the authors of a law which thus shuts up the avenues of relief of nine-tenths of the people; and compels many to pollute the domestic altar with bitterness and hate, and often forces upon a husband or wife the strongest temptations to illicit intercourse? Surely the reality corresponds very well with a ceremony which begins with "Dearly beloved," and ends with "amazement."

Do not the systems of civil and ecclesiastical jurisprudence in these matters, throughout Christendom, bear the impress of the powers of darkness, instead of the saving influence of heaven? In the marriage ordinance of the Church of England there is sufficient correct and

wholesome principle to save society from many of the enormous evils which now exist, if they were only properly enforced and carried out. There is also enough in the present money making, speculating system of legal dabbling in the sacred institution of marriage, and in letting a few paltry pounds pay for the ruin of virtuous women, to damn the nation temporally and spiritually, socially and politically, and it is doing it most effectually.

Can a man or woman living under the curse of broken vows, with the attendant evils of jealousy, loss of confidence, and with loathing and implacable hate ranking in their bosoms, fulfil any of the higher conditions of the sacred covenants which they have made? Can they cherish and sustain each other? Can the woman love and obey the man that she detests for his faithlessness? Can the man respect and confide in the woman that deals treacherously with him? Can they mutually bring up their children in the "nurture and fear of the Lord?" No, they can do none of these things, although the laws of God and the conditions of their marriage covenants require it. They must live in this unnatural, miserable condition, simply because they have not the money to buy their redemption.

The present English law of divorce is a solemn mockery of justice; a libel on the good sense of the nation, and a tacit sanction of conjugal criminality and its legion of evils.

At the time of marriage, the man and woman covenant to forsake all others, and keep themselves for each other as long as they both shall live. We leave it for our readers to judge how many or how few break these sacred obligations. Sometimes we are compelled to raise a little the veil of hypocritical piety and dissimulating modesty, which partially hides the slimy cesspools of modern civilization, but this time we will leave the curtain down and the imagination of our readers to paint the scenery.

To cap the climax of this wedding ceremony, this strange conglomeration of heavenly principles with the inventions of men, mixed to suit their depraved condition and maudlin notions of morality, we quote the promises of the man in bestowing the wedding ring upon the bride, "*With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow.*" What the framers of this

Ritual intended by imposing this covenant upon the man it is difficult to conceive, unless they really meant what the words express in plain English. Perhaps they intended they should be spiritualized, if so it is certainly a singular method of connecting the most substantial acts with spiritual interpretations. We read in the good Book that after the first marriage, which God Himself solemnized, He expressly told the bride that her desire should be unto her husband, and he should rule over her. It seems that the reverend authors—we say authors, for we can scarcely credit one man with the ability to get up such a mixture—could not altogether leave the truth in the shade, for they had just previously called upon the woman to covenant to serve and obey the man. Probably they concluded that the Lord did not understand the matter quite as well as they did, and that it would suit both sides better to have it both ways, first, require the woman to serve and obey the man, and then, have the man covenant to worship the woman, instead of his God—for he could not well worship both—and there leave the matter between them to do either, or neither, as might best suit their caprice. It would have palliated the matter a little if they had honestly left the onus of it upon themselves. But no, God must be called upon to sanction the whole proceeding, by the following solemn invocation immediately appended to the last quotation, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

That the institution of marriage is a heavenly one; that it is the only legitimate channel through which men can be brought forth upon the earth; and that the covenants pertaining to it should be considered holy and sacred, Latter-day Saints most assuredly believe. They also believe, that the breaking of these covenants should meet with a punishment proportionate to the enormity of the offence, and, that the one who breaks them should suffer a forfeiture of the blessings pertaining to them. They also believe, that God never gave an ordinance or institution to men, without giving them a knowledge of the forms and ceremonies necessary to carry it out in accordance with His mind and will. In order that this might be done effectually, He has never left a people, who would keep His commandments, without men in their

midst who were duly authorized to carry out His instructions, that they might not blindly adopt institutions, as emanating from Him, which are mixed up with the precepts and corrupt interpolations of men. What are the laws pertaining to marriage in sectarian Christendom, but an admixture of purity with corruption, of a few correct principles, sufficiently neutralized by emanations from man's depravity, to allow him to run wanton in the gratification of every evil desire, and by covering it up under the garb of sanctity, make it one of the most prolific sources of domestic, social, and national evil?

There are two prominent objections to the present organization of the marriage institution—the almost total want of any adequate penalties against breaking its sacred covenants, and the accusing God of being the author of it, when it bears the most evident proofs in itself of being a mere invention of man, and that too, in a very low and degraded condition. Who would need a more convincing proof of this, than to compare the following in the first paragraph of the marriage Ritual—“And therefore is not by any to be enterprised, nor taken in hand unadvisedly, lightly, or wantonly, *to satisfy men's carnal lusts and appetites*”—with the third paragraph which we have before quoted, that marriage was instituted “to avoid fornication; that such as have not the gift of continency might marry,” &c. The first embodies a pure principle, the second a corrupt one, in direct contradiction of the first.

Notwithstanding the corrupt principles introduced in the instructions and ceremonies pertaining to marriages, if mankind would keep the covenants therein made, their condition would be incomparably better than it is, and they would have far less sins to answer for, than they have now.

If the covenants made by the man and woman when married—to love, respect, and cherish each other, and to keep themselves only for each other, as long as they both shall live, were broken by one of the parties, and the way was properly opened for the release of the other, adultery, jealousy, bickerings, and hatred, would in a great measure be banished from the domestic circle, and the public prints would not be so often filled with accounts of women being inhumanly beaten, and murdered by their husbands.

The very fact that laws and customs regarding marriage exist among the people, and particularly those concerning children born out of the pale of that institution, is an unimpeachable witness against the nations of Christendom, that they acknowledge that the intercourse of the sexes without the sanction of the marriage covenant is criminal. Do they live up to the law which they have made for themselves? Let the fact that about one quarter of the children, born in Christian Europe, are illegitimate, and that every city swarms with thousands of prostituted females, living on the wages of their shame, paid them by ten thousands of men, both married and single, answer.

Some will probably say, “These laws have descended to us from our fathers, and we have known no better.” We admit the fact, and further, assert that those who have not come to a knowledge of a higher law will be judged by the laws of their own adoption, or by that standard of right and wrong which they themselves have set up. “For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.” In Christ's parable of the nobleman, we read that the nobleman said to his wicked servant, “*Out of thine own mouth will I judge thee.*” Both reason and revelation point out these as the principles by which men are judged. When God makes known to them His higher law, they will then as now be judged according to the knowledge of it which is imparted to them. This generation neither live up to the law which they themselves have adopted with regard to the marriage covenants, nor yet receive the higher law of heaven which has been revealed through the Lord's Prophet Joseph Smith. The consequence is, they are running headlong into whoredoms, adultery, and every abomination which tends to degrade themselves, and cut their generations off from the earth. All sexual intercourse, not sanctioned by marriage covenants, is criminal, and the reward of evil will follow it. To the Saints we say, keep faithfully all marriage covenants you have made under the laws of

the land, for by them will the Lord judge you, until you make covenants under a higher law. For those who are married to faithfully keep the covenants they have made, and for those who are unmarried to

keep themselves pure and undefiled, is the only way that they can prove, to God, angels, and their brethren, that they are worthy of entering into the higher covenants of the celestial law.

History of Joseph Smith.

(Continued from page 168.)

[October, 1840.]

Tuesday, October 6th.

Minutes of a General Conference of the Church of Jesus Christ of Latter-day Saints, held at Carpenter's Hall, Manchester, Tuesday, the 6th day of October, 1840, it being the first day of the seventh month of the eleventh year of the Church; when the following officers of the Travelling High Council were present, viz.: Elders Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, and

George A. Smith; other officers, viz.: High Priests 5, Elders 19, Priests 28, Teachers 4, and Deacons 2.

The meeting being called to order at 10 o'clock, by Elder Brigham Young, it was moved by Elder Young, seconded by Elder Woodruff, that Elder Orson Pratt be President of the Conference, which was carried unanimously. Elder George Walker was chosen Clerk.

After singing, and prayer by the President, the Conference at Preston, including the Churches in the care of Elders Melling and Withnall—

CONFERENCES AND BRANCHES.		MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.
Was represented by Elder Melling,		665	18	23	11	2
Potteries were represented by Elder A. Cordon,		248	9	32	9	9
Birmingham Branch	"	4				
West Bromwich	"	21		3	1	
Clitheroe Conference	" T. Smith,	295	10	11	9	3
Herefordshire, &c.	" W. Woodruff,	1007	19	78	15	1
Glasgow, and regions round about	" S. Mulliner,	193	8	7	5	3
Hilsboro' Branch, Ireland, by	" E. Curtis,	5				
Isle of Man Branch	" H. Clark,	6				
Liverpool Conference	" Priest W. Mitchell,	100	3	4	2	1
London Branch	" Elder H. C. Kimball,	11		2		
Macclesfield	" Priest J. Brown,	71		6	2	2
Altrincham Conference, including Middlewich, Northwich,	and Peover, was represented by Elder W. Berry,	82	1	3	3	3
Bedford Branch		36	1	1		
Stockport,	" Elder B. Young,	140	2	5	2	1
Bolton,	" Elder Littlewood,	61		2	1	
Duckinfield,	" Priest Barrows,	76	1	3	1	
Edinburgh Conference,	" Elder Albiston,	43		2		
Pendlebury Branch,	" Orson Pratt,	36		2		
Eccles,	" H. Royle,	13		3		
Whitefield,	" Brother E. Leather,	39	1	2	3	
Ratcliffe,	" Elder Walker Johnson,	16	1	2		
Brampton,	" John Allen,	40	1	1	1	
Alston,	" T. Twedde,	39	2	1	2	
Newcastle-upon-Tyne,	" J. Sanders,	6		2	1	
Manchester	" Amos Fielding,	364	4	27	6	1
Ancrum,	" B. Young,	9				
	" Orson Pratt,					

The President brought before the Conference the subject of ordinations, and after various observations thereon, it was proposed by Elder Geo. A. Smith, that for the future, ordinations be not attended to, except by the Travelling High Council, or under such restrictions as they may adopt in reference thereto. Elder Young spoke on the subject of Conferences, and also with respect to restricting ordinations; and suggested, that for the future, General Conferences should in a great measure be done away with, or restricted to the Travelling High Council to hold Conferences at such places and times as they may think proper; after taking into consideration the great expense attendant upon holding General Conferences, and the inconvenience experienced by members attending them.

The meeting adjourned at 12 o'clock.

At 2 o'clock the meeting opened with prayer; after which Elder Kimball spoke on the subject of Elders taking upon themselves the responsibility of ordaining officers in this Church; after pointing out the evils that might result therefrom, he proceeded to treat upon the duty of members towards those who preside over them in the Lord, and respecting the members administering to the temporal necessities of those whose calling it is to labour amongst them in spiritual things.

Moved by Elder W. Richards, seconded by Elder T. Smith, and carried unanimously, That all ordinations be confined to or under the regulations of the Travelling High Council.

Elder Young called the attention of the Conference to the case of Emma Bolton, a female from the Potteries, who had conducted herself disorderly. Elder Johnson and others spoke of several cases of improper conduct on her part; after which it was moved by Elder Young, seconded by Elder Kimball, and carried unanimously, that Emma Bolton be cut off from the Church.

The President then called the attention of the Conferences to a letter from Isaac Brown, and other officers of the Church at Macclesfield, concerning Elder Heath, and also to some half a dozen charges preferred by the said Isaac Brown, James Galley, Edward Horrocks, and John Horrocks, against the said Samuel Heath, for several items of misconduct, and neglecting the duties of his office; to all of which charges Elder Heath pleaded not guilty. The complainants then entered into proof of the several items, to which Elder Heath replied by stating that the charges against him were in consequence of a misunderstanding, &c. The proceedings opened a wide field for instruction from Elder Young, followed by the President, who recommended the

parties to become reconciled to each other, stating that he did not consider the charges preferred against Elder Heath sufficiently substantiated to withdraw fellowship from him; when it was moved and seconded, That no further proceedings be taken on this subject, and carried unanimously.

The Conference then adjourned till 7 o'clock.

At seven o'clock the meeting was opened by prayer.

The President having made such preliminary remarks as the importance of the subject called forth, proceeded to call upon those who were willing to volunteer their services to labour in the vineyard of the Lord, when the officers gave their names as follows—

High Priests—Hiram Clark, Thomas Smith, Alfred Cordon, Thomas Kington, Orson Pratt, Brigham Young, Heber C. Kimball, Willard Richards, Wilford Woodruff, George A. Smith.

Elders—George D. Watt, John Parkinson, David Moss, Martin Littlewood, William Parr, Samuel Heath, John Sanders, Theodore Curtis, Henry Royle, Thomas Twaddle, John Leigh, Amos Fielding, Thomas Richardson.

Priests—William Snailam, William Speakman, John Needham, James Mahon, Frederick Cook, Robert Crooks, William Mitchell, William Black, Robert Williams, William Jones, Thomas Pollitt, Richard Steele, John Burns, Joseph Knowles, Richard Benson, John Wyche, William Roylance, Jos. Street, Jos. White.

Moved, seconded, and carried, that Elder Geo. D. Watt go to Edinburgh; Elder Alfred Cordon to Birmingham, and also take charge of the Staffordshire Potteries Conference, and that John Burns, Priest, go with him.

Elder Thomas Kington to take charge of the Herefordshire Conferences as heretofore, also Garway, &c.; and William Snailam and Joseph Knowles, Priests, to accompany him.

Robert Crooks, Priest, to go to Bolton; Thomas Richardson, Elder, and John Needham, Priest, to go to Herefordshire; Elder Hiram Clark to go to the Isle of Man; Elder Thomas Twaddle to Glasgow; Elder John Sanders to labour at Alston, and go to Carlisle as soon as practicable.

Elder Amos Fielding to go to Newcastle-upon-Tyne; Elder John Parkinson to Greenock; Elder Henry Royle and Frederick Cook, Priest, to Cly in Flintshire; William Mitchell, Priest, to Leeds; Elder Thomas Smith to remain at Clitheroe; Elder John Leigh, and James Mahon, Priest, to go to Arden, Cheshire, and Joseph White and Richard Steele, Priests, to labour under the direction of Elder Cordon.

Elder John Smith to be ordained High Priest, to take charge of the Church in Manchester and the regions round about; Elder Peter Melling to take charge of the Church as heretofore, in connection with Elder H. Withnall; and John Wyche, Priest, to go into Staffordshire, and labour under the direction of Alfred Cordon.

Moved and seconded, That the remainder of the officers who have volunteered, be left to the Travelling High Council to dispose of, and appoint to such places as they may judge expedient; carried.

Moved and seconded, That in consequence of there not being time to transact all the business of this Conference, the ordination of officers be left to the Travelling High Council to ordain from time to time such members as they may consider requisite; carried.

Elder Young then addressed the meeting on the propriety of establishing a fund for the support and clothing of such members as may from time to time be called out to labour in the vineyard, and whose circumstances may require that their necessities may be administered unto. The President then addressed the meeting on the same subject, and pointed out the difference between preaching for money and the Elders having their necessities ministered unto, while they are called to labour "without taking thought for the morrow." Elder Richards followed upon the same subject; also Elder Kimball; after which Elder Young moved, That wherever a Branch of the Church is established, two members be appointed to receive the weekly voluntary contributions of the members, for promoting the spread of the Gospel, and the same to be disposed of by the vote of the Church in Council with the Twelve Apostles; seconded by Elder George A. Smith, and carried.

The minutes were then read and accepted, and the Conference adjourned sine die.

ORSON PRATT, President.

GEORGE WALKER, Secretary.

Thursday, 8th.

Minutes of a Council of the Twelve, viz., Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, George A. Smith, and Willard Richards; also Hiram Clark, and Reuben Hedlock, High Priests, at the house of Willard Richards, No. 1, Chapman Street, Manchester; Brigham Young presiding.

Moved by Elder Kimball, That Elder Richards take charge of the *Millennial Star*, seconded and carried. Voted that our publishing office be removed to London as soon as circumstances will permit; and that Elders Hedlock and Curtis go where they please to labour.

W. RICHARDS, Clerk.

Saturday, 10th. David Fulmer preferred a charge against Oliver Walker "For reporting certain slanderous stories of a fallacious and calumniating nature, calculated to stigmatize, and raise a persecution against the Church and individuals in it, in this place, and for a variety of unchristianlike conduct," &c. before the High Council at Nauvoo. The defendant pleaded that "he was not prepared to meet the charge, it being too indefinite," &c. Council adjourned till next day.

Elder George A. Smith returned to London, and was soon followed by Elder Woodruff.

Sunday, 11th. High Council met according to adjournment. The charge against Oliver Walker was taken up, and the following substituted—

To the High Council of the Church of Jesus Christ at Nauvoo—For and in behalf of said Church, I prefer a charge against Elder Oliver Walker, for several different offences hereinafter set forth, as said to be by him done, performed, said, and committed, as well as various duties omitted, &c., all of which was done at different times, periods, places, and seasons, subsequent to Sept. 1st, A.D. 1838, to wit—

For a general course of procedure, of acts, doings, and words, and suggestions by him, the said Elder Oliver Walker, done, performed, said, spoken, hinted at, and suggested, both directly and indirectly, and as calculated to be derogatory to the character of the heads and leaders of the Church, and extremely injurious and hurtful to the upbuilding, welfare, being, and advancement of the same, namely, for fleeing from, quitting, and deserting the society, ranks, and needs of his brethren, in times of difficulty with, and danger from their enemies, "the mob;" restraining from the use of his brethren, his influence, efforts, and needful assistance, at such times of need; as also for joining with, and strengthening the hands, will, evil pursuits, and designs of the mob, and Gentile enemies of the Church, by expressions, hints, and suggestions of a wavering and dubious nature, respecting the faith and order of the Church, and of the professed calling, qualifications, proceedings, &c., of Joseph Smith, junior, as a Seer, Prophet, and one called to bring to light the fulness of the Gospel, &c., in these last days.

Likewise for advancing ideas, notions, or opinions, that the different orders or sects, namely, Methodists and others, could by a pursuit in their faith, order, and pursuits, as readily obtain every celestial attainment and Gospel advantage, as they could by em-

bracing and pursuing the system brought forth by Joseph Smith, junior, in these last days.

And moreover for suggesting within the last six months, at Alton, Nauvoo, intermediate and adjacent places, that in the Church of Nauvoo there did exist a set of pilferers, who were actually thieving, robbing, plundering, taking and unlawfully carrying away from Missouri, certain goods and chattles, wares and property; and that the act and acts of such supposed theiving, &c., was fostered and conducted by the knowledge and approbation of the heads and leaders of the Church, viz., by the Presidency and

High Council; all of which items set forth as aforesaid, together with any and all corroborating acts, doings, hints, expressions, and suggestions in any way belong to, or connected with, any or all of the aforesaid accusations, he, the said Oliver Walker, is hereby notified to prepare to defend in said trial.

Dated Oct. 11, 1840, Nauvoo.

DAVID FULMER.

Walker pleaded that he was not prepared to defend himself, and the trial was deferred at his request till April Conference.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 22, 1856.

A WORD OF COUNSEL.—The portions of the Temple Offering allotted to the various Missions and Pastorates under our charge will remain the present year the same as they were for 1855. The Pastors and Presidents of Conferences should be able to obtain from their predecessors all necessary information on this subject. Early and efficient efforts should be made by the Elders labouring in the ministry, and by the Saints generally, to raise the portions of this fund allotted to them. It is of the utmost importance to every Latter-day Saint throughout the world that a Temple be built to the Most High, and making contributions to it is like casting bread upon the waters, which in due time will return a thousand fold in blessings upon the heads of the faithful.

Pastors are particularly requested to apply to us for a new letter of appointment for any Travelling Elder whom they may wish to remove from one Conference to another in their Pastorate; and also inform us when any Elder is recalled from travelling, stating the cause of release and the date of the same.

In the European Missions no one is at liberty to publish any pamphlet or book in defence or exposition of the Gospel, without first having submitted the same to the President of the Mission in which he may reside, and obtained his approval of such publication. Presidents of those Missions will in like manner obtain the approval of the General Presidency at Liverpool, in the publication of such works as they may think fitting to issue for the dissemination of truth in their respective Missions.

In addition to the foregoing, no person in the British Isles should get out placards announcing courses of lectures, or discussions, or replies to articles published in newspapers against the Church or its doctrines, or issue any manner of publication affecting the Saints, or their holy faith, without having first obtained the approval of their Pastor thereon. The propriety and importance of this must be apparent to every Saint. The Church is one great whole in its object, faith, and doctrines, and every public act, particularly of those engaged in the ministry, has its influence, for good or evil, both in the Church and the world. It becomes the Elders to be very careful how they do things from which may result an evil that they cannot undo.

It is no trifling matter for an Elder in Israel to say or do anything that will bring disrepute upon the work of God, or be a stumbling block in the way of the salvation of others, but on account of imperfection, all are more or less liable to do so, hence the necessity of using all possible care. Words that are only spoken may be soon forgotten, or may leave but a vague impression upon the mind, and men generally, and very justly too, leave a greater margin for errors in speech, than in that which is deliberately written and printed; besides, what is printed is easily referred to, and can be called in question at any time. If the Elders will bear this in mind and act upon it, it may sometimes save them difficulty, and it will throw the responsibility of what is published to the world, where it belongs—on the Presidency who have the direction of their labours.

It is contrary to every principle of order and responsibility in this kingdom, for one Elder to go into another's field of labour and preach, lecture, or get up a public discussion, without the knowledge and positive sanction of the Elder who presides there, unless it is done in obedience to one who presides over both. We are pleased to be able to say that cases of this kind seldom occur, and it is desirable that they *never* should.

The Lord and His servants value men in proportion to the confidence that can be reposed in them. A man is fitted to be intrusted with great and responsible duties, in proportion as he proves by his conduct that he can be relied on under any circumstances, or in any position, whether agreeable to him or otherwise, to do efficiently what is required at his hands. The Lord has but little use in His kingdom for those He cannot depend on, and the best that can be done with such is to let them carefully alone, or put them in some place that may just as well be vacant, in order to get them out of the way of others. Each Saint is continually proving whether he can be relied on or not, not only by what he does, but by that which he omits or fails to do. When a man is diligent in labour, should he go beyond the mark a little, he certainly shows his good will, and that he only needs experience to make him efficient and reliable.

These general principles are applicable to the Elders in all their labours, and they will do well to continually bear them in mind and carry them out in practice, if they would reap the reward of the faithful and diligent, and bring forth fruits of praise and rejoicing.

We know the burning desires which animate the bosoms of the faithful servants of God to be found approved in all their works. This also is the gift of God, and blessed is he who through diligence and faithfulness obtains it. It is indeed a great and wonderful fact that the ministry of the Church of Christ, called from different nations, from every varied occupation, and without any defined course of mental training, work in all nations, under diversified laws, and every shade of superstitious tradition which the human family are heirs to, with a union and harmony which man-made priestcraft cannot attain to, with all the discipline and education which inexhaustible stores of wealth have placed at their command. The union and power of the Priesthood are already alarming to the world, and the promise is that the watchmen shall see eye to eye when the Lord shall bring again Zion.

But there are many important and some difficult lessons to be learned, before the traditions of the fathers can be all exchanged for the unity of the Holy Spirit. To aid in the accomplishment of this, God has set the necessary authorities and gifts in the Church. The Elders are the great living examples of Godliness. If they are true and faithful in their movements, the people over whom they preside will partake of their spirit, and become so, as well as their families. The great final injunction which the Lord gave unto Moses after giving him the Law was, "See that thou make all things according to the pattern shewed to thee in the mount." So we must labour. In order to efficiently accomplish the work committed to our hands, we must

be ready momentarily for any instruction, therefore a Pastor, President of Conference, Travelling Elder, or President of Branch should not leave his field of labour without having first obtained leave of absence from his President or Pastor, as the case may be. A departure from this rule of conduct opens the way to untold mischief, which time and space prevent our noticing at present, but which the wise will understand and prudently avoid.

We have many letters addressed to us, containing questions which have before been answered repeatedly in the *Star*, and which our multiplied duties will scarcely allow us time to answer, particularly by note. We therefore refer our readers to an article under the head of General Instructions, published in *Star*, No. 2, present Volume, copies of which were also forwarded to the various presiding authorities and Agents in all the Conferences, and request its careful and frequent perusal.

Cherokee Mission.

Through the politeness of Elder J. H. Hart we have been favoured with the perusal of several letters addressed to him by Elders labouring among the Cherokees. As the Saints are interested in the spread of the Gospel among the tawny sons of the forest, as well as among the more privileged of the world, we publish the following for their information:

Elder Case writes from Creek Nation, Jan. 2nd: "Since I wrote you by brother Kenny, I have spent my time in the Cherokee nation very agreeably while waiting the arrival of brother Miller, whose privilege it is to open the door for the introduction of the Gospel to the Creek nation. I have baptized six persons, and eight or ten others have signified their intention of being baptized as soon as the weather becomes more favourable, at present it is extremely cold. Influential men are preaching Mormonism all through the nation, and many are believing. Among those we have baptized there are some persons of influence, and the leaven is working well."

After relating some manifestations of the power of God among them he continues: "Many are receiving dreams and visions showing them that this is the work of the Lord, and through this the people receive us kindly, and afford us opportunities of preaching. One man who had never invited any peacher to his house, received brother Miller, and with him there is now a home for any Mormon Elder. The spirit of inquiry is increasing and the work progresses. Missionaries 'who preach for hire and divine for money' are raging for fear they will lose their craft and their flocks. Some

of their flock we have already got, and they rejoice in the truth. They say they have learned more in one evening chatting with me than all they ever learned from their sectarian teachers. 'Yes,' say they, 'we can learn anything now, we have men who can teach us "things both new and old," we can learn about God, ourselves, and our forefathers;' and thus they rejoice and long for the Book of Mormon, wherein they may find more intelligence.

"Brother Eyring and I arrived in this Nation last Monday. He is going to learn the Creek language, as the greater portion of the people have no knowledge of the English. The people are anxious to hear what we have to say, as the missionaries have spread all manner of reports about us being thieves, and that we ought to be hung and —. We fear nothing—there is more for us than those who are against us. I feel that the responsibility resting upon us is great in this new field of labour, and beg the prayers of the Saints in our behalf. A good work has to be done here; I have some good boys to help me, and with the blessing of the Lord we will endeavour to accomplish it."

By another letter, dated Saline District, January 10th, we have a confirmation of the above. We wish our brethren prosperity in the Redeemer's cause, and pray that while they have much satisfaction in their labours, the Cherokees may turn unto the Lord God of their fathers, with full purpose of heart, to do His will and fulfil His purposes in the great work of the last days.—*The Mormon*, Feb. 16.

Death of Elder Robert W. Wolcott.

It is our painful duty to announce the death of another Elder in Israel, while absent from his home, on a mission in a foreign land.

Elder R. W. Wolcott was taken ill with the small pox on the 13th of February last, and died at eight o'clock a.m., on the 27th of the same month. His funeral took place on the 28th, under the direction of President Daniel Spencer. From our limited acquaintance with him, we are not able to relate as many of the events of his life, as we should have been gratified to do. The following items are correct, so far as we can ascertain with our limited means of information.

Elder Wolcott was born in Green County, State of New York, on the 16th of August, 1829. He was the son of Aaron and Anna Wolcott. He was called and set apart for his mission to England, at the Conference held in G. S. L. City, April 6th, 1854. He left G. S. L. City on the 1st of May succeeding his appointment, and arrived in St. Louis, in company with several other Elders, also on Missions, on the 31st of the same month. He sailed from Boston on the steamer *Pacific*, on the 5th of July, and landed in Liverpool on the 16th. He was appointed to labour, for a time, in the Cambridgeshire Conference, and succeeded Elder James Pace in the Presidency of the Bedfordshire Conference, on the 1st of January, 1855. He continued to labour in this capacity, until February 1st, 1856; when he succeeded Elder Dana in the Pastoral charge of the Bedfordshire, Cambridgeshire, and Norwich Conferences, in which capacity death arrested him in the midst of his labours.

Elder Wolcott was formerly a Methodist minister, and when passing through Utah on his way to California, in 1852, he embraced the Gospel as revealed through the Prophet Joseph Smith. After he was baptized, he married a lady in Utah, of whose society death soon deprived him, but he married again a short time before he was appointed on his mission. As the fruits of this marriage he had one child, born after his arrival in England. Brother Wolcott was kind and affectionate in his disposition, faithful in the discharge of the duties of his calling, and he won the love and respect of the Saints among whom he laboured, who deeply mourn his loss. Like a true soldier, he died in the discharge of his duty, and without spot or blemish on his character as a Saint, and an Elder in Israel.

During his illness he was attended by both brethren and sisters, who earnestly sought, by every possible means, to add to his comfort, and preserve his life; and although his afflictions were not soothed by the sympathy and attentions of his affectionate partner in life, yet she may rest assured that tender hands administered to him in his afflictions, and smoothed his dying pillow. While his family and friends mourn his loss, they have this consolation, that he only rests from his labours on earth, for a little season, in order to work in another sphere, for the advancement of the same great cause for which he died.

Foreign Correspondence.

CAPE OF GOOD HOPE MISSION.

107 Finch Street, Liverpool,
February 25, 1856.

President F. D. Richards.

Dear Brother—I have written a lengthy report of my proceedings since I left G. S. L. City, and also an account of the situation of the Mission at the Cape of Good Hope, and have sent it to the First Presidency in Zion. Instead of sending you a copy of this report, many items of which have already been forwarded to you, I have concluded to extract from it such items as have not appeared in my former communications to the Liverpool Office.

Elders William Walker, Leonard I. Smith, and myself arrived in Liverpool January 4, 1853, on our way from Utah to the Cape of Good Hope. Here we found President S. W. Richards ready to lend us all the assistance he possibly could. I must say that his conduct towards the Elders, when they landed in Liverpool, was more like that of a father, than of a young man just emerging into the active scenes of life. His kindness will long be remembered by me, and, considering the multiplicity of business on his hands, I was surprised at the attention which he gave to every call. I remained in Liverpool and its vicinity until January 22nd. Having then obtained means for the further prosecution of my journey, I left Liverpool for London, and wrote to brothers Walker and Smith, who had gone to other parts of England, to meet me there. I remained in London, visiting and preaching among the Saints, who received me with great kindness, until February 11, when, between two and three o'clock, p.m., Elders Walker, Smith, and myself embarked on the barque *Domitia*, bound for the Cape of Good Hope.

As an account of our voyage, arrival at the Cape, and success in preaching, and the organization of Branches and Conferences has been forwarded to the Office in Liverpool before, I will pass over it to matters which more particularly pertain to the mission at the present time.

Many tracts have been circulated, and some preaching has been done among the

Dutch in Cape Colony, but only a few have yet received the Gospel. They, as well as other classes of the natives, are much attached to the country, and the idea of leaving it frightens them. Their religion is the Dutch Reformed. Only to suggest the idea that their church is not the true one, causes them to look astonished, and they seem to say—"Is it possible!"

Owing to the prejudices of the Dutch against the English in this colony, if Elders should be sent to labour among them, I would suggest that they be not natives of England. Americans or Scotch would do very well, and a native of Holland still better, for they think much of their mother country, and everything that comes from it.

Through fear of another Kaffir war, the Colonial Parliament have passed a law, that all males in the Colony, between twenty and fifty years of age, shall do military duty, except ministers of religion, and some others. The brethren, who had been ordained to the office of either Elder or Priest, claimed exemption from military duty, as "ministers of religion." They appeared before the committee, appointed by the government to decide such cases, but they refused to decide on their case, and referred it to the Attorney-General. In a few days the brethren were informed that he had decided, that they could not be exempted from doing military duty. I immediately, in company with the brethren, paid this dignitary a visit, and requested the privilege of laying before him the organization of our Church, that he might see that my brethren were exempt from doing military duty, according to law; but he refused to hear me, and said, "I have given you my decision, and if you don't like it, you may take it before the Supreme Court." After this I wrote a letter to the Committee before mentioned, requesting a hearing before them, and had my brethren sign it. As I left soon after this letter was written, I am not prepared to state the result; but I told the brethren to claim their rights, and if possible get a hearing before some one in authority, for this is the way that the Lord will prove the rulers of the

earth, and see if they will do justice to the Saints.

When I left, 176 had been baptized in Cape Colony. Of these about 30 are natives, the remainder English emigrants; 38 had been cut off, one had died, one emigrated to India, and three to Australia, with the intention of going from these places to the land of Zion; twelve have emigrated to America, *via* England, two of whom went before those who lately arrived in London on the *Unity*; leaving now 121 Saints in Cape Colony, in good standing. When I left, the work was still spreading. A number, I believe, would soon be baptized, if there were Elders there to labour among the people. We have ordained some of the brethren to be Elders, and appointed them to preside over the Saints whom we have left behind. I believe that they will prove faithful, and act up to the light which they have.

The Saints are anxious to have more Elders sent to them, and the universal question they asked was—"When do you think that we shall have more Elders from Zion." Of course I could not tell them, but I promised that I would lay their case before the authorities over me.

While in Cape Colony, I paid out about £33 for printing. There has been from £140 to £150 worth of books sent from Liverpool, for the benefit of the mission. I have remitted £40 to the Office in Liverpool by mail; and Elder Walker and myself, since our arrival in England, have paid £45 19s. 9d. There has been collected in the Colony, and remitted to the Liverpool Office, £16 6s. 7d. for the P. E. Fund.

When Elder Walker left, agreeable to my instructions, he appointed Elder Edward Slaughter, of Port Elizabeth, book agent for the Eastern Province, and Elders Walker and Smith left in his hands all the books which they had in their possession, belonging to the mission. When I left, I appointed Elder Richard Provis, who lives at Mowbray, general book agent for the whole Colony, until such times as other arrangements are made. The expense of freight, duties, &c., on books sent to the Colony, has been considerable, so that I have been obliged to sell them much higher than they are sold in England. I have given away many pounds worth of books and pamphlets to spread the work, paying for them partly out of my own pocket, and partly

by occasional contributions from the Saints of the Cape Conference.

I have kept a strict account, in writing, of everything pertaining to the financial affairs of the mission, and left it in the hands of brother Provis, so that whoever comes after me can see the course I have pursued. I have not been in the habit of trusting out books, except to Elders Walker and Smith, who have acted as agents. After brother Slaughter was appointed agent of the Eastern Province, I sent him a letter of instructions, in which I made the following remark—"I do not make it a practice to trust out any books, &c., except to agents; if I am ever so foolish as to do it, and the persons neglect to pay, I pay it out of my own pocket, and not let the mission suffer for it." My object has been to manage so that the cash and books on hand would at any time pay what the mission owed.

Just before I left, I took an inventory of all the cash, books, pamphlets, &c., which were on hand, also what were in the hands of Elders Walker and Smith, as agents, prizing them at the Liverpool wholesale price; and I found that the amount was about £12 more than the mission was owing to the Office in Liverpool. There were also £9 8s. 11d. worth of pamphlets on hand, which I have had printed in the Colony, and the expense of publishing paid. These I have left for the benefit of the mission, which makes upwards of £20 worth of books in the Cape of Good Hope Mission over and above what the mission is owing. For want of proper mail facilities, I have laboured under many inconveniences in forwarding the *Star* and *Journal of Discourses* to my brethren. For the same reason it has been difficult to circulate pamphlets, &c., through the country.

In my instructions to the Saints, I have endeavoured to teach them the first principles of the Gospel, and the gathering, and that it was of more importance to learn how to live their religion, day by day, than to be troubling themselves about doctrines and principles that did not immediately concern them. I have tried to lay before the Saints the object of the P. E. Fund, and urged them to do what they can for it. I have also taught them the principle of Tithing. When speaking on this subject, I have always been impressed upon to say to them, that when they gather to Zion they should not only

be willing to pay one-tenth of their property to build it up, but ten tenths, adding themselves, wives, and children, in order to secure the bargain of eternal salvation. This is the way that I understand the revelations of Jesus Christ, which I have made my study since I have been from the body of the Saints.

It is not so easy as one who has not had the experience might suppose, to establish the Gospel in a country where it has not before been preached; where the climate weakens the constitution of persons brought up in a northern clime; where the people speak three or four different languages, and are of all kinds, grades, conditions, and complexions; and where there are only two or three hundred thousand scattered over a country twice as large as England.

I have often felt, while I have been on this mission, as though the privilege of having the society and counsel of those who preside over me, if only for a few moments, would be invaluable. My situation has often driven me to the throne of grace, and my prayer unceasingly has been, "Lord, give me wisdom, that I may know how to manage the things committed to my care."

As President of the mission, I have not accomplished as much as I could wish, yet, if those who sent me and my brethren are satisfied, I am. If they are not satisfied, and think that I need correction, all I ask is, that I may receive the chastisement with meekness, and kiss the hand that inflicts it.

Having made my report to you, and to the First Presidency of the Church, whose characters I trust I shall ever hold sacred, sustain, and defend, I feel the responsibilities that were placed upon me in August, 1852, rolling off; and when I shall have arrived in Utah, with the Saints now on their way from Africa, I shall consider that the mission appointed to me, nearly three years and a half ago, is fully and completely closed; yet, I trust that I shall ever hold myself ready, at a moment's warning, to take other missions, or do whatever those who preside over me shall be pleased to direct.

If it was not for fear of exhausting your patience, I would continue writing, and express the feelings of my heart, for it is full of gratitude to my Heavenly Father, for the light of the Gospel and the

plan of salvation revealed through Joseph the Prophet. I have never enjoyed myself better than when I could stand before Saints and sinners, and declare unto them the Divine mission of our martyred Prophet, saying to them, that he, under Christ, would be the leading judge of this generation, for he was sent to this generation, and if they would not believe it, the time would come when they should know it, to their sorrow and condemnation.

Will not I defend the character of the Prophet Joseph? Yes, I will before all men, for he was the instrument in the hands of God of giving me and my brethren the Holy Priesthood, through which we obtain light, knowledge, and salvation. Will I not defend and uphold those men whom he has ordained and left to carry out the work which he commenced? Yes, for on them I am dependent for further light, knowledge, and keys of exaltation, while they also, in connection with him, will be the judges of this generation. May his words, who sealed his testimony with his blood, delivered to the Quorum of the Twelve before his death, ever be fresh in my mind — "There is not one key or power to be bestowed on this Church, to lead the people into the celestial gate, but I have given you, showed you, and talked it over to you; the kingdom is set up, and you have the perfect pattern, and you can go and build up the kingdom, and go in at the celestial gate, taking your train with you." My prayer is that I may be one of this train.

I will here say, in regard to Elder Richard Provis, whom I appointed general book agent at the Cape of Good Hope, that I have given him instructions in the business, and I am perfectly satisfied that all books, pamphlets, &c., sent to him will be seen to and taken care of, and a strict account kept of all moneys received for them, or for the P. E. Fund, and that it will be forthcoming when called for.

I certainly feel interested for the mission and the Saints at the Cape of Good Hope, and wish to do all I can for their benefit. My business is merely to present the situation of the mission to those who preside over me, then leave it for them to act as they think proper.

I remain your brother in the covenant of peace,

J. HAVEN.

Varieties.

INDIAN BUREAU—INDIAN RESERVATION IN KANSAS.—Two hundred thousand acres of land were ceded to the Shawnee Indians by the treaty concluded between them and the United States, on the 10th of May, 1854, and the amendments thereto, to be selected, as provided by the treaty, between the Missouri State line and a line parallel thereto, and West of the same, thirty miles distant; which parallel line is to be drawn from the Kansas river to the Southern boundary line of the country ceded by said treaty to the United States: *Provided, however,* That the few families of Shawnees who were residing at the date of the treaty on their own improvements, in the ceded country West of the parallel line aforesaid should, if they desire to remain, select the same quantity of land for each individual of such family, which is provided by the treaty for the Shawnees East of said parallel line, the selections, in every case, to include the improvements of the said Shawnees West of said line. Provision was also made to set apart portions of land for missionary and school purposes.—*Washington Union.*

A Word to the Saints who are Gathering.

(From Miss E. R. Snow's "Poems.")

Think not, when you gather to Zion,
Your troubles and trials are through—
That nothing but comfort and pleasure
Are waiting in Zion for you.
No, no; 'tis design'd as a furnace,
All substance, all textures to try—
To consume all the "wood, hay, and stubble,"
And the gold from the dross purify.

Think not, when you gather to Zion,
That all will be holy and pure—
That deception and falsehood are banish'd,
And confidence wholly secure.
No, no; for the Lord our Redeemer
Has said that the tares with the wheat
Must grow, till the great day of burning
Shall render the harvest complete.

Think not, when you gather to Zion,
The Saints here have nothing to do
But attend to your personal welfare,
And always be comforting you.
No; the Saints who are faithful are doing
What their hands find to do, with their might;
To accomplish the gath'ring of Israel,
They are toiling by day and by night.

Think not, when you gather to Zion,
The prize and the victory won—
Think not that the warfare is ended,
Or the work of salvation is done.
No, no; for the great Prince of Darkness
A tenfold exertion will make,
When he sees you approaching the fountain
Where of Truth you may freely partake.

ADDRESSES.—Mark H. Forscutt, Mr. J. Clemence's, Broker, Shepdham, Norfolk.
James Bunting, Mr. James Cooper's, Knapton, North Walsham, Norfolk.
Thomas Crawley, Mr. C. Peel's, White Lion Street, Brandon, Suffolk.
George Cooper, Mr. W. Warnes's, Windsor Place, Windsor Road, King's Lynn, Norfolk.
John McComie, 26 Dean Street, Stockbridge, Edinburgh.
Joseph L. Scofield, 4 Mount Pleasant, Beechen Cliff, Bath.

Money List, Feb 29—March 7, 1856.

John Van Cott	£11 1 0	Brought Forward.....	£25 1 0
James Frewin, (per John Hyde)	5 0 0	John B. Pears	4 0 0
William Norris.....	4 0 0	Jeremiah D. Wilson	2 0 0
Josiah Holmes	5 0 0	Robert Kirkwood.....	5 0 0
Carried Forward.....	£25 1 0		£36 1 0

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He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 13, Vol. XVIII.

Saturday, March 29, 1856.

Price One Penny.

To The Saints.

(From the "Deseret News.")

"If ye are one, then are ye mine," said the Saviour to the Saints in former days, and were he personally present, would say the same in this day. And what better test could he give of discipleship? At the time he spoke these words, the world was divided in a multitude of nations, kingdoms, states, and provinces; having different forms of government, interspersed with Pharisees, Sadducees, and a great multitude of sects, constituting all the varieties of religions, so called, then known; and scarce any two agreeing among themselves concerning politics or religion, philosophy or law, only so far as self interest brought them together to oppose the truth.

And how much have the inhabitants of the earth improved in *oneness* since the days of Jesus? Take the natives of this continent for an example. After Jesus had declared to his followers at Jerusalem, "Other sheep I have which are not of this fold, they must hear my voice," he visited those sheep referred to, on this continent, the descendants of Nephi, and set in order his Church, with Apostles, and Prophets, &c., (for he never had a Church on the earth without those offices therein and men to fill them, and by this any church may know they are not the Church of Christ if they have not these

officers,) and also told them concerning their brethren at Jerusalem.

At that period we have no account that there were but few parties and divisions among the people. The inhabitants of the land generally spoke one language—were the descendants of Nephi, and belonged to the Church of Christ, or did not belong to it; they were believers of the truth, or unbelievers; but as the Church increased, and gifts and blessings were multiplied unto it, the enmity and hatred of the unbelievers were made manifest, more and more, as it always is, in such like cases; and the unbelievers were divided among themselves more and more, inventing new systems of divinity, new modes of worship, some new religion that should please the fancy, tickle the ears, make converts, and divide the people, in faith and practice, thereby proving that they were not the Church of Christ.

While the Church continued one, the Lord blessed them exceedingly, in every thing that was good, excellent, and desirable, and they were lifted up in the pride of their hearts on account of their exceeding great riches, and many apostatized, and sought out new schemes of aggrandizement, new sentiments, doctrines, principles, and habits; which, added to

those who had continued unbelievers, made a multitude of parties, and in no one thing could they universally agree, only to persecute the Saints; and the Lord made use of them for this purpose, even to chastise His people, who had become proud and rebellious, until the Church became extinct from the face of the land.

In these persecutions, and wars, and mobs against the Church, all the inhabitants of the land were agreed, and gathered themselves together at one place, even Cumorah, and there fought until they conquered, and when the Church was extinct, and the Priesthood removed, they had nothing left to bind them together, as opposition to the truth had done, and they separated by tribes, and clans, and families, and scattered abroad over the whole face of the continent; their language was broken up and lost, and the different clans and tribes each began to speak a different dialect or language, though only a river or mountain divided them, until hundreds of different dialects were spoken by a people who once spoke but one language; and their faith, and practices, and modes of worship became almost as diversified as their language; and their quarrels with each other were frequent and bloody; and for their apostacy and wickedness God cursed them with darkness of skin, and they became a dark, loathsome, and filthy people, as we see them at this day.

Had they continued in the religion of their fathers, in the Gospel of Christ, they would have been one, they would have remained a white and delightful people, have continued to talk one language, they would have been Christ's, and no man would now have need to say to them, know ye the Lord, for they would all know Him.

If all these divisions, changes, scatterings, and multiplying of languages took place on this continent, all springing from one nation, one language, in less than 1800 years, what might we not expect on the other continent, and on the islands of the sea, where were then hundreds of languages, religions, rites, ceremonies, and forms of worship already existing as the foundation of greater disunion, and disagreement: but even then, in the days of the Apostles and their followers at Jerusalem, all nations and languages were agreed in this one thing only, the

same as on this continent—to persecute and martyr the Saints.

There is this difference between the martyrs of Jesus and those who martyred them. The martyrs were one in all things, consequently were the Lord's; while those who martyred them were one, only so far as the destruction of the Saints were concerned; in other things they were as various as they were numberless; and when the last Saint was killed, when the Church was extinct, when the man-child was taken up into heaven, there remained no one thing on the earth to bind the people together, consequently every man went his own road, followed his own inclinations, gratified his own lusts and appetites, sought out his own aggrandizement, and tried to make a heaven for himself the best way he could.

False prophets, and false teachers sought to build up kingdoms unto themselves, and many succeeded largely, and many were deceived by them, but whether that deception will eventually prove a loss or gain, is yet to be told; for where the true light was not, men could not follow; and the next best thing would be the best, whether it came from one's own imagination or resource, or from a false prophet or teacher; for even false prophets, so called in general, may have many good ideas, and views, and principles, and so far as men follow these good things, having nothing better, it may do them good.

If being *one* was a mark by which the SAINTS might be *known* in the days of the Saviour, how much more emphatic the signification at the *present day*, seeing that the nations, governments, tongues, sects, and parties, that then existed, have since become divided, subdivided, and multiplied to that extent, that an age would be too short to read their history, and all disagreeing, the one with the other, in all things, in church and in state, from one side of the earth to the other, on the continent and on the islands, on the land and water, it mattereth not; not even two individuals, upon the face of the whole earth, have we ever found, who were agreed in their political or religious belief, out of the Church of Christ; and the only one great prominent agreement, in the various parties and sects, exists as in days of old, be one to persecute the Saints and banish truth from the earth.

"If ye are one, then are ye mine," is just as true now as when first spoken, and the

world knows it, and understands it, and feels it; the ungodly feel and fear the union they have seen in the Church of Christ, and it is this thing which causes dread and terror in all nations where they are known.

To see a people gathered from a multitude of nations, indiscriminately gathered, only in accordance with the pleasure of the people gathering, the proclamation of salvation being unto all alike, and all acceptance or rejection a free-will offering, and those who gather being one in faith, fellowship, feeling, and acts, is an anomaly on the earth.

What is the reverse? By contra comparison, suppose proclamation be made to all, gold in California, and Australia, free to the inhabitants of the earth, for going after and digging; millions run, millions dig; are they one? one only in discord, strife, and confusion; one in quarrelling, contention, and murder; one to get what they can, and keep what they get, if they can. But are they one to love their neighbour as themselves?

Is there anything in their acts to show that they are followers of Jesus? that they belong to his fold? that they are labouring to build up his kingdom? Is there that oneness and union among them in California and Australia, that it attracts the attention and excites the fears of the world? If there is not, there is not enough for Jesus to say to them, ye are mine.

But let us take this subject nearer home, and look at it among ourselves, independent of what the world may think of us. We have traced the subject abroad far enough to discover the wide difference there is between any body of people being one, and being divided; so that we can discover a good reason for Jesus establishing a rule by which his followers might be known from the world; Saints are one; the world many and without number.

How is it then with the Saints who have gathered from the various nations, speaking different languages, possessed of different habits, filled with their native prejudices imbibed in childhood and riper years, not wholly divested of native pride, if they had any, (and he's a pretty good man who never knew pride,) with all the other various variety of commodities, of customs, habits, ignorance, superstitions, credulity, &c., which we will not stop to

mention, how is it with all these when they arrive in the valleys of Ephraim?

Are they all banished so that the Saviour can look upon the Saints, as the world looks upon them, and say, ye are mine because ye are one in all things? Jesus looks more clearly upon the actions of men than the world can. He scrutinizes more closely, and what might appear to the world one may appear to the searcher of hearts many.

A company of men come together in Utah, gathered, perhaps, from the extremes of northern and southern Europe, the islands of the sea, and the length and breadth of north and south America, and those of like professions assemble in the same shop, in the iron foundry, the cabinet or joiner's shop, the woollen or cotton factory, &c., &c.; all professed masters of their business. Does it ever occur to you that you are a Swede, or a German, or a Dane, or an Englishman, or a Scotchman, or an Irishman, a Canadian, or Yankee; that your nation understands their business *most* perfectly; and that you don't like a man of another nation to be foreman over you?

Did such thoughts ever enter into your heads? or still further, did you ever permit such thoughts to move your feelings or change your actions? If you have, so far you have fallen short of the Saviour's rule; you are not one with your brethren; so far you have not proved yourself Christ's; for of one blood are all the nations that dwell upon the earth; and he is the best man who behaves himself the best. And if you follow the instructions of your foreman or employer, and prove yourself one with your brethren, then are you clear and approved, even although the greatest good possible may not have been brought to pass by your labours.

If you have talents and intelligence which opportunity does not present, or you are not called to exercise, cherish those talents, and keep them bright, for the time will come when they will be called for, but strive not unwisely to force yourself into business, thereby expecting to raise your name and fame; and let not the blacksmith undertake to build a water wheel, when a good wheelwright is standing idly by, waiting for a job; if you do you may expect to spoil the wheel, and lose more credit than you hoped to gain. Every man to his trade.

How would it sound to Saints to hear a man boasting, I am Norwegian, and I can talk that language better than you; I am a Dane, and I can talk Danish better than you; or I am an Irishman, and I can talk Irish better than you? What sense would there be to such nonsense? About as much, in our ear, as there would be for one to rise up in a company of mechanics, and say, I am a Welshman, and I understand the foundry better than you; I am an Englishman, and I understand spinning cotton better than you; or I am a Yankee, and I can invent something you can't. Of such vain boasting, enough!

What have any of you got that you did not receive? Have you any thing more valuable than the Gospel? Anything that cost more than the blood of the cross, and the labours of the Priesthood to carry you salvation? If you have not, be free to communicate to your brethren all you know that will be of any use to them, and help them to do good, and thereby show that you love your neighbour as you do yourself, and this is the greatest kind of true boasting a Saint can indulge in; to boast of his God, and his religion, which lead him to do as he would be done unto.

We have referred to these things to put the Saints on their guard, and prevent any root of bitterness from springing up among them; gathered from the four winds, not only in the shops but in neighbourhoods, where those of different languages are located, it would be strange indeed if among the hundred different tongues spoke in Utah, little misunderstandings and difficulties should not arise, if all are not on their guard, but by

watchfulness and care, all these difficulties may be avoided; and in process of time, not yet, the Lord will restore a pure language, and then who will have reason to boast that he can talk an impure language better than his neighbour?

To more fully illustrate this oneness of the Saints by which to prove themselves such, we give one more example. It has been reported that a mechanic on the public works, left and set up shop for himself, because he thought the man who was placed over him as foreman did not understand the business so well as he (himself) did; and that ever since, the brother who left has been losing instead of gaining.

If this report be true, the brother by leaving, showed his pride rather than his oneness with his brethren. The Saviour did not say, as this act would go to prove, if it proves anything, *if thou art one thou art mine*; but if *ye*, who profess to be Saints, are *one*, then are *ye* mine.

Such pride is not becoming in any Saint, and he who harbours it will not prosper, but he who would become great, great in any business, let him become like a little child, ready to be taught, ready to learn all things, and willing to descend below all things that he may rise above all things. This is the way to become a foreman, or master in any business, and if any brother has erred as reported, let him return at once to his duty, and he will rise as fast as he has fallen; and let all Saints be like little children, and learn to do their master's will, and the blessings of heaven and earth will multiply unto them till they have no room to receive.

History of Joseph Smith.

(Continued from page 185.)

[October, 1840.]

Monday, 12th.

Manchester, England, Oct. 12, 1840.

Messrs. E. Robinson, and Don C. Smith.

Dear Brethren—We left Manchester immediately after the July Conference, for the purpose of visiting the city of London. We visited the Churches which lay on our route through Staffordshire, Herefordshire, Worcestershire, and Gloucestershire; and we

had many interesting meetings, baptizing and confirming daily, as we passed along. We baptized forty in one day; many new doors were opening, and all things indicated a short work in England.

The last meeting we held among the Saints while on this journey, was in a field in Leigh, Gloucestershire, on the 16th August. We had an interesting time; we baptized 15, and ordained 1 Elder and 2 Priests. Two Methodist priests came 12 miles to

hear; we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the Gospel. We parted with the Saints there on the 17th, went to Cheltenham, (5 miles,) and spent the night. There were several Saints in that place.

On the 18th we took coach and rode forty miles, through a level farming country, something like Illinois prairies; we passed through Oxfordshire, leaving the Oxford University a little upon our left. This University consists of twenty colleges endowed, and five halls not endowed; and is considered the largest and most noted University in the world. We then took the railroad and travelled seventy miles, had a splendid view of Windsor Castle as we passed along. We landed at the London terminus of the Great Western Railway at 4 o'clock in the evening. From thence we took coach and rode a few miles into the city; we walked over London Bridge, and called upon Mr. Allgood, 19, King Street, Borough. Mrs. Allgood is sister to Elder T. Turley's wife; she treated us kindly, gave us such refreshments as we needed, and directed us to lodgings in the neighbourhood, where we spent the night.

After which we immediately commenced our researches through this great Metropolis, for the honest in heart and the meek of the earth. We first commenced by visiting the ministers and preachers of the various orders, and requested the privilege of delivering our message unto the people in their churches and chapels; but of course you will not be astonished when we inform you that they denied us this privilege, and rejected our testimony.

We next went to and fro through the city of London, from day to day, endeavouring to get some door open whereby we could warn the people and search out the honest in heart; when on diligent search we found the whole city given to covetousness, (which is idolatry,) priestcraft, tradition, superstition, and all manner of abominations, wickedness, and uncleanness; and all doors closed against us.

We did not hesitate to stand in the midst of the streets, and, Jonah like, cry repentance unto the inhabitants of that mighty city—the Metropolis of England—the pride and glory of Britain—the boast of the Gentiles, and the largest commercial city in the world—containing over one million five hundred thousand souls, who are ripening in iniquity, and preparing for the wrath of God; and like the ox going to the slaughter, know not the day of their visitation.

We shall long remember standing together in the midst of that people, and bearing a message which will prove a savor of life

unto life, or of death unto death, not only unto them, but unto all they unto whom the sound of the everlasting Gospel shall come; even unto the whole world; and the judgment of the great day shall manifest the truth of it unto all nations. And it will ever sweeten the memory of that eventful period of our lives, to know that our labours, on that occasion, were not in vain; but we were enabled through the great mercy of God, toil, labour, diligent search, and perseverance, to find some of the blood of Ephraim—a few honest souls who were willing to receive and obey the Gospel; and that we were enabled to lay the foundation of a work in the city of London, which will not be removed until the city is warned, so that they will be left without excuse; and the Saints gathered out to stand in holy places, while judgment works. Until that time, the seed which we have sown there, will bring forth fruit, and the fruit will redound to the honour and glory of God.

We have baptized 11 only, in the city of London, but through faith and the mercy of God, we ere long expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe, we have never before found a people, from whose minds we have had to remove a greater multiplicity of objections, or combination of obstacles, in order to excite an interest in the subject, and prepare the heart for the reception of the word of God, than in the city of London.

While conversing with the common people concerning the Gospel, we found their highest attainments to be, "Why, I go to church or chapel and get my children christened, what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers to expect any change in the last days. While conversing with the ministers of the various orders of the day, upon the principles of the Gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or anything as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light, and knowledge.

When we arose to preach unto the people repentance, and baptism for the remission of sins, the cry of "Baptist, Baptist," would be rung in our ears. If we spoke of the Church and body of Christ being composed of Prophets and Apostles, as well as other members, "Irvingites, Irvingites," would immediately dash into the mind. If in the midst of our remarks, we even for

once suffered the saying to drop from our lips, "The testimony of Jesus is the Spirit of Prophecy," "O, you belong to *Johanna Southcote*," would be heard from several places at once. If we spoke of the second coming of Christ, the cry would be, "Aitkenites." If we made mention of the Priesthood, they would call us "Catholics." If we testified of the ministering of angels, the people would reply, "The Irvingites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night."

These salutations, in connexion with a multitude of others, of a similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century, that it contained six hundred three score and six different Gods, Gospels, Redeemers, plans of salvation, religions, churches, commandments, (essential and non-essential,) orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people, that it almost required a *trump* to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one Gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation, and that, such as Christ and the Apostles preached.

But notwithstanding this, we do not feel discouraged concerning a work being perfected in London, but firmly believe that many souls will embrace the fulness of the Gospel there, though it will be through faith, diligence, perseverance, and prayer.

Having spent 23 days together in this first mission in the metropolis, and the time drawing near for our October Conference, Elder Woodruff left the city on the 10th of September for the purpose of attending several Conferences. He attended the Bran Green and Gadfield Elm Conference, held in Worcester on the 14th of September, and also the Froomes Hill Conference, held in Herefordshire on the 21st of September. At these two Conferences, he heard represented, 40 Branches of the Church, containing 1007 members, and 113 officers, viz., 19 Elders, 78 Priests, 15 Teachers, and one Deacon; the whole of whom had received the fulness of the Everlasting Gospel, and been baptized in less than seven months in that part of the vineyard which he first opened in the month of March; and the work is still progressing very rapidly throughout that region; and among the number baptized there have not been much less than one hundred preachers of various sects.

He also attended the Conference in the Staffordshire Potteries, which met at Hanley on the 28th of September, and heard represented 231 members, 9 Elders, 32 Priests, 9 Teachers, and 9 Deacons; most of whom received the work since our arrival there last winter and spring. While he was attending these Conferences, Elders Kimball and George A. Smith continued their labours in London until the first of October, at which time we met together again in Staffordshire, and enjoyed each other's company while journeying together to Manchester, where the Quorum of the Travelling High Council, with many Elders and Saints had the privilege of once more sitting in a General Conference together, on the 6th of October in the Carpenter's Hall, where we heard represented 3626 Saints, and 383 official members.

At the July Conference there were 2513 Saints, and 256 official members; making an increase in three months of 1113 Saints and 127 official members, besides over 200 Saints, including many Elders, Priests, Teachers, and Deacons, who have emigrated to America; which would make over 1300 additions to the Churches in Europe during the last three months, and over two thousand since our Conference held in Preston on the 15th of April; which representation at that time was 1671 Saints, and 132 official members.

Thus you see the Lord hath given us an increase, and blessed the labours of the servants of God universally in this land, for which we feel thankful; and our constant prayer to God is that His kingdom may roll forth, that the messengers bearing the everlasting Gospel may be diligent, meek, and humble, not weary in well doing, but waiting with patience for their reward, which lies at the end of the race, that their joy may be full.

HEBER C. KIMBALL,
WILFORD WOODRUFF,
GEORGE A. SMITH.

Saturday, 17th. A Conference was held at Philadelphia, Elder Orson Hyde presiding; 896 members were represented, including 24 Elders, 11 Priests, 6 Teachers, 5 Deacons, in Pennsylvania, New York City, New Jersey, and vicinity.

Monday, 19th.

Nauvoo, Hancock County, Illinois,
Oct. 19th, 1840.

To the Saints in Kirtland, Ohio.

Dearly beloved brethren in the kingdom and patience of Jesus Christ—We take this opportunity of informing you that we yet remember the Saints scattered abroad in the regions of Kirtland, and feel interested in their welfare as well as in that of the Saints

at large. We have beheld with feelings peculiar to ourselves the situation of things in Kirtland, and the numerous difficulties to which the Saints have been subjected, by false friends as well as open enemies.

All these circumstances have more or less engaged our attention from time to time. We likewise must complain of the brethren who are in office and authority in the Stake of Kirtland, for not writing to us, and making known their difficulties and their affairs from time to time, so that they might be advised in matters of importance to the well being of said Stake; but above all, for not sending one word of consolation to us while we were in the hands of our enemies, and thrust into dungeons. Some of our friends from various sections sent us letters which breathed a kind and sympathetic spirit, and which made our afflictions and sufferings endurable. All was silent as the grave; no feelings of sorrow, sympathy, or affection to cheer the heart under the gloomy shades of affliction and trouble through which we had to pass.

Dear brethren, could you realize that your brethren were thus circumstanced, and were to bear up under the weight of affliction and woe which was heaped upon them by their enemies, and you stand unmoved and unconcerned!!! Where were the bowels of compassion? Where was the love which ought to characterize the Saints of the Most High? Did those high born and noble feelings lie dormant, or were you insensible of the treatment we received? However, we are disposed to leave these things to God, and to futurity, and feel disposed to forget this coldness on the part of the Saints in Kirtland, and to look to the future with more pleasure than while we contemplated the past; and shall by the assistance

of our heavenly Father, take such steps as we think best calculated to promote the interests of the Saints, and for the promotion of truth and righteousness, and the building up of the kingdom in these last days.

The situation of Kirtland was brought before the General Conference, held at this place on the 3rd instant, when it was resolved that Elder Almon Babbitt should be appointed to preside over the Stake of Kirtland, and that he be privileged to choose his own Counsellors. We therefore hope that the Saints will hold up the hands of our beloved brother, and unite with him in endeavouring to promote the interests of the kingdom.

It has been deemed prudent to advise the eastern brethren who desire to locate in Kirtland, to do so; consequently you may expect an increase of members in your Stake, who probably will be but young in the faith, and who will require kind treatment. We therefore hope that the brethren will feel interested in the welfare of the Saints, and will use all their endeavours to promote the welfare of the brethren who may think proper to take up their residence in that place.

If you should put away from your midst all evil speaking, backbiting, and ungenerous thoughts and feelings: humble yourselves, and cultivate every principle of virtue and love, then will the blessings of Jehovah rest upon you, and you will yet see good and glorious days; peace will be within your gates, and prosperity in your borders; which may our heavenly Father grant in the name of Jesus Christ, is the prayer of yours in the bonds of the covenant,

JOSEPH SMITH,
HYRUM SMITH.

(To be continued.)

Free Love in the Church.

As we have distinctly expressed our opinion of Free Love, as taught in Broadway, and practised in Utah, impartiality seems to require that we should call attention to another development of the same principles and practices in a quarter, and under auspices quite unexpected.

There has lately appeared a work on India, written by David E. Allen, D.D., Missionary of the American Board for twenty-five years in India. A notice of this work in *Zion's Herald*, a Methodist

newspaper published in Boston, calls attention to the following passage in it on the subject of polygamy, as indulged in by the converted members of the Indian missionary churches.

"Now what shall be done in respect to such persons (polygamists) when they give credible evidence of personal piety and seek admission into the Christian Church? No case of this kind occurred in my own missionary experience; but some cases have occurred in India, and

this difficulty will occur in numerous instances in the progress of the Gospel. The subject will also have the consideration and decision of the highest authority, ecclesiastical and judiciary, in India and England. My opinion is that the general practice in missions in respect to such cases will be as follows: When any man who has more than one wife to whom he has been legally married, wishes to be admitted into the Christian Church, he will be required to make a free and full statement of his domestic relations. *He will be permitted to retain his marital connexion with all his wives and his parental relation to all his children, subject to the discipline of the Church for the proper government of his household. Whether he may or may not cohabit with his different wives will be left, I believe, entirely to him and to them, to act according to their views of duty.* At the same time the nature of the married relation, according to the Christian dispensation and the usages of the Church, and the reason why such cases are for a while tolerated, will be fully explained. No man thus admitted while a polygamist can be ordained a Christian teacher. In this way polygamy will have the testimony of the Church against it; and as no Christian man can ever become a polygamist, all such cases will cease with the lives of those thus admitted."

Nor is this merely the speculation of Dr. Allen as to what would be proper to be done. It appears from a document in the appendix to his book that the subject has come under the consideration of the Calcutta Missionary Conference, composed of the missionaries sustained in that vicinity by the various sects of England and America, and including Episcopalians, Presbyterians, Baptists and Congregationalists, and after frequent consultations and much consideration, they came unanimously to the following conclusion—

"If a convert, before becoming a Christian, has married more wives than one, in accordance with the practice of the Jewish and primitive Christian Churches, *he shall be permitted to keep them all*, but such a person is not eligible to any office in the Church."

We are not aware to what precise extent this decision of the Calcutta Missionaries has received the sanction and approbation of our American Board of Commissioners for Foreign Missions; but

so far as it has been sanctioned by them, and those who contribute to their funds, they do not seem to be in a very favourable position for opposing, on the ground of polygamous practices, the admission of Utah into the Union, or the recognition of Mormonism as one of the religious sects of the country, with all the rights, privileges and immunities generally claimed by these sects, and conceded as appertaining unto them.

If polygamy, and the continual practice of it, affords no ground for refusing to those who give other "credible evidence of personal piety" admission into our missionary churches, how can it be made an objection to admitting Utah and the Mormons into our political and religious fellowship and brotherhood? If this converted Mohammedan and that converted Hindoo may still keep, with safety to their souls and without scandal to their brethren, their ten or twenty wives a-piece, on what principle is the same privilege to be denied to Brigham Young or Parley Pratt? As to the restriction "that such a person is not eligible to any office in the church," that might not go down in Utah; but we apprehend that here in New York, the "Free Lovers," if they can only obtain the indorsement of the Churches, and admission into them, will readily, by way of affording some unction to the troubled consciences of their indulgent and accommodating brethren, forego for the present all claims and pretensions to the offices of ministers and Deacons.

It will, however, doubtless be alleged by those who adopt and defend the decision of the Calcutta Missionaries, that a clear distinction exists between temporarily tolerating an admitted evil with the design and intention speedily to get rid of it, and the re-introduction of that evil where it has once been abolished. And these same persons will also be likely to insist that for the sake of making converts and extending the area of the Church, some things must be put up with for a while in India, that cannot for a moment be allowed in America. There is a certain plausibility in this reasoning. Yet how loud have been the outcries raised against the Catholic Missionaries for having fallen in with and honoured the heathen ideas and habits of their converts, with a view of using those ideas and habits as a stepping stone to Christianity? At the same time, is it not the fact,

that however far in this matter the Catholic Missionaries may have gone, yet never have they gone so far as to sanction polygamy in their converts?

Nor is the Church here in America, in a case quite parallel, at all favourable to the view entertained by the missionaries that polygamy, once recognized and sustained as compatible with church membership, is, by virtue of the simultaneous testimony of the church against it, going to "close" with the lives of the first converts. What, we beg leave respectfully to ask, has been the experience of the American churches under a precisely similar operation—that of uttering the testimony of the church against slavery, and at the same time admitting slaveholders, "when they gave credible evidence of personal piety," to seek and to obtain "admission into the Christian Church."

Take the case of the Methodists for example, Wesley began by denouncing slavery as the "sum of all villainies," and by the early discipline of the Methodist church slaveholders could not be admitted into that communion. Before many years, however, influenced doubtless by much the same sort of reasoning relied upon, and the same sort of hopes entertained by

the Calcutta Missionaries, slaveholders did get admission into the Methodist church—though some rule or usage still existed, by way of testimony against slavery, that no slaveholder should be a preacher or a bishop; and what has been the result of this temporising policy? Did slaveholding in the Methodist church die out under it? Everybody knows, on the contrary, that slaveholding has split the church into halves—that the slaveholders, indignant at the church's testimony against slavery, have seceded and set up a church of their own, by which no such testimony is uttered, and in which to be a slaveholder is no disqualification for the highest ecclesiastical preferments. The experience of the Presbyterian church is precisely similar. The recent attempt in the Cherokee nation, defeated only by the veto of John Ross, to silence the testimony of the missionary churches there against slavery, is precisely in point. Is it not reasonable to expect that similar results will happen to India, and that polygamy, from being tolerated in the churches as an admitted evil, will become in the end as slavery now has, to be recognized as a positive good, expressly sanctioned by the word of God?—*New York Tribune*.

The Latter-day Saints' Millennial Star.

SATURDAY, MARCH 22, 1856.

POLYGAMY, &c.—We publish, in this Number of the *Star*, an article from the *New York Tribune*, for the purpose of showing the dilemma which the Christian world are finding themselves in with regard to the doctrines of polygamy. The way of salvation, as taught to barbarous nations by sectarian missionaries, appears to be anything else but tidings of great joy to them, for the history of the progress of civilization and missionary operations in modern times will show that where it has abolished one evil it has introduced many more in the place of it. Many barbarous nations who believe and practise polygamy surpass Christian nations in domestic virtue and conjugal fidelity. Wherever monogamy exists, prostitution and licentiousness abound in a superabundant degree. We are perfectly safe in making the assertion, that there cannot be found in polygamic nations uncorrupted by Christian civilization, so much sexual criminality and abomination as in Christian England, and in Europe generally.

The principle of "Free love," as advocated in the United States, finds no disciples among Latter-day Saints, and we presume it would make but little progress among any people who believe in and practise plurality of wives. "Free love" will flourish best in the putrid soil of monogamic nations.

The principles of polygamy are fast undermining everything opposed to them. They are natural, reasonable, consistent; being revealed from heaven, no people, as a people, will ever be virtuous who do not believe and practise them. As with other blessings, the wicked and corrupt will turn them to evil, by making them a covert for the indulgence of their lusts. But the polygamic system will only damn such more effectually, and prove a blessing to the pure in heart.

The inconsistency of admitting converted Hindoos and Mahomedans, who have more than one wife, into fellowship in Christian churches, while those same pious Christians rail against Latter-day Saints in the vilest terms of bitterness and hate, and assert that they should not be tolerated, must be apparent to all, except to those in whose minds bigotry has usurped the place of reason.

The leading article in this Number of the *Star* is plain, practical, and comprehensive in its reasonings on the principle of oneness, and we desire the Saints to give it a careful perusal, and endeavour to practise what it teaches. No matter where persons were born, when they are initiated into the kingdom of God they belong to His people, and all feelings of separate nationality should be expelled from their bosoms.

UTAH MAILS.—Excepting a duplicate of President Young's letter of Oct. 31, received January 31, *via* California, and also a letter from Elder S. W. Richards, received on the 14th inst., and published in this Number of the *Star*, we have received (March 17) no mail from Utah since January 8, the one arriving then brought *Deseret News* and letters dating to October 31. We learn, by the *Missouri Republican* of February 20, that the Utah mail of December 1 had arrived at St. Louis; we may, therefore, expect it here by the next steamer.

Home Correspondence.

REPORT OF ELDER MILLEN ATWOOD.

Bristol, March 5, 1856.

Dear Brother Franklin—I do not feel to leave this country without giving you a synopsis of my labours while I have been here.

It is well known to you that I left the Valley in the fall of 1852, in company with many other brethren who had been appointed on missions to this and other lands, and after a safe and prosperous journey, by sea and land, I landed in Liverpool, January 5, 1853, in good health and spirits.

I remained there three days, and had much pleasure in the society of brother Samuel W. Richards, and others of the brethren. Receiving an appointment to labour in Scotland, under the direction of Pastor Robert Campbell, I repaired there forthwith, and after visiting many

of the Branches in the Glasgow Conference, I received instructions from brother Campbell to labour in the Edinburgh Conference, under President Brewerton, and though my stay was short among the Saints there, I formed an extensive acquaintance with them. Though a stranger, in a strange land, the kindness I received from them will never be obliterated from memory. I pray the Almighty to bless them, and to open the way for their deliverance from this land.

I afterwards received an appointment from President S. W. Richards to preside over the Carlisle Conference. Upon my arrival there, I found the Saints very much divided in their feelings. There was a default in the Book Agency, and that with other causes, had produced in them a lack of confidence in the Priesthood. Pastor Webb met me at Carlisle, and, under the circumstances, deemed

it wisdom for me to take the responsibility of being Book Agent, President of Branch, &c., &c., for the time being. For some time I stood, as it were, alone, but by the blessing of the Almighty we were enabled to dig deep, and lay a foundation upon which we built, and, with joy and satisfaction to our souls, we soon perceived a desire manifested by the Saints to co-operate with us, in building up the Kingdom according to the heavenly pattern. This good result I attribute to the blessings of the Almighty in connexion with the wise counsels of Pastor Webb. After a stay of one year, I left the Conference in a flourishing condition. The Saints, by their kindness and obedience to counsel, have won a place in my affections, that time or eternity cannot erase. I would say to the Carlisle Saints, maintain your present position, and may peace and the blessings of God be with you. That you may soon be delivered from this land, is my prayer continually in your behalf. Amen.

January 1, 1854, I received an appointment to preside over the Bradford Conference. On my arrival there, I consulted with Pastor Bunker, and ascertained from him that the Conference was considerably in debt, through a defalcation in the book account. We laboured diligently to free it from all indebtedness, but our labours appeared to be fruitless for a time. We met with but little success until after our return from the London Council in July, 1854, when new life was given to the Conference, and most of the Branches soon became quite exempt from debt. To the blessings of my heavenly Father, the co-operation and wise counsels of Pastor Bunker, and the union that existed among the Priesthood, I attribute the success and blessing that attended my labours, while I had the honour to preside over that Conference.

I have recently paid them a visit, and I find that they are still in a flourishing condition. I would say that my feelings are still good towards that people for their obedience to the Holy Priesthood, and my prayer is, may they continue in the ways of well doing. I say to the Bradford Saints, be humble and live faithful to your covenants, observing the commandments of God, and hearken diligently to the counsels of those who are over you, from time to time, in the Lord, and the day

of your deliverance is nigh. I hope ere long to meet the faithful of them in Zion.

January 1, 1855, I was appointed to succeed Elder Webb in the Pastoral charge of the South, Wiltshire, and Land's End Conferences.

As soon as my engagements would admit, I repaired to my future field of labour. On my arrival at Bristol, in the South Conference, I found that Pastor Webb had left, but was informed by President Caffall that the Conference was low in spirits, and deeply involved in debt; but I am happy to inform you that by the united and cordial assistance afforded me by President Henry Lunt, and the Travelling Elders, and Priesthood generally, we have succeeded in liquidating all previous indebtedness, and also in paying the most of our apportionment of the Temple Offering. We found many evils existing, that are now removed, and at the recent Conference held here, the Priesthood and Saints unitedly agreed to pay one tenth of their income; the proceeds to be applied in paying their indebtedness for *Stars, Journals, &c.*, to the office. From present appearances I consider the prospects good for a great reduction in the book debt of this Conference.

On visiting the Wiltshire Conference, I found it in a very good condition, with the exception of the Bath Branch, which for a long time had been very much in debt. President Martin was one with me, we were like David and Jonathan, and notwithstanding the opposition we encountered, we succeeded in making arrangements for paying debts against the Branch, by establishing the payment of one tenth of the income of the members until the debts should be paid. By the blessing of the Almighty upon our labours, we succeeded, and the Branch is now *free* from debt, for which we feel thankful. As the evil is now removed, I look forward to a revival of the work of the Lord in that city, during the present year.

On visiting the Lands End Conference I found it generally in a flourishing condition, with the exception of the book and some local debts. Through the united energies of President Toone, and the Priesthood, we have placed the book agency on a good foundation, and measures have been adopted, which, if carried out, we trust will insure the speedy re-

lease of the Conference from all indebtedness.

I have now given you a short account of my labours during the past three years, and as you, by the guidance of the Holy Spirit, have seen proper to release me from my labours in this land, with permission to return to my family and friends in the snow-capped mountains of Ephraim, I hope you will pardon my rather lengthy intrusion upon your columns. In conclusion I will say, that the Travelling Elders in this Pastorate have been one with me in all things. They are willing and obedient brethren, and, if they continue faithful, with a little more experience, they will be qualified for higher positions in this kingdom. They have assisted to liquidate the debts of their respective fields of labour, with an energy becoming men clothed with the Holy Priesthood, and that, in connexion with preaching the Word of life in the open air, and introducing the Gospel into new places, have, in my opinion, well and busily occupied their time, and that quite satisfactorily to my feelings.

The Saints in this country have all been kind to me, and I feel to say, the Lord bless all that have in any way ministered unto the necessities of myself and brethren, while labouring among them. I would, in short, counsel the Saints strictly to obey those that are called to preside over them, and may the Lord bless them and enable them to do so, for it is the only safe path to walk in.

Brother Richards, I have laboured during the past year with great satisfaction to my feelings, for I have done the best I knew how. The Saints in this part of the country have to work hard for a little money, and they have done their best to roll on the work. As a general

thing, those who have the most money do the least; their gold and silver are their god, and they have him well secured in iron-bound chests. Myself and brethren have talked plain to them, but apparently to little purpose, they thinking more of their money than the salvation of their souls.

This Pastorate is in a healthy condition. The records are correct, and I have handed them over to my successor, just as I would like to receive them.

From my own experience I am satisfied that it would have a beneficial effect, if it was possible, for every Elder in the mountains to take a mission to this country. It is an excellent school in which to learn one's weakness, and it also affords ample scope for the enlargement of the mind, by being placed in a variety of positions, while engaged in the labours and duties of the ministry.

The greatest confidence exists with the Saints towards you, and the only unpleasant feelings that creep over my thoughts are, that I am going to leave so many good and worthy Saints behind in this land, but I can say, all is right, the purposes of the Almighty will be accomplished; Israel gathered, and the redeemed brought to Zion, with songs of everlasting joy.

I desire an interest in the prayers of the Saints, especially those I have laboured with in this country, that I may live to reach home, and see brother Brigham once more in the flesh. I will here say that I have never as yet been sorry that I came to this country, and stayed as long as I have. Lest I intrude too much, I will come to a close, praying God to bless you in your high and holy calling. My love to all in the Office.

MILLEN ATWOOD.

Foreign Correspondence.

DESERET.

Fillmore City, Dec. 7, 1855.

Dear Brother Franklin—Having this day arrived at this place, and finding that the G. S. L. City mail has not yet left here for the south, I avail myself of the opportunity of forwarding a few lines, though I feel so dull from the effects of my

journey here, that I don't know that I shall be able to make a letter worth the shilling you will have to pay for it.

I wrote you by the mail which left G.S.L. City on the 1st instant for the States, though I sent but little news, on account of my sickness and other circumstances.

I left G. S. L. City on Monday last, together with the Presidency, and most of the northern Members of the Legislature for this winter, and after a very pleasant ride, for this season of the year, we arrived here this afternoon. Those who started invalids have mostly recovered. My health is considerably improved.

The press and its operators have arrived, stocks of goods have been brought down from the city on speculation, missionaries to the southern settlements have come in, and altogether, Fillmore is quite a place with somebody in it.

As yet I have had only a distant view of the State House, or rather wing of it, as it has been storming since our arrival. It certainly presents a very fine appearance from its commanding position, which renders it discernible for many miles around.

I am not able to give you full particulars, but I am informed that brothers T. Bullock, J. Grimshaw, T. Ellerbeck, and Leo Hawkins are to be clerks. Further than this I have had no particular intimations relative to the organization of the two branches of the Legislature, which is to take place on Monday next. H. C. Kimball, President of Council, and J. M. Grant speaker, of course.

It is proposed that a weekly mail shall be sent from here to *Nephi*, or Salt Creek, during the session, and then connect with the regular weekly mail to G. S. L. City.

Board in Fillmore can be had at from four to five dollars per week. Brother Claudius V. Spencer and myself have most excellent accommodation—a nice room, and good attention, for five dollars per week.

You have no doubt heard by the mail that went east the first of the month, which William Bell, of the firm of Livingston and Co., has been appointed post-master at Great Salt Lake City. This proves to be the best move that government have made for us in a long time. They have been wishing to get it into the hands of a *Gentile*, (as they do every other office at the disposal of government here,) and have put it into Mr. Bell's hands. He accepts, (by the Governor's advice,) and appoints Elias Smith deputy, which leaves the office affairs just where they have been, and just where they ought to be. The post-master being a *Gentile*, and their designs accomplished, so far as this fact

is concerned they can have no pretext for making another appointment. Hence they have only given permanence to what they supposed they were breaking up. . . . It is written, "The wrath of men shall praise God."

President Pierce has been so perfectly *humbugged* about appointing a new Governor for Utah, that he declares he will make no more appointments for that office while he holds his, consequently Governor Young must still be Governor of Utah. He has made one appointment, which secures him from the wrath of those who would say he has not courage to appoint a successor to Brigham Young. All right. The "old fellow" seems to get beat at his own game every time.

You have, no doubt, heard of the appointment and arrival of Judge Drummond in this Territory. He has lately been holding Court in this place, which has given him an opportunity to show himself. He has *brass* to declare, in open Court, that the Utah laws are founded in ignorance, and has attempted to set some of the most important ones aside. This being the highest compliment he has to pay to Utah legislators, we shall all endeavour to appreciate it, and he, no doubt from his great ability to judge the merits of law, will be able to appreciate the merits of a return compliment some day. His course and policy so far seem to be to raise a row if possible, and make himself notorious.

The Supreme Court will sit, the 2nd of January, at this place. When Judge Kinney, and all the poor miserable lawyers get gathered in here, what a blessed Jubilee we'll have, won't we? Possibly the editors abroad may have a chance some time to change their tune and say, "News of importance from Utah," instead of, "No news of importance from Utah."

Dec. 8, 1855.

Elders Amasa Lyman, Findlay, and Fotheringham, from Hindostan, and Burr Frost, from the Australian Mission, arrived in G. S. L. City on the first instant. Not having had an opportunity of speaking with either of them before I left, I can give you no particular information concerning them.

In speaking of Judge Drummond, I might have named the fact that he com-

pliments a "Mormon" jury by taking his wife on to the judgment-seat with him, which she occupies almost constantly. There was one case, however, of such a character that she did not appear.

The mail leaves early this morning, and I must close. Brother Claudius joins with me most heartily in kind love to you and his father, to whom he would say, that all were well at home when we left. I shall endeavour to keep you posted up in news of special importance.

My love to all the brethren who are with you, and that God may bless you and them is my daily prayer.

Your brother
SAMUEL.

NEW YORK.

(From the "Mormon.")

Arrival of the "*J. J. Boyd*."

New York, Feb. 18, 1856.

Dear President Taylor—Agreeably with your request, I present a brief outline of our voyage across the Atlantic, in the *J. J. Boyd*.

We left Liverpool on Wednesday, December 12th, at 7 a.m., and had a fine run down the channel, sighted Cape Clear on the Friday morning following, and had mild weather, with a fair wind for three days after. During this time we had leisure to devise plans for the maintenance of order, and cleanliness during the voyage. Notwithstanding that our company consisted of Danes, Norwegians, Swedes, Icelanders, Italians, English, Irish, and Scotch, the rules adopted proved efficacious in maintaining a strict *entente cordiale* among us all. The Saints were at the sound of the trumpet called to prayer morning and evening. Meetings were also frequently held in the Danish, English, and Italian languages during the voyage. On the whole, we enjoyed ourselves first-rate, notwithstanding the many gales and hurricanes we experienced, from the breaking up of the fine weather, in about long. 15 deg., to our anchoring off

Sandy Hook. About midway on our passage, we fell in with the clipper ship *Louis Napoleon*, from Baltimore to Liverpool, laden with flour, with all her masts and spars carried away, and leeward bulwarks stove in; upon nearing the ship we found her in a sinking condition. The captain and crew desired to be taken off, which was done. This acquisition was of great advantage to us, as the bad weather, sickness, and exhaustion from overwork, had made quite a gap in our complement of sailors.

We had much sickness on board, from the breaking out of the measles, which caused many deaths among the Danish, chiefly among the children. In the English and Italian companies we lost three children. The weather got worse after crossing the Banks, so much so, that we were driven into the Gulf Stream three times, and many of our sailors were frost-bitten. Our Captain got superstitious on account of the long passage, and ordered that there should be no singing on board; the mate said, that all ships that had preachers on board were *always* sure of a bad passage; however, the Lord heard our prayers, and in His own due time we arrived at our destination. On the evening of the 15th of February we were safely at anchor—having been sixty-six days out from Liverpool. Our supply of water was almost exhausted; we had on our arrival only about one day's water on board. The provisions were very good, and proved abundant to the last. On our taking the pilot, he informed us that there had been many disasters during the months of January and February; many ships had been wrecked. We had made the passage without the loss of a single spar. Truly we can say that we have been blest, and that our long voyage has been an advantage to us in many ways.

Praying that we may be as blest during our sojourn on the land of the Saints as we have until the present time, I remain, yours respectfully in the Gospel,

C. R. SAVAGE.

It is nowhere said believe a book, but believe a living man. "He that heareth you heareth me," not "He that readeth you readeth me." A book is a record of the past, but is not an apostle for the present. A book must always belong to the past, a living apostle always more or less belongs to the present. It is the dead book that scatters, it is the living book that gathers. Solomon says, "A living dog is better than a dead lion." Do you understand that?—*Family Herald*.

News from Utah.

We have dates from Great Salt Lake City to the 28th of November.

On the 2nd and 3rd of November, a violent east wind had caused much damage at North Willow creek, Weber county, causing great destruction of property. It blew down some houses, and unroofed others; blew off carriage tops, and wagon beds; scattered haystacks, chaff, and straw piles, and hurled gravel stones like bullets. Granaries were unroofed, and the wheat hurriedly sown broadcast, striking window glass a hundred yards distant, with the force and clatter of small hailstones. The walls of the large new school house were almost entirely levelled to the ground. The same gale blew fiercely over the whole distance from Cache Valley to Session's settlement. In Farmington and Centreville, house roofs were blown off, and portions of walls blown down.

The *Deseret News* says: The grasshoppers, drought, and hurricane may serve as a gentle hint that neither we nor our posterity are secure, even in these chambers of the mountains, except through faith and the good works which flow from strict obedience to the commandments of the Most High and the counsels of His servants.

On the 2nd November two trains of sixty-three wagons, laden with goods, arrived at Great Salt Lake City.

The walls of the Court House in Great Salt Lake County were finished, and the workmen were busily engaged in putting up the roof and dome timbers. Hundreds of people were at work at the Big Cottonwood canal. Other improvements were rapidly progressing, and peace, plenty, and prosperity, says the *News*, continues to attend the onward and righteous course of Utah. His Excellency Governor Young, and the Great Salt Lake county members of the Legislative Assembly, were to start for Fillmore on the 3rd of December, to be in time for the opening of the session on the 10th. Beautiful stick and flour of sulphur had been refined from the sulphur bed near Cove Creek, in Millard county. Owing to the high price of candles and tallow, a Brother Laba had proposed to furnish alcohol from potatoes, at a rate which would greatly reduce the expenditure for light, and have a direct tendency to lessen the price of soap. — *Missouri Republican*, Feb. 20.

Varieties.

FEATHERS are blown about by the lightest gale; and frivolous minds are diverted by every breath.

PRESENCE of mind and that confidence which is based on self knowledge, are essential elements in a good teacher's character.

THE SUICIDE OF JOHN SADLEIR.—The fact of his violent and horrible death, and the history of his crimes are already so notorious that nothing we can say could add to his dishonour. If we remark upon the tragical end of his career at all, it is as a protest against that fearful spirit of speculation which is the vice of our times; it is that others may see in his fate something akin to that which awaits themselves when they are driven to the end of their shifts and contrivances—when they have exhausted the suggestions of cunning and the resources of crime. The bankrupt's despair, the felon's cell, the cold bed of the suicide on the damp moor, must be reached at last, the fitting termination to a life only supported by the plunder and misery of others. JOHN SADLEIR does not stand alone in his guilt and in his shame. The criminal records of the last year can show the names of men who stood as high or higher in the world's eye, but of whom we now forbear to speak, from very pity for their fallen estate. Hundreds, we fear, of persons in this metropolis, and in the larger mercantile towns in the kingdom, are now engaged in the same perilous traffic. It needs but a reverse and an opportunity, and why should they hesitate to follow in the footsteps of the most keen-witted and unscrupulous of their predecessors? — *Times*, Feb. 26.

A LADY being asked why she always came so early to church, replied, "Because it is a part of my religion never to disturb the religion of others." Ladies in general please copy.

The Saint's Resolve.

Farewell, my former friends, farewell, since you have proved unkind,
Although you persecute me, you cannot change my mind;
I've set my heart to serve the Lord, whatever may oppose—
Though all the world deride me, or all my friends turn foes.

In Babylon's delusions I spent my early years,
And practised her religion in constant doubts and fears;
But now I've found the Gospel, joy through my heart does flow;
God's method of salvation with certainty I know.

To hear the holy Priesthood deep mysteries unfold,
The past explain, the future tell, as Prophets did of old,
And feel the Spirit witness that what they say is true,
Gives me the power to bid my friends and Babylon adieu.

Throughout the Bible 'tis declared that Christ will come again,
With Saints on earth in righteousness a thousand years to reign;
Great Babylon, the counterfeit, to punish and perplex,
To destroy her hireling priesthood, and break up all her sects.

And whilst the wicked murmur and still more wicked grow,
The gory hands of faction shall monarchies o'erthrow,
The ocean shall the mighty fleets of Babylon devour,
And wealth for ages heap'd on wealth shall perish in an hour.

As direful scourges waste the earth, the Lord shall separate
The wicked and His people, whose blessings shall be great;
We'll build a temple for Him, to which He will come down,
And with celestial bodies the Saints' salvation crown.

And all the Saints are gathering with this great end in view,
But hypocrites will linger, and hope it is not true;
The Spirit bids me leave this land, so joyfully I'll sing—
The Saints shall be my kindred, and Christ shall be my King.

Wirksworth, Feb. 28.

EDWARD S. SHAW.

NOTICE.—Sister M. Fleming, of the London Conference, desires to inquire through the *Star*, whether Elder Edmund Harris, or Sister Eliza Harris, formerly belonging to the Sidney Branch, New South Wales, is still there, or gone to Utah. She has received no intelligence of them for sixteen months, and is most anxious to hear from them. Her address is 40 Saville Street, Foley Street, Marylebone, London.

ADDRESS.—Jesse Griffin, 33 Erasmus Street, Derby.

Money List, March 7—14, 1856.

R. J. Townsend	£2 10 0	Brought Forward.....	£13 10 0
Thomas Parkes	2 0 0	William Brownlow	2 0 0
William Lewis	5 0 0	Charles Peat	2 0 0
Josiah Rhead	4 0 0	John Mellor	2 2 6
Carried Forward.....	£13 10 0		£19 12 6

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THE
Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 14, Vol. XVIII.

Saturday, April 5, 1856.

Price One Penny.

Rebellion against Legitimate Authority.

"And this we saw also, and bear record, that an angel of God who was in authority in the presence of God, who rebelled against the only begotten Son, whom the Father loved, and who was in the bosom of the Father—was thrust down from the presence of God and the Son, and was called Perdition, for the heavens wept over him—he was Lucifer, a son of the morning. And we beheld, and low, he is fallen! is fallen! even a son of the morning."—*Doc. and Cov.*, xcii. 3.

Through a vision given to Joseph Smith and Sidney Rigdon, from which is extracted the above heading, we learn that a being named Lucifer was the great arch-rebel against the authority of the Father and His only begotten Son. This personage was subordinate to the Father in the eternal order of patriarchal government. Had he been a being of a separate and distinct existence from God—unconnected with Him in the eternal chain of this relationship—had he been simply the embodiment of evil in antagonism with the embodiment of good, though Lucifer would have been an enemy and a rival of God, and perhaps a usurper of some of His rights, yet he might not have been a rebel against Him. But the Father was also his patriarchal sovereign, to whom he, as a subordinate relation, owed allegiance and homage, therefore, by opposition to His divine will, Lucifer became a rebel against legitimate authority, as well as the antagonist of good and the enemy of man.

We have no doubt that in the progress of the great rebellion in heaven this now fallen spirit represented God as being un-

just and despotic, and His laws as oppressive, and below the standard of spiritual natures; and on the other hand, that his own magnanimity and enlightened policy were not appreciated as they deserved. We can imagine the arch-rebel breathing into the ears of his kindred spirits and companions in crime, the history of their imaginary wrongs, and of their noble deeds unrewarded, expatiating with fiendish eloquence on the glory of the cause which they had espoused, and painting in fiery characters the countless millions who would pour forth a flood of gratitude and homage to them for their great resistance of wrong, and, as the pretended champion of right and virtue, gathering around his standard his victims and coadjutors in sin. We are forcibly impressed with the conviction, that the orations and declamatory speeches of the rebels were bountifully mixed with appeals to resist great tyranny, and to establish the sovereignty of the people; with cries for liberty of conscience and freedom of thought, and with a stream of eloquence to prove the superlative authority of the popular will. We have no doubt, either, that those spirits

who were true to their God were represented by him as mean, grovelling sycophants, who dared not to assert their rights, and the dignity of their birth. Byron, in *Cain*, puts language into the mouth of Lucifer, which, if not actually uttered, might have been used, by him, from its consistency with his character—

LUCIFER. They say—what they must sing
and say, on pain
Of being that which I am—and thou art—
Of spirits and of men.

CAIN. And what is that?

LUCIFER. Souls who dare use their im-
mortality—
Souls who dare look the Omnipotent tyrant
in
His everlasting face, and tell him that
His evil is not good!

But Lucifer in his long usurpation of dominion on this earth has given ample proof of the dire effect of his reign. It is recorded, in the suffering, crime, and degeneracy of our race, that *he* is the merciless tyrant, the enemy of man, and the rock upon which thousands have been wrecked, as well as a rebel against the authority of the Father. He is the way of sin, misery, death, and extinction. The world have now the opportunity of judging him and his policy by their own long, painful experience, and they should no longer trust in his sophistry and pretensions. All may be assured that as long as they lend an ear to his pernicious and treasonable suggestions against their Creator, as long as they doubt Him, His Holy Priesthood, and the savoury effect of His laws, so long will Satan lead them captive, fill the earth with woes, and the withering influence that leads to discord, death, and hell.

As well as leading many of the sons and daughters of Adam into rebellion and crimes of almost as deep a dye as those of his own, Lucifer has also cajoled, deceived, and duped mankind through a period of such immense length, that it is madness for them to trust him for another moment. The earth has been his stage; mankind his audience. He has played every part and appeared in every character. He has stridden it as a hero, a tyrant, an angel of light, a villain, a philosopher, a statesman, in sacerdotal robes, and as the arch-tempter; sometimes exciting the admiration of his audience, at others their terror, now their hopes, and then their fears. He has personified most of these characters admirably, and in some he has succeeded

in a superlative degree, for they have been so consistent with his own nature. So various are his attainments, that society have been at a loss for a standard to judge him by. They have hardly known whether he was really God or devil, friend or foe, an angel of light or an angel of darkness; while he, having passed behind the scenes, has chuckled in the wickedness of his nature at the uncertainty, confusion, and loss of confidence which he has produced.

Many of the human race have disgraced the name of man, and have imitated his hypocrisy and villainy so successfully, and followed his footsteps in the course of crime and rebellion so closely, that they are indeed most deserving to be called his children. In no other class of society have so many of these characters been found, as in that one which makes the greatest pretensions to sanctity and religion. There are, no doubt, many honourable exceptions, and God knows them, and all things will work together for their good, and for their entrance into His kingdom, either in this or in a future state. But as it is the true Church only, who can spew out apostates—devils incarnate—so also are the vilest wretches to be found among professors of Christianity. The good and honourable among them are the exceptions, and since the restoration of the Gospel—the coming of greater light into the world—even those exceptions are growing fewer and fewer every day. As a class none other will compare with them for villainy, corruption, hypocrisy, and for the spirit of rebellion against their God. Experience teaches us that the greatest tyrants have prated most of liberty, and that villains are loudest in their protestations of virtue. So also has the preaching of the Gospel of Jesus Christ drawn the cloak of hypocrisy from thousands who, with the Bible pressed to their hearts, have sought most eagerly to stifle its precepts, and to hide its light under a bushel. It has exhibited them as a combination of sanctimonious infidels, hypocrites, rebels against the authority of the Almighty, perverters of the Gospel, enemies of the Holy Priesthood, lovers and upholders of corrupt institutions.

As the nations of apostate Christendom have exceeded all others in their corruptions and wickedness, so also is it a fact that there have always crept into

the true Church of Christ beings who are incarnations of devilishness; indeed, it is only such who can sin against the Holy Ghost, and become sons of perdition. In the vision before referred to, we read the following—"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—they are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the only begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath; for all the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb, who was slain, who was in the bosom of the Father before the worlds were made." President Brigham Young in one of his discourses observes—"How much does it take to prepare a man or woman, or any being, to become angels to the devil, to suffer with him to all eternity? Just as much as it does to prepare a man to go into the celestial kingdom, into the presence of the Father and the Son, and to be made an heir to His kingdom, and all His glory, and be crowned with crowns of glory, immortality, and eternal lives." These quotations are so important in their nature, and so pregnant with deep meaning to every member of this Church, that we would most emphatically impress the lessons which they teach upon the heart and understanding of every one who bears the name of Saint. It teaches us that we may expect to find in this Church the vilest wretches of creation, the most consummate hypocrites, the greatest rebels, and the most detestable traitors. It teaches us to be careful lest we listen to their devilish suggestions, yield to their hellish

influence, and, worse than all, lest we ourselves be found at last numbered among these monsters of creation. An enemy who challenges one to the open field, and bids him defend himself, is known, and might be met with confidence, but he who, like the assassin of midnight, prowls around our domestic hearths to plunge the deadly steel into our hearts, while we sleep in unsuspecting security, is an object both of fear and abhorrence. Let us therefore ever be found incased in the impenetrable armour of our most holy faith, with the sword of the Spirit girded about our loins, that we may be prepared for the deadly encounter when it shall come. That it will come is certain, for all that can try the temper of our souls will be employed. "All things that can be shaken will be shaken."

Yet mankind as a whole are not inherently depraved and loathsome. They were created for a nobler purpose than to be cast into horrible flames, to be a prey for devils throughout the countless ages of eternity, as the majority of theologians imagine. To conceive such blasphemous notions they must be eminently endowed with the qualities of Lucifer; and from the evil of their own hearts do they judge the noblest works of God. With all its faults and errors, there is something beautiful, noble, and God-like in humanity, to the contemplative mind of a servant of God. Touched by the Spirit of truth, the vision of his understanding is opened to partially comprehend the dignity of the Creator's works; he begins to realize the origin of man, the object of his creation, and the glorious exaltation which God has in store for His creatures. The fine-toned soul of the poet and the lover of nature revels in the luxuries and beauties of creation, and bowing his head in wonder, adoration, and exquisite delight, he pours forth the overflowing gratitude of his heart to that beneficent power who produced them; but the servant of God, while he supremely realizes the bountiful benevolence, majesty, and power of the Creator in these His works, pays Him higher tribute, more exalted praise, when, from the fulness of his heart, he worships Him as the Parent of mankind. When they shall be cleansed from all filthiness, by the cleansing ordinances and influence of the Gospel, when the gold of the heart shall be purified from all its dross, then, also will countless millions

of Adam's race bow the knee with reverence, and, as the heart of universal man shall heave with unutterable emotions, breathe forth an echo to our words, thank God for the gift, and redemption of our humanity. The Gospel of Jesus Christ was expressly given to save mankind from their errors, failings, and transgressions; to lead them from the dangerous path of rebellion against legitimate authority, into one of perfect obedience to their God. Lucifer will not triumph over the Almighty, and His Anointed; he will not father nine-tenths of nature's fruitful womb; his portion is only the abortions and monsters of creation—adulterated curses who have drawn so much of their beings from the fountain of evil—who, having made him the sire of their adoption both in this and a previous state of existence, are indeed worthy of being his children.

"And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us, that he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness; that through him all might be saved whom the Father had put into his power and made by him, who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed him." We have made this extract from the vision of Joseph Smith and Sidney Rigdon to show the comprehensiveness of the Gospel, and the sublime work marked out as the scope for the saving powers of the Priesthood. Although Lucifer rebelled against this exalted government and this Holy Priesthood, and by his sophistry has led so many astray, yet how different from these have been the spirit and effects of his administration! How different also are the effects of the systems of men, and the spirit of usurpers of holy orders! They are rather barriers in the way of exaltation; and those ungodly priests, instead of magnifying God through His works, would send nine-tenths of that race, who were created in His own image, to dwell eternally in horrid torments, as companions of devils, thus making Him the most consummate embodiment of wickedness in existence. We particularly desire that all Saints should have correct, and therefore exalted, views of their religion and of the operations of the Holy Priesthood. We

also desire to see all mankind contemplating God and His economy in a different light than that which the devil and false religions have supplied them; for when they realize the comprehensive and saving influence of "legitimate authority," then will they bow in reverence to it.

The Holy Priesthood, at the head of which stands the Eternal Father, is the embodiment of "legitimate authority." The object and end of all the operations of this divine legislative body are to save all who are worthy of salvation, to exalt every portion of universal being to the highest point that it is capable of reaching, and to develop all the powers and capacities of the soul of man.

As a necessary consequence the conditions of exaltation are positive and exclusive, which is also the case with any given truth. What is not right is wrong, nor will charity make wrong right. Two and two are four, and no liberty of conscience or freedom of thought can make them different. All existence is subject to conditions, and that policy which attempts to destroy those conditions is both vicious and lawless. The path of progress is necessarily one of discipline. It is a straight and narrow way, and therefore it has a tendency to restrain and curb every thing or disposition that takes a wrong direction.

The course of exaltation being necessarily a positive one, and every deviation from the right path being as a consequence wrong, it follows therefore that the authority of the Holy Priesthood is *absolute*, and demands implicit obedience from all those who seek exaltation through its ministration. In a revelation given by the Lord to Joseph Smith we find, "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment. Therefore they must remain filthy still." Legitimate authority is therefore ever found severe discipline to all who have a tendency to go wrong. Thus the rebellious have ever felt as though they were hurt, unjustly treated, or not duly appreciated. This was the case with the first rebel against "legitimate authority," and it has also been the

case with all who have rebelled against the Holy Priesthood. However, although the path of exaltation is straight and narrow, and all candidates for such *must* go into that one path, which is obedience to

this authority, yet in leading mankind into it, Jesus Christ will not destroy their free agency, neither will he infringe upon it.

(To be continued.)

History of Joseph Smith.

(Continued from page 199.)

[October, 1840.]

To the Travelling High Council and Elders of the Church of Jesus Christ of Latter-day Saints in Great Britain.

Beloved Brethren—May grace, mercy, and peace rest upon you from God the Father and the Lord Jesus Christ. Having several communications lying before me from my brethren the Twelve, some of which ere this have merited a reply, but from the multiplicity of business which necessarily engages my attention, I have delayed communicating to you to the present time.

Be assured, beloved brethren, that I am no disinterested observer of the things which are transpiring on the face of the whole earth; and amidst the general movements which are in progress, none is of more importance than the glorious work in which you are now engaged; consequently I feel some anxiety on your account, that you may by your virtue, faith, diligence, and charity, commend yourselves to one another, to the Church of Christ, and to your Father who is in heaven; by whose grace you have been called to so holy a calling; and be enabled to perform the great and responsible duties which rest upon you. And I can assure you, that from the information I have received, I feel satisfied that you have not been remiss in your duty; but that your diligence and faithfulness have been such as must secure you the smiles of that God whose servants you are, and also the good will of the Saints throughout the world.

The spread of the Gospel throughout England is certainly pleasing; the contemplation of which cannot but afford feelings of no ordinary kind, in the bosom of those who have borne the heat and burden of the day; and who were its firm supporters and strenuous advocates in infancy, while surrounded with circumstances the most unpropitious, and its destruction threatened on all hands; but like the gallant bark that has braved the storm unhurt, spreads her

canvas to the breeze, and nobly cuts her way through the yielding wave, more conscious than ever of the strength of her timbers, and the experience and capability of her captain, pilot, and crew.

It is likewise very satisfactory to my mind, that there has been such a good understanding between you, and that the Saints have so cheerfully hearkened to counsel, and vied with each other in this labour of love, and in the promotion of truth and righteousness. This is as it should be in the Church of Jesus Christ; unity is strength. "How pleasing it is for brethren to dwell together in unity." Let the Saints of the Most High ever cultivate this principle, and the most glorious blessings must result, not only to them individually, but to the whole Church—the order of the kingdom will be maintained, its officers respected, and its requirements readily and cheerfully obeyed.

Love is one of the chief characteristics of Deity, and ought to be manifested by those who aspire to be the sons of God. A man filled with the love of God, is not content with blessing his family alone, but ranges through the whole world, anxious to bless the whole human race. This has been your feeling, and caused you to forego the pleasures of home, that you might be a blessing to others, who are candidates for immortality, but strangers to truth; and for so doing, I pray that heaven's choicest blessings may rest upon you.

Being requested to give my advice respecting the propriety of your returning in the spring, I will do so, willingly. I have reflected upon the subject some time, and am of the opinion that it would be wisdom in you to make preparations to leave the scene of your labours in the spring. Having carried the testimony to that land, and numbers having received it, the leaven can now spread without your being obliged to stay.

Another thing—there have been whisperings of the Spirit that there will be some agitations, excitements, and trouble in the

land in which you are now labouring. I would therefore say, in the meantime be diligent: organize the Churches, and let every one stand in his proper place, so that those who cannot come with you in the spring, may not be left as sheep without a shepherd.

I would likewise observe, that inasmuch as this place has been appointed for the gathering of the Saints, it is necessary that it should be attended to in the order that the Lord intends it should. To this end I would say, that as there are great numbers of the Saints in England who are extremely poor, and not accustomed to the farming business, who must have certain preparations made for them before they can support themselves in this country, therefore to prevent confusion and disappointment when they arrive here, let those men who are accustomed to make machinery, and those who can command a capital, though it be small, come here as soon as convenient, and put up machinery, and make such other preparations as may be necessary, so that when the poor come on, they may have employment to come to. This place has advantages for manufacturing and commercial purposes, which but very few can boast of; and the establishing of cotton factories, foundries, potteries, &c., would be the means of bringing in wealth, and raising it to a very important elevation.

I need not occupy more space on this subject, as its reasonableness must be obvious to every mind.

In my former epistle I told you my mind respecting the printing of the Book of Mormon, Hymn Book, &c. I have been favoured by receiving a Hymn Book from you, and as far as I have examined it, I highly approve of it, and think it to be a very valuable collection. I am informed that the Book of Mormon is likewise printed, which I am glad to hear, and should be pleased to hear that it was printed in all the different languages of the earth. You can use your own pleasure respecting printing the Doctrine and Covenants. If there is a great demand for them, I have no objections, but would rather encourage it.

I can say, that as far as I have been made acquainted with your movements, I am perfectly satisfied that they have been in wisdom; and I have no doubt, but that the Spirit of the Lord has directed you; and this proves to my mind that you have been humble, and your desires have been for the salvation of your fellow man, and not for your own aggrandizement, and selfish interests. As long as the Saints manifest such a disposition, their counsels will be approved of, and their exertions crowned with success.

There are many things of much importance, on which you ask counsel, but which

I think you will be perfectly able to decide upon, as you are more conversant with the peculiar circumstances than I am; and I feel great confidence in your united wisdom; therefore you will excuse me for not entering into detail. If I should see anything that is wrong, I should take the privilege of making known my mind to you, and pointing out the evil.

If Elder Parley P. Pratt should wish to remain in England some time longer than the rest of the Twelve, he will feel himself at liberty to do so, as his family are with him, consequently his circumstances are somewhat different from the rest; and likewise it is necessary that some one should remain who is conversant with the rules and regulations of the Church, and continue the paper which is published. Consequently, taking all these things into consideration, I would not press it upon brother Pratt to return in the spring.

I am happy to inform you that we are prospering in this place, and that the Saints are more healthy than formerly; and from the decrease of sickness this season, when compared with the last, I am led to the conclusion that this must eventually become a healthy place. There are at present about 3000 inhabitants in Nauvoo, and numbers are flocking in daily. Several Stakes have been set off in different parts of the country, which are in prosperous circumstances.

Provisions are much lower than when you left. Flour is about 4\$ per barrel. Corn and potatoes about 25 cents per bushel; and other things in proportion. There has been a very plentiful harvest throughout the Union.

You will observe, by the Times and Seasons, that we are about building a Temple for the worship of our God in this place. Preparations are now making; every tenth day is devoted by the brethren for quarrying rock, &c. We have secured one of the most lovely situations for it in this region of country. It is expected to be considerably larger than the one in Kirtland, and on a more magnificent scale, and which will undoubtedly attract the attention of the great men of the earth.

We have a bill before the Legislature for the incorporation of the city of Nauvoo, and for the establishing of a seminary of learning, and other purposes—which I expect will pass in a short time.

You will also receive intelligence of the death of my father; which event, although painful to the family and to the Church generally, yet the sealing testimony of the truth of the work of the Lord was indeed satisfactory. Brother Hyrum succeeds him as Patriarch of the Church, according to his last directions and benedictions.

Several persons of eminence and distinction in society have joined the Church and become obedient to the faith; and I am happy to inform you that the work is spreading very fast upon this continent. Some of the brethren are now in New Orleans, and we expect a large gathering from the south. I have had the pleasure of welcoming about one hundred brethren who came with Elder Turley; the remainder I am informed stopped in Kirtland, not having means to get any further. I think those that came here this fall, did not take the best possible route, or the least expensive. Most of the brethren have obtained employment of one kind or another, and appear tolerably well contented, and seem disposed to hearken to counsel.

Brothers Robinson and Smith lately had a letter from Elders Kimball, Smith, and Woodruff, which gave us information of the commencement of the work of the Lord in the city of London, which I was glad to hear. I am likewise informed that Elders have gone to Australia and to the East Indies. I feel desirous that every providential opening of the kind should be filled, and that you should, prior to your leaving England, send the Gospel into as many parts as you possibly can.

Beloved brethren, you must be aware in some measure of my feelings, when I contemplate the great work which is now rolling on, and the relationship which I sustain to it, while it is extending to distant lands, and thousands are embracing it. I realize in some measure my responsibility, and the need I have of support from above, and wisdom from on high, that I may be able to teach this people, which have now become a great people, the principles of righteousness, and lead them agreeably to the will of Heaven; so that they may be perfected, and prepared to meet the Lord Jesus Christ when he shall appear in great glory. Can I rely on your prayers to our heavenly Father on my behalf, and on all the prayers of all my brethren and sisters in England, (whom having not seen, yet I love,) that I may be enabled to escape every stratagem of Satan, surmount every difficulty, and bring this people to the enjoyment of those blessings which are reserved for the righteous? I ask this at your hands in the name of the Lord Jesus Christ.

Let the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days; and in consideration of the extent, the blessings and glories of the same, let every selfish feeling be not only buried, but annihilated; and let love to God and man predominate,

and reign triumphant in every mind, that their hearts may become like unto Enoch's of old, and comprehend all things, present, past, and future, and come behind in no gift, waiting for the coming of the Lord Jesus Christ.

The work in which we are unitedly engaged is one of no ordinary kind. The enemies we have to contend against are subtle and well skilled in manœuvering; it behoves us to be on the alert to concentrate our energies, and that the best feelings should exist in our midst; and then, by the help of the Almighty, we shall go on from victory to victory, and from conquest to conquest; our evil passions will be subdued, our prejudices depart; we shall find no room in our bosoms for hatred; vice will hide its deformed head, and we shall stand approved in the sight of Heaven, and be acknowledged "the Sons of God."

Let us realize that we are not to live to ourselves, but to God; by so doing, the greatest blessings will rest upon us both in time and in eternity.

I presume the doctrine of "baptism for the dead" has ere this reached your ears, and may have raised some inquiries in your minds respecting the same. I cannot in this letter give you all the information you may desire on the subject; but aside from knowledge independent of the Bible, I would say that it was certainly practised by the ancient churches; and St. Paul endeavours to prove the doctrine of the resurrection from the same, and says, "Else what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

I first mentioned the doctrine in public, when preaching the funeral sermon of brother Seymour Brunson; and have since then given general instructions to the Church on this subject. The Saints have the privilege of being baptized for those of their relatives who are dead, whom they believe would have embraced the Gospel, if they had been privileged with hearing it, and who have received the Gospel in the spirit, through the instrumentality of those who have been commissioned to preach to them while in prison.

Without enlarging on the subject, you will undoubtedly see its consistency and reasonableness; and it presents the Gospel of Christ in probably a more enlarged scale than some have imagined it. But as the performance of this rite is more particularly confined to this place, it will not be necessary to enter into particulars; at the same time I always feel glad to give all the information in my power, but my space will not allow me to do it.

We had a letter from Elder Hyde a few

days ago, who is in New Jersey, and is expecting to leave for England as soon as Elder Page reaches him. He requested to know if converted Jews are to go to Jerusalem or to come to Zion. I therefore wish you to inform him, that converted Jews must come here.

Give my kind love to all the brethren and sisters, and tell them I should have been pleased to come over to England to see them, but I am afraid that I shall be under the necessity of remaining here for some time; therefore I give them a pressing invitation to come and see me.

I remain, dear brethren,

Yours affectionately,

JOSEPH SMITH.

Monday, 19th. Parley P. Pratt and family arrived in Manchester, and resumed the editorial of the *Star*.

Brother Orson Pratt has recently published a pamphlet, entitled "An interesting account of several Remarkable Visions, and of the late Discovery of Ancient American Records;" comprising 31 pages, giving a brief sketch of the rise of the Church.

Wednesday, 21st. Elder Lorenzo Snow arrived in Manchester, England, from Nauvoo.

Thursday, 22nd. The committee appointed by the General Conference of the

Church at Nauvoo on the 3rd inst., (my brother Hyrum presiding,) organized a Stake at Lima this evening, by appointing Isaac Morley, President, John Murdock and Walter Cox, his Counsellors; also a Bishop's Court, composed of Gardner Snow, Clark Hulet, and Henry Dean, with James C. Snow, Clerk.

Friday, 23rd. Gardner Snow was ordained Bishop, under the hands of Hyrum Smith.

Sunday, 25th. The committee organized a Stake at Quincy. The Presidency were Daniel Stanton, Stephen Jones, and Ezra T. Benson (who was ordained a High Priest); also Bishop and Council, George W. Crouse, Azariah Dustin, and Sylvester B. Stoddard.

Tuesday, 27th. The committee organized a Stake called Mount Hope, at the steam mills, Columbus, Adams County. President and Council were, Abel Lamb, Sherman Gilbert, and John Smith. Bishop and Council, Daniel A. Miller, Isaac Clark, and John Allen; Simeon J. Comfort, Clerk.

At Freedom Branch, near Payson, Adams County, Henry W. Miller, Duncan McArthur, and William Tenney, were appointed to preside. Bishop and Council, Simeon Leach, Horra Kimball, and Jacob Foutz.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 5, 1856.

DEPARTURES.—As the season for emigration advances, we are made deeply sensible of the departure of many noble spirits from our field of labour this side the Atlantic. On Saturday, March 15, Elders Daniel Spencer and John Van Cott embarked on the steamer *Canada* for Boston.

Few have laboured in these missions with that interest and effect for the salvation of souls which Elder Spencer has done; his absence, therefore, will be so much more keenly felt. Ever humble, and devoted to the interests of the Church, he obtained help of God mightily to prosecute his labours, and was known by all who received his ministrations, as a minister of the Most High, maintaining the spirit and power of his calling. When combatting iniquity and evil doers, he was terrible to the ungodly; in comforting the meek and the tempted, he was a tower of strength to them that abode in his counsels; and for child-like obedience and humility, he was an illustrious example for all who were blessed with his acquaintance.

Nearly all the Conferences in the British Isles have been blessed by his personal ministrations, nor have his valuable labours been limited to Britain. The work of the Lord in the northern states of Europe has received fresh impulses of life and power through the counsels of faith which he has imparted there. When the vast burthens of emigration accumulated last season on the U. S. frontier, and some, who started to go through, feared, for a moment, they would have to stop in the States, his unexpected appearance spread joy and gladness among the camps of Israel, and all passed on over the plains directly. Even President Erastus Snow stated he could not have experienced more joy by the ministration of an angel, than he did in the arrival of Elder Spencer, and none have had greater occasion to rejoice in his labours than ourself. We feel that a strong man has gone from us, and that in the strength of Israel's God he will be a source of great joy to the emigrating Saints.

We have appointed Elder Spencer our Agent in the United States, to forward the European-Through-Emigration of Saints on to Utah this season.

As will be seen on another page, Elder Van Cott has done a glorious work in Scandinavia, and the cause is still onward in those countries, as well as in other European States, of which it is not wisdom for us now to say much, but we believe the day is not far distant when the German Confederacy will yield her tens of thousands to the upbuilding of Zion, and in magnitude, perhaps, quite outstrip the work in the British Isles.

Elders Spencer and Van Cott are of the number who left Utah in 1852, and who on their return will have been absent from their homes four years. We wish them a safe and speedy passage over the sea, and heaven's choicest blessing upon all the devices of their minds and works of their hands.

The Ship *Enoch Train*, Captain Henry P. Rich, cleared on Saturday the 22nd ult., hence for Boston, with 534 souls of the Saints on board, of whom 19 were from the Swiss, 4 from the Cape of Good Hope, and 2 from the East India Missions, all under the presidency of Elder James Ferguson, Edmund Ellsworth, and Daniel D. McArthur. Among the distinguished personages on board we may name Elder Truman Leonard, from Bombay—East India mission, who arrived in Liverpool on the 9th of March. He has had a long and arduous mission in a country where the climate has much impaired his health, and where the benighted condition of the people have prevented him from reaping much fruit from his labours. Also Elder Nathan T. Porter, who was appointed with Elder Stevenson, on a mission to Gibraltar, but who, being prevented from remaining there, returned to England in 1853, since which he has laboured with great faithfulness in the Reading and Worcestershire Conferences, and he has presided over the latter during the past year. The company also included the following Elders from the British mission, Presidents of Conferences, &c.—Elders Spicer W. Crandall, John D. T. McAllister, John A. Hunt, Edward Frost, Robert Parker, Andrew Galloway, William Heaton, Walter Grainger, and Samuel Hargraves. This is the first shipload of Emigrants for Utah by the P. E. Fund this season. The day was delightfully pleasant, and all things connected with the clearing of this Company seemed peculiarly auspicious. Her Majesty's Officers had a word of admiration to express at the excellence of the arrangements which marked the embarkation of this first company who expect to cross the plains with hand-carts. The Elders on board seemed to feel the responsibility that rests upon them, and the whole was rendered particularly pleasing and cheerful by the performances of the Band that goes out from Birmingham, which will be a means of much comfort to the journeying Saints. The Lord bless

all who bless them, and set His hand against those who afflict or hinder them in their great work of gathering.

EMIGRATION.—As the Emigration will be somewhat late this season in getting off from Liverpool, Pastors and Presidents are especially requested to counsel the Saints and aid them in the disposition of their effects, that they may not be left destitute, or be thrown out of their homes longer before their embarkation than is necessary. Let your careful attention be given to this subject, that the poor may make the wisest use of their limited means. We hope to give each shipload about three weeks' notice of their embarkation.

The scarcity of ships for the more northern of the American ports has caused a considerable rise in the prices of passage, which is an additional reason why the Elders should help the Saints to make the best disposition of their effects, and wisely observe that they do not act too hastily and thereby, as some have, dispose of their goods and leave themselves destitute, when they may just as well have the use of them until they are ready to leave. We cannot expect to know the scarcity or plenitude of ships any great length of time before securing one, as this depends upon the fluctuations of commerce, and also upon winds, which at winter and spring seasons sometimes blow adversely for weeks together; but as the gold and silver are the Lord's, and the cattle upon a thousand hills are His, we also presume He has an interest in the ships that traverse the five oceans. We have therefore this confidence, that, if the Saints will do their utmost to keep His commandments, He will open their way before them, and cause all things to work together for their good.

The Saints who are ordered out, and those who may be selected to go from the Conferences, will bear in mind that they are required to use whatever means they can command, to pay as much as possible towards their emigration before they start, and in no case can the P. E. Fund Company undertake to pay off debts to liberate people to emigrate.

For the further comfort of those who have been ten years and upwards in the Church, and who cannot go this year, we intend to take a list of their names to Utah, that the Saints there may better know who are worthy to be ordered out by them.

Foreign Correspondence.

SCANDINAVIAN MISSION.

107 Finch Street, Liverpool,
Feb. 6, 1856.

President F. D. Richards.

Dear Brother—On my arrival here on the 4th inst., I was happy to meet with a welcome reception, and to have the privilege of communicating face to face with you a short time; but owing to your arduous labours, and the multiplicity of business that demanded your attention, I concluded that it would be improper for me to increase the burden already resting

upon you, by giving you a verbal report of the field of labour over which I have had the honour of presiding; consequently I will communicate to you through the medium of the pen, that you may have a general idea of the situation and prospects of the Scandinavian mission.

In consequence of the sudden death, of our beloved brother, Elder W. Snow, who presided over that Mission, it became necessary that some one should be appointed to preside in his stead. President S. W. Richards, and his Counsellor, Elder D. Spencer, lost no time in taking

the matter into consideration, the result of which led to my appointment as President for the time being, or until otherwise directed by the Twelve, or the First Presidency in Zion. I immediately repaired to the field of my labours, and landed in Copenhagen, September 4, 1853. Unexpectedly, and for reasons as yet unknown to me, I was continued in that field of labour until the 1st of January, 1856, making about two years and three months' residence there, instead of a short time as was first contemplated.

The time, although apparently long, has appeared very short to me, owing, I presume, to a multiplicity of business and care. Notwithstanding my lot was cast in a foreign land, among a people whose language I was at first unacquainted with, still I have laboured with a great degree of satisfaction. I have witnessed the gradual progress of the work of the Lord. The Holy Spirit has accompanied the word, and bore witness of the truth. It has strengthened and sustained the servants of the Lord on trying occasions, and enabled them to combat opposing powers, and come off triumphant.

I do not design, in this communication, to rehearse that which you are already acquainted with through previous communications, but to refer more particularly to the last half year, which has been full of interest and experience.

Many of the Elders engaged in the ministry have had to endure much. The enemy of all righteousness has been on the alert, and has resorted to almost every possible means to hinder the spread of the work of the Lord.

In Denmark there has been a universal, and almost simultaneous, effort made to prevent our Elders from preaching, and travelling to circulate the printed word. The object was to arrest them as vagrants, or for any other supposed offence, such as a defect in their pass, &c.. The authorities did arrest in several instances, yet the individuals had not transgressed any criminal law. They had gone forth as ministers of the Everlasting Gospel, and servants of the Living God, agreeable to His commandments. They relied upon the Constitution of the land to protect them and their religious rights, which grants them the privilege to worship God according to the dictates of their consciences, and of course to minister in the

Gospel of the kingdom without purse or scrip.

Last fall the authorities arrested Elder Jens Madsen, and sent him to Jylland. He was afterwards appointed to labour in the Pensyssel Conference. Elder Lindelove was arrested, very ill-treated, and then sent to Sweden. At our General Conference, which was held soon after, he was appointed to labour in Gotenburg, Stockholm Conference. I had previously contemplated sending him there, and afterwards learned that he had desired, for a long time, to go there and labour, consequently that which the authorities designed as evil has resulted in good. Elder Gudmandsen was arrested and imprisoned for several weeks, and no one was allowed to speak to him except the officer that had him in charge; finally he was sentenced to serve as a soldier for four years, and commenced to serve his time in the latter part of December at the garrison in Copenhagen.

In the Lolland Conference there has been considerable persecution. Some of the people are so very bad that they do not appear to have respect for either God or the authorities of the land; consequently the servants of the Lord have often been abused. A travelling Elder, J. Jensen, was attacked by a mob and beaten until they supposed he was dead. While lying in a helpless condition, yet conscious of what was transpiring, the mob were consulting upon the best way to dispose of him, but his friends came to his rescue. The parties who had treated him thus were arrested, and a doctor called to brother Jensen, who, after examining his wounds, pronounced him mortally wounded, and certified to the magistrate to that effect. The doctor prescribed for him, but he declined taking any thing. He resorted to the ordinances of the Gospel, from which he derived immediate relief, and finally was restored to health and soundness, but not left without scars.

The magistrates, upon investigating the matter, became quite indignant at those who had perpetrated such a crime, and assured them that they should suffer the full penalty of the law, which, no doubt, from last accounts, will be the case.

Several other Elders there met with very narrow escapes from those who sought their injury. Doors and windows were broken open, and the brethren

hunted as though they were wild beasts. A travelling Elder by the name of Guhl, had his life threatened repeatedly. The mob sought by night to waylay him as he travelled from one branch to another; one night, supposing that they had him for certain, they nearly killed a man not in the Church. I mention this circumstance as one out of many wherein the servants of the Lord have been shielded from the power of their enemies, and in which the evil designed fell upon the heads of those who, perhaps, deserved it. Since these things have transpired there, the Elders have gone forth with renewed vigour and strength, relying more fully upon the arm of the Almighty who has thus delivered them. They stand forth boldly, and bear testimony of the truth, and the Spirit accompanies the word to the conviction of many of the honest hearted.

In the month of August last, Elder Niels Nielsen, the President of the Skaana Conference, Sweden, was arrested when out in the Conference a day's journey from Malmö. He was chained hand and foot, placed on a two-wheeled cart beside a thief, and brought to Malmö. At every stopping place on the way, it was made known that he was a "Mormon" Elder, consequently he was made an object of ridicule and abuse. The police had his hair cut short, and cast him into prison at Malmö, from which he obtained his release in a few days.

The authorities being more rigid during the summer, the Saints there were not allowed to hold public meetings, as they had previously done; but notwithstanding all this, they could not stop the spirit of inquiry. The Spirit of the Lord was at work upon the honest, they were seeking for the truth, and the Elders doing all that was possible, in their limited sphere, to enlighten the minds of the people. Finally, the Lord softened the hearts of the authorities so that the Saints commenced holding public meetings again without molestation. Many strangers attended, and the work of the Lord extended with renewed vigour. During the last half year, there were 78 baptized in that Conference, and the prospect for the future spread of the work was extremely good.

The work at Stockholm exhibited a favourable aspect, many were investigating the subject of "Mormonism," and more were favourably disposed. Two

Elders had been appointed to Gottenburg, and from last accounts the prospect was good for establishing the work there.

In behalf of the Saints of Norway and Sweden, I addressed a petition to their King, Oscar the First. The object of the petition was the attainment of *Religious Liberty*, praying that his Majesty would grant to his subjects, belonging to the Church of Jesus Christ of Latter-day Saints, the right to administer the ordinances of the Gospel according to the New Testament. Could the Saints but have that right, the work in those lands would break forth on the right and left, for there are thousands of the honest in heart there.

In Norway the work has prospered and gradually increased under the wise counsels of Elder C. Petersen, who has laboured faithfully in that land almost three years. He was released to return to his family in Zion, and to take charge of the Saints that emigrated in November last. He had the faith, confidence, and blessings of the Saints. Elder C. C. A. Christensen was appointed to succeed him in the Presidency of the work in Norway.

Having given previous notice, we assembled in Copenhagen on the 27th, 28th, 29th, and 30th of December, in the capacity of a General Conference, that we might obtain a full report from the Presidents of Conferences, and that my successor, Elder Hector C. Haight, might have a better opportunity to become acquainted with the Presidents of Conferences, and the Travelling Elders; also, to learn more fully the situation of the mission. Many of the Travelling Elders were present, and all the Presidents of Conferences, except from Norway and Sweden; owing to the state of the weather, and other circumstances, it was impossible for them to come. We, however, obtained written reports from them.

The reports of the Presidents and Travelling Elders were, altogether, of a favourable nature. The spirit of peace and union prevailed among the Saints; there was a universal willingness on their part to give heed to the teachings of those who were appointed to preside over them. They increase in faith and understanding, and improve upon every means within their reach to gain information in the things pertaining to their salvation, and were, as a general thing, willing to do all in their pow-

er to help extend the work of the Lord, and roll forth His kingdom on the earth.

The Priesthood were united, and felt in a great degree the responsibility that rested upon them; consequently they laboured with much zeal and perseverance. The willing and obedient spirit which they manifested, clearly showed that the spirit of Zion was with them. Through the blessings of the Lord, and the faithful labours of the Priesthood, the Scandinavian mission has prospered. I feel to express the gratitude of my heart to them, and to all the Saints, for their confidence, and united co-operation to extend the kingdom of God in that land.

While in Conference we presented the authorities of Zion, also those of Europe. They were sustained unanimously.

The Saints gladly received Elder Haight as their President, and agreed to sustain and uphold him as such. He expressed much satisfaction in finding the mission, with its financial affairs, in a prosperous condition; and felt to enter upon his labours with joy and satisfaction. He was making considerable progress in the language, and, no doubt, he will soon be enabled to comfort the Saints in their own tongue.

While I have been in Scandinavia, there have been two Conferences and 31 Branches of the Church organized. On the 6th of October, 1853, the Church there numbered 2003; it numbered on the 31st of December, 1855, 2692, and 1650 souls have emigrated during that time.

The prospect for the spread of the work

of the Lord in that land is good, notwithstanding the many barriers. Our publications have had quite an extensive circulation, and have been sought after and read with much interest, and, no doubt, will be the means of bringing many to the knowledge of the truth.

Elder C. Widerborg has laboured faithfully in the Office at Copenhagen, since September, 1854. He has given perfect satisfaction, and the Lord has blessed him in the discharge of his duties, and will continue to do so from this time forth.

Elder Ahmansen has laboured in the mission generally, under my direction. He has been faithful and obedient, has magnified his calling, and been the means of doing much good. He expects to emigrate this season.

I have endeavoured to be brief in this communication, yet it has lengthened out. I hope you will excuse me and bear with me still further, as I do not feel like closing without expressing my gratitude to you for your wise counsels, for the patience which you have exercised on my account, and for the kind and seasonable release which you have granted me, with the privilege of returning home. Please accept of my sincere thanks for all the kindness which you have manifested towards me. My desire is that the Lord may bless you, and those associated with you, continually.

I remain yours faithfully in the Gospel,

JOHN VAN COTT.

"Route from Liverpool to G. S. L. Valley."

Liverpool, March 18, 1856.

President F. D. Richards.

Dear Brother—I beg to submit the accompanying thoughts, written in a hurry on my perusal of the *Route from Liverpool to G. S. L. Valley*, just completed. It cannot be called a Review, but a mere passing glance. The opportunity that most persons, who take the Work, will have of becoming their own critics, precludes the necessity of a more extensive consideration of it in this way. The fatiguing travels and exposures of the artist to cull his share of the materials, and the equally fatiguing

studies and research of Elder Linforth to produce a Work that no criticism can impair, performed apart from his ordinary labours, all demand our highest encomiums.

Respectfully and obediently,

Yours in Christ,

JAMES FERGUSON.

To praise or condemn a work can neither add to nor diminish from its merits. Books have a superior chance of speaking for themselves. There are few books that are com-

pelled, of necessity, to pass the ordeal of close criticism to which this Work must submit, as there are few into whose hands it is likely to come, who will not, or have not already become familiar with most of the events and scenes described. In my present hurried notice of the work, I shall strive to confine myself strictly to that portion of it, of which, from my own experience, I may be capable of forming something near a correct opinion. If I give credit, I shall feel, first, that it is due; and if I point out defects, it will not be to offend, but simply to give an honest opinion.

The *Route from Liverpool to G. S. L. Valley* opens with a sketch of New Orleans, engraved on steel. A very fair idea of the situation of this port is given, but of the city itself there is little learned. St. Louis and Memphis are excellently drawn; while Nauvoo is scarcely less deficiently given than New Orleans. It is to be remembered, however, that at the time the sketch was taken, the glory of Nauvoo had departed, and her Temple lay in ruins.

Unlike most publications of this kind, the *Route* improves as we advance in it. What a volume of history is presented to every one in the sketches of the Jail and Well, the scenes of the martyrdom of our beloved Prophet and Patriarch, and the ruins of the Nauvoo Temple? There, at one glance, a child may obtain some of the most important keys to the present history of the Church. The views on the Plains are faithfully delineated, and will present themselves like the countenances of old familiar friends, to those who have traversed them. A very faithful view is given of Great Salt Lake City, as it was in 1853, and which makes a most interesting item of the pictorial part of the work, as the memory of the early appearance of that city must dissolve within itself, in its rapid advances. The best of the portraits are those of the Mother of the Prophet Joseph, the late Counsellor, President Willard Richards, and the late Patriarch and his successor. They are faithful likenesses. The testimony of all who have seen the sons of Joseph is, that their portraits as given in the *Route* are most excellent. The sketch of the Prophet Brigham is deficient. I have never seen a good portrait of him save in, or from, a daguerreotype. It seems that in him, as in the Presiding seers of all ages, there is a peculiarity of expression, which

defies alike chisel and pencil, probably the reflection of continued inspiration, encircling features which, reading all, can be read of none. It is with this, as with many others from most excellent artists, I can easily see for whom the picture is taken, but there is a great void which can only be filled up by each in his own mind, when he sees the original. Taking the sketches in the aggregate, the work is superior to anything I have ever seen. It is, from first to last, a vivid history of some of the most important epochs and sojournings of the Church, and will survive, in truthfulness, any vicissitudes of time or chance. Apart from the reading matter connected with them, the engravings are worth more than the cost of the Work, and the more critically they are tested the more will their value be enhanced.

Of the editorial part of the Work, it would be impossible to speak in too high terms. It is, in fact, a valuable cyclopedia, instead of a mere sketch of travel, as the title of the Work would indicate. The reader is not only introduced familiarly to the country, and places he passes or visits, but through the researches of the editor he is made acquainted with their history and resources. Thus, the most important items connected with the discovery of America, and the frequent changes that eventually led to the present position of the United States, are comprehensively and most beautifully introduced, together with the nice questions of dispute between nations, on the balancing of which the destinies of our people seemed more or less to hang.

Though a simple passing glance at the history of our emigration is all that could be demanded in such a Work, not only are no pains spared to insert every item that would satisfy the most critical inquirer, but every object that, by the slightest connexion with time or place spoken of, could be of any interest, finds its appropriate place in the work. Nor is it the dry detail of notes to fill a volume and make a book. In the true spirit of information we find the questions that naturally arise in our minds, as we advance with the traveller, concisely and satisfactorily answered as they arise. The extracts are from works of unquestioned reputation, and the statistics are scrupulously correct. Making allowance for the necessary extracts which could not be dispensed with, the work must be pro-

nounced a masterly original. My only surprise is, to find so complete a production from one who was not personally intimate with the trans-Atlantic events and places. The editor's notes on Utah stand foremost in importance in the Work. In them everything that could be of interest is selected from the best sources. And for the first time the history of Utah has begun to assume a tangible form. Scarcely less important is the notice of Nauvoo, which embraces all the items of interest in its history from the first settlement to the final vacation, by the Saints, of that City of events. The memoirs mingled harmoniously with the history are particularly interesting, more especially as they are critically correct. Indeed from the commencement, the chain of the history is forged out, till the period of the volume, without a broken or imperfect link.

In the map of Utah he not only corrects several serious mistakes and omissions found in the best English Atlases, but fills up a void that has long been felt by the Saints themselves, and, I am sure it will not fail to be properly appreciated by the Legislative portion of them. It is the first complete and only correct map of Utah ever published. From first to last, all that could be has been done to make the work lastingly valuable, and the object is fully realized. Nothing but the most untiring perseverance and diligent research could have brought it about, and whatever losses or gains may be sustained or realized by artist, editor, and publisher, all will have the satisfaction of having introduced a Work, which must ever rank standard among the best publications of the Church. I should consider no Latter-day Saint's Library complete without it.

Varieties.

MEN generally teach badly when they attempt to teach too much, or when they do not duly prepare their lessons.

HURRY and Cunning are the two apprentices of Despatch and Skill; but neither of them ever learns his master's trade.

A SPECIMEN OF "HUMAN NATURE."—Last week while a man employed at the sewerage works at Halifax, was being rapidly wound up out of a deep hole, after having lit the fuse of a blast, the rope, owing to the carelessness of parties at the top, was suffered to drop back again. The man fell close upon the impending danger and in the sudden view of almost certain death, fell on his knees, uttering accents of prayer. A thought struck him, however—he siezed the burning fuse and pulling it out of the hole saved his life. And then—alas, for his penitence! he commenced swearing at the men at the wheel for having let him slip.

TREATY BETWEEN ENGLAND AND THE SWISS REPUBLIC.—A "Treaty of Friendship, Commerce, and Reciprocal Establishment" was concluded between Her Majesty and the Swiss Confederation at Berne on the 6th of September, 1855. This was published yesterday. It confers on the subjects of each Power the privileges of residence in the country of an equal footing, and the enjoyment of every right and privilege accorded to the citizens of the country, or to those of the most favoured nation. No higher duty or tax is to be levied than is or may be imposed on the like property of a citizen of the country. The treaty is to remain in force for 10 years.—*Times*, March 19.

PHYSICAL DEGENERATION OF THE AMERICANS.—The *New York Daily Times* says that the Anglo-American nation of the United States is physically degenerating. The average weight of General Washington and his staff of officers, who were not selected for their physical strength, was nearly 200lbs. each. They were heavier and stronger men than are usually seen in the United States at the present time. Missionaries returning to America, after a twenty-five or thirty years' absence, state that they perceive a lower tone of general health, a more nervous and leaner and sallow type of physical frame, a more feverish, exaggerated, and spasmodic activity, than marked the race they remember to have left in the States. American physicians observe, also, from lustrum to lustrum, a gradual increase and exacerbation of diseases which spring from unhealthy and disproportionate stress upon the brain and nervous system. Apoplexy, paralysis, and insanity are becoming more frequent, and in half the population there is a strumous or scrofulous taint in the blood.

CHRISTIANITY was not revealed as a system, but the germ of a system which is to be established at the second advent, after coming through a series of abuses arising from the imperfect attempts of humanity without divinity to realize it. Divinity has to come back again to restore the order which is lost by its absence. Then the whole Church will have the Divine Humanity, and it will exist as a perfect system; at present it is a broken body—then it will be united.—*Family Herald*.

Lines

TO PRESIDENT DANIEL SPENCER.

Beloved brother, being much imprest,
By the good Spirit that does on us rest,
With an assurance that will testify
Of your integrity, so pure and high,
This power I crave—the comprehensive gauge
That fathoms all and guides the pen and page,
To write, with confidence and pleasure too,
That which may prove acceptable to you,
As emanating from a holy spring
From whence e'er flows each good and perfect thing.
May this pure source, this bright celestial fire
Now animate the muse and tune the lyre;
And may their numbers echo, as they go,
Your faithfulness, which all the faithful know.

How great the power of those called to preside,
Who doff the robes of self and austere pride!
They in humility will surely do
A mighty work, and gain great honour too.
Wisdom and firmness, power and love, combined,
Will ever rule each pure and noble mind,
How much more when that power is duly given
By the appointment of the God of heaven!
How great and choice the blessings one can spread,
Who has th' Anointing on his chosen head!
How many will remember while they live
The saving power of counsels which you give!

Northampton, Feb. 16.

How many, who because of them rejoice,
Will rise to bless you with united voice,
And by the Spirit their pure feelings blend
To hail you guardian, brother, father, friend!

'Tis good to stand in holy places, and
Diffuse salvation in a Gentile land;
To give sweet comfort to the faithful poor,
The diligent, the humble, and the pure;
To lend your counsel, fatherly and true,
To those placed in the kingdom over you;
Augmenting for yourself in every state
The countenance and blessing of the great,
Aye, of the great—it is but right they should
Be called great who are so truly good,
Your favour with these—your high callings prove
How great their confidence, in which you move.

God bless you, brother, though to me unknown,
I crave this boon at heaven's eternal throne—
May the good Spirit e'er on you descend,
And keep you faithful even to the end;
So shall your labours past, and those to come
Reap rich reward in Zion's holy home,
And lasting honours, joys celestial, free,
Throughout the ages of eternity.

EMILY HILL.

NOTICE.—“Route from Liverpool to G. S. L. Valley” may now be had complete, bound in half morocco, gilt edges, at £1 3s. 0d.; half calf, gilt edges, £1 2s. 0d.; half calf, sprinkled edges, £1 0s. 0d. per copy.

ADDRESSES.—Francis Kerby, 7, Moor Street, Sheffield.

Samuel W. Lucas, Mrs. H. Guppy's, Albert Street, Bridgewater, Somerset.

Money List, March 14—21, 1856.

James McGhie	£1 5 0	Brought Forward.....	£20 5 0
Thomas Stephens	2 0 0	John B. Pears	4 0 0
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THE
Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, April 12, 1856.

Price One Penny.

Rebellion against Legitimate Authority.

(Concluded from page 213.)

The basis of Lucifer's power is rebellion. The foundation of his kingdom was laid in his own rebellion against "legitimate authority," and by the departure of mankind from their God its superstructure has been built up and sustained. Only, that power is enduring and saving in its effects, which is based upon "legitimate authority." In the natural and inevitable course of things, that which has begun in wrong, and is by wrong upheld, must come to an end. Therefore, the reign of Lucifer, commencing in rebellion against legitimate authority, must terminate; and what is more, it will terminate in resistance to unlawful authority. This is true, look at it from what point of view we may. Whether it is brought about by the returning of mankind to their natural allegiance to their Creator, or simply by the disorganization of all illegitimate governments and kingdoms, from the combustible nature of the elements of which they are composed, this law will still hold good. The very nature of rebellion is antagonistic, and the act itself is a condition of antagonism, the ultimatum of which is universal antagonism—chaos. The great social law enunciated by Jesus will be most literally and completely realized—"A kingdom divided against itself

cannot stand." The experience and revolutions of existence go to establish the fact that wrong must come to an end, though it be by simply being left to burn itself out, while on the other hand they teach us that right ultimately triumphs and endures forever. No matter how long the existence of wrong be, it is only temporary, but right is eternal, and therefore in the eternal rounds of existence it will ever come uppermost.

Next to the power of the Priesthood, rebellion, that weapon by which the usurper established his reign, will be the most effective to cut it off. Next to the positive force of correct principles and legitimate government to pull down the kingdom of Satan, the negative force of the false principles upon which it is built will tend most to hasten the catastrophe. Thus the sword forged by the great rebel against legitimate authority will turn into his own heart, and his own policy will become terrible to his own overthrow.

The power of Lucifer in craft and oppression, in war and conquest, and in tyranny has been that power which has bound mankind. Of course it has not been natural government, it has not been discipline for exaltation, but it has been chains to enslave society, destroying the

dignity of man, and cramping the noblest energies of our race; and although all have more or less helped to forge them, yet all have felt how galling they are. Now all chains must be broken, because there is a force in existence antecedent and superior to all policies and governments, and the eternal and irresistible dispositions of progress and activity will sweep down all barriers. Divine government consists in the direction of these forces of universal being into the best and most legitimate course, and consequently, it is a help-meet to develop and not to bind them, while at the same time they are guided by revelation and experience into that direction which leads to happiness and exaltation. All governments of an opposite nature to this one have not only given things a wrong direction, but they tend to enslave the dispositions, to curb the aspirations, and to quench the fire of universal being. Their genius is emphatically the spirit of tyranny. With all the sophistry of the great rebel about liberty of conscience, freedom of thought, &c., it is recorded in the history of the world that his rule has been one of the most crushing despotism. And this has of necessity been the case, for a reign begun in rebellion against right *must* be upheld by tyranny. It must also be tyranny concentrated, for as soon as it is diffused, Satan himself loses his power to *control*. His kingdom must dash itself to pieces in anarchy, and can no longer be held in check even by him. Minus of legitimate authority, the conservative power of society is tyranny; when it loses this, it loses its concentrative force, without gaining the spirit of union, which is the Spirit of God—the Spirit of that Priesthood which it rejects. Although Lucifer advocated one policy, his very rebellion forced him to act upon another directly opposite to it, although, like all demagogues, he made the cry of liberty his watch-word, yet he dares not let its sacred influence cheer the hearts of his subjects, for that would have destroyed himself, and led mankind back sooner to the government of God, where, only, true liberty can be found. Yet all this has but forwarded the purposes of the Most High, and tended to make His authority ultimately absolute, absolute because those who bow to it will *appreciate* and love it. It will enable Him to demonstrate unto all mankind that the Holy

Priesthood is the only fountain of good government, liberty, and exaltation, and thus, by showing them, from their own experience, that the path of rebellion is one of misery, degeneracy, and death, lead them from it into one of perfect obedience, happiness and life.

The conservativeness of despotism is both illegitimate and hateful, for it sacrifices the individuality of society. All is absorbed in the despot; he is the nation, the people, and the law; all others but himself are as cyphers and machines. This the world has seen illustrated, and has felt it too most keenly. But this despotism of unlawful government must not be confounded with the absolutism of truth and legitimate authority, for the one has ever been found degenerating and subversive of the dignity of man, the other elevating and saving.

In proportion as the individual force of society becomes realized, the reign of despotism must pass away, and with it the iron fetters which have bound the world together, and unless by returning to legitimate authority it obtains the spirit of union, in the same ratio will it become sectarian. Thus a government begun in rebellion, ends in anarchy—no government at all. This problem modern society is more especially working out. It begins to feel its power of individuality, but is at the same time becoming a volcano, to throw out the universal relation. It is in vain to tell the people to obey their rulers with implicit confidence, for they will not, neither can they. Freedom of thought and liberty of conscience, all are beginning to claim as their just rights, and although a spurious coin, instead of the genuine, may pass among them, yet the very assertion of these rights leads to a general criticism, and to criticise error or imperfect government is to lose confidence in it. As fast as the members of the social body realize their individual power, and their confidence in existing systems passes away, the more will they feel to do as they individually please. It is impossible for society to return to the conservatism of tyranny. To be united, it must renew its allegiance with God, and by the chain of legitimate authority be bound together in a holy brotherhood. Unless it does this, anarchy and sectarianism must continue to increase until all its relations are dissolved, and it becomes chaos.

Mankind has left the substance to run after the shadow. God's government will more than realize all the privileges that Lucifer has offered as an enticement, whereas the reign of the usurper has produced results altogether different from that which he promised, and indeed it could not have been otherwise, for that which commences wrong must work badly and end badly. Liberty of conscience! Freedom of thought!! The sovereignty of the people!!! Why the fiend has lied so enchantingly that, with the offer of some of the most glorious gifts of God's kingdom, he has seduced mankind, and led them from the fountain of legitimate authority, where alone those gifts can be obtained. We would ask, has Lucifer given to his subjects these privileges? Have human governments realized liberty of conscience, freedom of thought, and popular sovereignty? It is true, some portions of society have obtained a spurious coin—a mixture of correct with incorrect principles of government, but where are the institutions that will give these blessings to the world in their genuine purity? Although a patriotic and noble mind must ever rejoice at the establishment of liberal systems; yet where is the man, who looks beneath the surface of things, that would feel satisfied to accept the interpretation of liberty of conscience, freedom of thought, &c., even as given by the most republican government which has ever existed—the American.

There are two halves to every whole, and one half of the conditions of exaltation all illegitimate governments leave out of the question, and the painful experience of the world declares, with ten thousand tongues, that, being minus of one part, they have not obtained the blessings of the other. If mankind are entitled to privileges, they are also to perform their duties. While the ministration of the Holy Priesthood, which Priesthood is legitimate authority, will eternally develop the individual it also preserves the universal relation, else its administration would not insure genuine progress. Indeed its very genius is to develop the one and preserve the other, for God is the centre of relations. His government insures liberty of conscience, freedom of thought, and the sovereignty of the people in the most perfect degree, but it steers as clear of chaos of thought, lawless conscience, and anarchy, as it does of tyranny. If His go-

vernment tended to make men machines and cyphers, it would be as bad as Lucifer's, for the effects of both would be the same. If on the other hand its tendency was to destroy authority and the universal relation, it would lead to anarchy and chaos, and this is what illegitimate government must ultimately lose itself in. The end of all the efforts of the Holy Priesthood is to develop every member of universal being to its uttermost limits, and give to each that exaltation which it shall merit, while it will also intensify the common relationship, make the will of one the choice of the whole, and thus, at the word of the Almighty, the universe shall move. Yet when Jesus, with the co-operation of his brethren in the Priesthood, shall have accomplished this great work, when he delivers the kingdom up unto the Father, his proudest boast will be—"Father, all these have I exalted by thy power, but upon their agency I have not infringed; to Thee every knee bows, Thy will has become theirs, yet in effecting this I have not wrought against their free will—they have acted from their own unfettered choice."

There is one cardinal sin—"rebellion against legitimate authority." All other sins are merely the results and modification of this capital one. There is only one fountain of evil—"rebellion against legitimate authority." All other forms of evil are not primitive *sources*, but are simply *streams* derived from this parent source. The ten thousand directions into which crime branches are only channels through which rebellion manifests itself in its mission of misery, corruption, degeneracy, and extinction. Strike out of existence this parent sin, and it at once exhausts the *material* from which all others are manufactured, and destroys the *mould* in which they are manufactured. Dry up this fountain of evil, and a deadly, withering influence no longer feeds those channels, but the spirit of life, happiness, and exaltation will flow freely through the veins and arteries of universal being.

From the earliest ages, the tide of corruption, misery, degeneracy, and death has come rolling in upon mankind, fiercely overleaping the bulwarks of society, and, in its terrible course, burying beneath its surging waves, system after system, nation after nation, and generation after generation. On it has come, booming with

fearful rage, and, as the social horizon has every moment grown blacker and blacker, it has drawn into the whirlpool of extinction whole races of people, leaving of them no children to perpetuate the name of the fathers, nor scarcely a mark on the pages of history to tell that such races have ever been. This fierce current has at times even well nigh drowned the world altogether. In vain have human barriers said to it, "Thus far shall thou go and no farther." On its foaming bosom society have been borne, madly plunging, gasping, sinking, and unless a power be found to stay its fearful course—some authoritative voice to bid it, "Peace, be still"—mankind must ultimately become, naturally, altogether extinct.

What a hell have mankind made for themselves! How excruciating have been the tortures endured by them from the very instruments which they themselves have made? Thousands thinking that God was the author of their suffering have felt in the agony of their souls, to curse Him and die. Such we pity, because of their misunderstanding and ignorance. Their cursings are like the delirious ravings of persons writhing under a burning fever of the brain. But there is another class whose devilish faith, equally makes the Creator himself the fountain of all evil, and, indeed, oftentimes are the cursings of the former caused purely by the pious misrepresentations of Him by the latter. They are they who talk of man as a mean, vile, worthless worm, who rail against human nature as the essence of depravity, and who seem to feel a fiendish pleasure in contemplating mankind as vessels of wrath. The man who dares to think of such a villainous religion must feel that was the Creator, that which such a blasphemous faith would make Him, instead of being, as He is, the very opposite, He would be the quintessence of depravity—a very serpent full of poison, spewing into creation His own nature, for no other reason than to see His creatures suffer, and to gratify an

eternal insatiable spleen. Such a being, indeed, is their God, which is the devil who has really been God of this world, and these pious blasphemers have drunk so much of the inspiration of hell, that their religions are a moral pestilence, destroying man's faith in his Creator. If human nature has become depraved, what has made it so? If man is but a vile worm, what has pulled him from the high standard of his birth? Has it not been because the usurper has reigned? Have not false religions sent out the stream of corruption, and has not Priestcraft served the enemy of man too faithfully? Is it not because society has not submitted to legitimate authority—because the Holy Priesthood has not controlled the world? Let mankind bow to legitimate authority—allow it to govern them—and they will bless and not curse their Creator.

To all who bear the name of Latter-day Saints, we say, let all that has been said in this article be taken home in your summing up of our remarks, and then intensify the arguments beyond the power of expression, by adding more than we have told, or language can express of that which is applicable to rebels in the Church of Christ. Upon the heart of every member of the Holy Priesthood we would have engraved, that rebellion in you against that authority with which you are clothed will, if continued, inevitably lead to sin against the Holy Ghost, and you will become sons of perdition. Yea cherish but as much of the spirit of rebellion as will stand on the smallest conceivable point, and it will fester and fester until you are, in the most literal sense, naturally and spiritually, masses of mortified corruption, at which stage decomposition takes place, and you will be altogether extinct.

"If mankind will choose the opposite to life held out in the Gospel, it will lead them to dissolution, to decomposition, to death; they will be destroyed." So says the Prophet Brigham Young.

THE OLDEST TREE IN THE WORLD.—Perhaps the oldest tree on record is the cypress of Somma, in Lombardy, Italy. It was known to be in existence in the time of Julius Caesar, 42 years before Christ, and is therefore more than 1900 years old. It is 125 feet high, and 20 feet in circumference at one foot from the ground. Napoleon, when laying down the plan for his great road over the Simplon, a portion of the Alps, diverged from a straight line to avoid injuring this tree. The big tree from Calaveras County, California, is supposed from the number of concentric circles in the trunk, to be 2,265 years old.

History of Joseph Smith.

(Continued from page 216.)

[October 1840.]

Wednesday, 28th.

London, Oct. 23th, 1840.

Brothers Robinson and Smith—As we consider it perfectly consistent with our calling, with reason, and revelation, that we should form a knowledge of kingdoms and countries, whether it be at home or abroad, whether it be ancient or modern, whether it be of things past, present, or to come, whether it be in heaven, earth, or hell, air or seas; or whether we obtain this knowledge by being local or travelling, by study or by faith, by dreams or by visions, by revelation or by prophecy, it mattereth not unto us; if we can but obtain a correct principle and knowledge of things as they are, in their true light, past, present, and to come. It is under such a view of things that we are endeavouring to avail ourselves of every opportunity, in our travels among the nations of the earth, to record an account of things as they pass under our observation; extracts of which we may forward to you, from time to time, which may not be uninteresting to your readers.

We will, on this occasion, make a few extracts from Elder Woodruff's journal, concerning certain places which we have visited.

On the 21st of August, 1840, we visited the monument, erected in commemoration of the dreadful fire of London, in the year 1666, built under the inspection of that great architect, Sir Christopher Wren. We entered a door at its base, and ascended 345 black marble steps, which brought us 200 feet in the air, about 150 feet above the highest dwellings. We stepped on the outside of the pillar, (surrounded by an iron railing,) when at once was presented to our view an indescribable scenery upon every hand. Here we were, standing 200 feet in the air, upon one of the highest and finest modern columns in the world, and with the glance of the naked eye, we could overlook and survey the largest, most noted, populous, and splendid commercial city upon the face of the whole earth; containing a million and a half of human beings; and such a grand scenery, and sublime prospect, our eyes never before beheld.

We were situated so as to overlook nearly the whole city. East of us lay the tower of London, and the Mint. North, the mansion of the Lord Mayor, and the Bank of England.

North-west, St. Paul's Cathedral; South-west, Westminster Abbey, House of Parliament, Buckingham Palace, &c. South lies the river Thames, running from west to east, with five large arched bridges across it, in full view, and another which is not seen from the Pillar, making six, viz., Southwark, (which is of iron,) London, Blackfriars, Waterloo, Westminster, and Vauxhall bridges are of stone. On the south of the river lies the Borough, &c.

In addition to these were hundreds of churches, chapels, spires, and monuments, standing in the midst of one universal dense mass of brick and stone buildings, covering about six miles square of ground.

While viewing this scenery in a clear day, and beholding the streets and bridges crowded with human being of every rank and station, and with beasts and vehicles of every kind, and the Thames covered with shipping, from the skiff to the man-of-war, a Prussian traveller (a citizen of Berlin) who was standing by our side, exclaimed—"I have travelled over Europe, Asia, and other parts of the world, but I have never before found a spot, upon the face of the earth, which presented to my view as grand a scenery as the one now lying before us."

This monument is twenty-four feet higher than Trajan's Pillar at Rome. It cost 75,500*l*. The following is inscribed upon one side of the monument in Latin—"In the year of Christ 1666, the second day of September, eastward from hence, at the distance of two hundred and two feet, the height of this column, about midnight, a most terrible fire broke out, which, driven on by a high wind, not only wasted the adjacent part, but also places very remote, with incredible noise and fury. It consumed 89 churches, the gates of the city, Guildhall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 13,200 dwelling houses, 400 streets; and of 26 wards, it utterly destroyed 15, and left 8 others shattered and half burnt. The ruins of the city were 436 acres—from the Tower by the Thames side, to the Temple church; from the north-east gate along the city wall, to Holborn-bridge. To the estates and fortunes of the citizens it was merciless, but to their lives very favourable (only eight being lost). That it might in all things resemble the last conflagration of the world, the destruction was sudden, for in a small space

of time the same city was seen most flourishing, and reduced to nothing three days after. When the fatal fire had baffled all human councils, and endeavours, the opinion of all, as it were by the will of heaven, it stopped, and on every side was extinguished."

On the first day of September, we visited the Thames Tunnel, by descending about 80 feet into the earth on the south side of the river, and entered the archway on the left, which was finished 1120 feet, and was beautifully lighted up with gas; we walked through it under the Thames with the river and shipping over our heads. In the middle of the Tunnel there are only about 15 feet between the top of the arch and the bed of the river. There are two archways, each 22 feet high, the whole length of the Tunnel; which affords free accommodation from one shore to the other.

This is one of the most stupendous works of modern times, and truly shows that man hath sought out many inventions.

On the 24th of August, we visited St. Paul's Cathedral, which was first built by St. Augustine, in the year 610. It was destroyed by fire in 961, and rebuilt the following year. It was not till the reign of Athelstan that London became the metropolis of England, and it was to this Prince, more perhaps than to any of his predecessors, that the Cathedral of St. Paul's was indebted for its permanent establishment and pre-eminence.

In 1086 this Cathedral was again destroyed by fire, which also involved the greater part of the metropolis in ruins. It was rebuilt in 1099, and partly burned 1132, and in 1135-6 it sustained considerable injury. It was fired by lightning in 1444, and repaired in 1462. In June 1561, the spire was again set on fire, which destroyed spire and roof.

Repairs were commenced by Queen Elizabeth, and finished by Laud and King Charles the First, who expended £104,330, but immediately dissensions arose between the King and Parliament, the revenues of the church were confiscated, the money and materials seized by the Parliament, and the whole body of the building was converted into stables, and barracks for dragoons. It was again repaired in the reign of Charles the Second, but it was not finished before it became a prey to the flames in the great fire of London, 1666.

The now present Cathedral was built under the direction of Sir Christopher Wren. The first stone was laid on the 21st of June, 1674, and the highest stone of the pile was laid at the top of the lantern, by Mr. Christopher Wren, the son of the architect, in the year 1710, and the last finishing and adorning the church was issued in 1715, by George the First. The whole expense of erecting

this 'magnificent structure, was about £736,000. The entire dimensions of the Cathedral are from east to west, 500 feet; the breadth, 285 feet; the height from the pavement in the street to the top of the cross over the dome 404 feet; two towers at the west end are each 222 feet in height; the general height of the wall is about 90 feet; it was forty years in building, and covers about two acres of ground.

It contains 47 monuments of fine marble, erected over the tombs of certain dukes, earls, lords, bishops, generals, and others who had distinguished themselves in the service of Great Britain and otherwise—Lord Nelson being the most noted.

We walked through this church from the base to the ball, being about 400 feet high. From the upper gallery we also had a view of the city. We passed through the whispering gallery, and though it was large, yet a whisper could be distinctly heard and understood from the most remote part of it; and when the door shut, the sound penetrates the ear like peals of thunder. This is one of the largest Cathedrals in the world.

On the 5th of September we visited Westminster Abbey, which is composed of 11 chapels, viz., that of St. Benedict, St. Edmund, St. Nicholas, Henry the Seventh, St. Paul, St. Edward the Confessor, St. Erasmus, Abbot Islip, St. John, St. Andrew, and St. Michael. These chapels contain the bodies, tombs, and monuments of 13 kings, viz., Edward the 1st, 3rd, 5th, 6th, Charles 2nd, Henry 3rd, 5th, 7th, James 1st, George 2nd, Richard 2nd, William 3rd, and Sebert, king of the East Saxons, who first built this church, and died near 616. Also 13 queens, viz., Athelgoda, queen of Sebert, who died 615, and Philippa, Matilda, Mary 1st, and 2nd, Mary Queen of Scots, Elizabeth, Catherine, Anne, Editha, Eleanor, and Caroline; and of 6 princes, 11 dukes, 7 duchesses, 1 marquis, 7 lords, 3 viscounts, 8 countesses, 3 barons, 16 earls, 11 admirals, 10 generals, 5 colonels, 3 majors, 10 captains, 4 lieutenants, 16 bishops, 6 divines, 15 doctors, 52 knights, 152 gentlemen, and 48 ladies, making 421 persons who have been deposited in vaults in this Abbey, and monuments erected to their memory.

We saw the full stature and perfect likeness of Queens Elizabeth, Mary, and Anne, Lord Nelson, Pitt, and others. We sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years. It is covered with gold tissue, and has a stone under the seat, upon which it is said all the Scottish Kings were crowned ever since they were a nation or people; they have a tradition among them it is Jacob's pillar.

In walking through this Abbey, we see frequent marks of violence from Oliver Cromwell in defacing some of the tombs, monuments, and brass work, with which some of the Abbey was adorned. Here we behold the art of man with all its combined force and power, spun to the finest thread, and expanded to the fullest extent in the building and finishing of this Abbey, as a general whole, but more especially that part called Henry the Seventh's chapel; and a visit to this chapel is not only worthy the attention of all travellers, but to occupy a place in the journal of any historian interested in British antiquities.

While speaking upon this subject, we would not pass over our visit to the House of Parliament, which is but a few rods from the Abbey. As we entered the House of Lords, (now occupied by the Commons,) we did not behold so much to interest the sight of the eye as the meditation of the mind; however we had the privilege of resting ourselves, by sitting in the chair in which the Speaker of the House of Lords had sat for many years. In this building all the speeches were made by Chatham while advocating the American cause, before the Revolution. In this Hall the general laws were made that now govern and control near 200,000,000 human beings.

The House of Commons having been burnt down several years since, they now occupy this room, and another one is erected for the House of Lords.

Some might suppose that a House of Parliament, fitted up to contain Kings, Lords, and Commons, would be extra grand and expensive; but we found it quite the reverse; it is plain and undecorated. On entering the room, one would think he was in an American school-house, rather than in a House of Lords and Commons.

While retiring from this scenery, we had a view of British soldiers, or foot guards, while on parade in St. James' Park, accompanied by a full band of music; also of the Queen's horse guards, well mounted upon black horses, the bodies of the men covered with steel, which was glistening in the sun.

We had a view of the Duke of York's monument, which is 135 feet in height; and of the residence of the Queen Dowager. St. James' Park is surrounded with dwellings, mansions, and palaces of the first class, as to size, splendour, and note, of any in London, of which Buckingham Palace is chief; this is for the royal family, and is occupied by Her Majesty, Queen Victoria, and Prince Albert, when they are in the metropolis. It was built by His, late, Majesty, William the Fourth. It covers a number of acres of ground, and is a very costly and splendid edifice. Every door, entrance, and

gate leading to it, is strongly guarded with armed soldiers. While we were there, we saw Prince Albert riding across St. James' Park, mounted upon a grey horse, accompanied only by his groom.

We have visited the British Museum, which contains a vast number and quantity of Egyptian sepulchres, mummies, hieroglyphics, and papyrus, the history and account of which we feel much interested in, and may forward you an account of the same in a future communication.

We subscribe ourselves your brethren in the new and Everlasting Covenant.

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

Thursday, 29th. Elder Woodruff preached twice in London, and baptized three.

Friday, 30th. Elder Lorenzo Snow had a discussion with Mr. Barker, a Methodist minister, at Hill Top, near Birmingham, and baptized two.

Saturday, 31st. I copy the following from the *Manx Liberal* of this date.

To the Editor of the *Manx Liberal*.

Sir—I feel rather surprised, and chagrined that that modern delusion, viz., "Mormonism," should have made such rapid strides in this town, hitherto considered exempt from the many systems of irreligious creeds which abound in England, America, and elsewhere. I had thought that the powerful and argumentative addresses of the dissenting ministers would have checked such a gross piece of imposition in its infancy, and thus prevented the great mass of our town's people from becoming the dupes of designing knaves, "and being led away by every wind of doctrine." Above all, I imagined the two pamphlets issued by that holy, religious and devout man of God, Mr. Hays, Wesleyan minister, (to which connexion I have the happiness and honour to belong,) would have been quite sufficient to prove the fallacy of such a system, and prevent its further spread. But, sir, alas! alas! the case is quite the reverse; numbers continually flock to the Wellington room, and listen with eagerness to the principles there advocated. The members of our society, (Methodist,) seem to be most conspicuous in sanctioning and promoting this vile and abominable doctrine.

Oh, sir, the result to our connexion will be dreadful! the havoc tremendous; just think of the majority of our *leading* and intelligent men, aiding and abetting a cause of this description! Oh, sir! lamentable and heart-rending to witness the beaming countenances, and smiles of approbation displayed

recently at Taylor's meeting! I could enumerate a host of our members who regularly attend those anti-Christian meetings; but I will just mention, with your permission, the names of a few who attended one of the last meetings. [Here followed a list of names.]

O! Mr. Editor! I quake for the consequences; such a wholesale conversion to Mormonism was never before witnessed in any town or country. What will become of our society? What will become of our class meetings? What will become of our brethren in the faith? And above all, what will become of poor Mr. Hays, that nice and humble man, who so nobly stood forward to expose the errors of the Mormon system; God bless him, and preserve him from want! But, Mr. Editor, what makes the case worse is, that a rumour is prevalent that all these pious men are to be BAPTIZED! That is, duly immersed in the salt water of Douglas Bay, by that abominable creature, Taylor!! Surely there must be something enchanting about the vile man. IMMERSION!! (my hand shakes while I write,) and in winter too!!! Oh, sir! the thought chills my very soul; surely this American dipper intends to drown them; he can have no other object in view, therefore, brethren of the Methodist society, beware!! Drowning is not to be envied, and that too in your sins. Besides, what would the venerable John Wesley, (if he were alive,) say to such conduct? What will the conference say? And what will the world say? I leave these questions to yourselves to answer. In conclusion, brethren, I recommend you to *read, mark, learn, and inwardly digest* the things which belong to your eternal peace, and listen no longer to the follies of men.

A STAUNCH WESLEYAN.

Duke Street, Douglas, 29th Oct.

Sunday, November 1st. The Committee organized a Stake called Geneva, Morgan County, Illinois; Presidents—William Bosley, Howard S. Smith, and Samuel Fowler. Bishop's Court—Gardner Clark, Moses Clare, and David Orton.

Elder Levi Richards arrived in Manchester.

Tuesday, 3rd. The English bombard St. Jean D'Acre, during which a powder magazine exploded, killing over 2000 men.

Thursday, 5th. The Committee organized a Branch of the Church at Springfield; Presidents—Edwin P. Merriam, Isaac H. Bishop, and Arnold Stephens. Bishop's Court—Abraham Palmer, Henry Stephens, and Jonathan Palmer.

Monday, 9th. Elder George A. Smith received counsel to leave London and go to Staffordshire for his health, as he had

injured his lungs by preaching in the streets, so that he discharged considerable blood from them.

Tuesday, 10th. He took leave of Elder Woodruff and travelled to Birmingham, met Elder Alfred Cordon, preached and baptized five in the evening.

Thursday, 12th. The *Weekly Despatch*, England, having published a sarcastic article against the Saints in that country, and blaming the Bishop of Gloucester, and his tithe-fattened clergy for allowing the "Mormons" to delude and baptize 500 in his Diocese, Elder W. Woodruff replied to it this day, which the *Despatch* refused to publish.

Saturday, 21st. Elders Young, Kimball, and Richards, visited the Church at Bolton.

Thursday, 26th. Elders B. Young, H. C. Kimball, and George A. Smith preached to the Saints in Hanley this day, and on 27th at Stoke-upon-Trent.

Saturday, 28th. Elders Young and Kimball left for London.

Elders Elias Higbee, and Robert B. Thompson, the committee appointed at the October Conference, wrote a petition to Congress for the redress of the grievances of the Latter-day Saints in Missouri, setting forth their wrongs and sufferings, in substance the same as my petition of the 28th of November, 1839, in connexion with Elias Higbee, and Sidney Rigdon.

Thursday, December 3rd. Elders Young, Kimball, and Woodruff visited the Tower of London, the Horse Armory, Jewel Room, and the Thames Tunnel.

Friday, 4th. Elders Young and Woodruff visited Buckingham Palace, and Westminster Abbey.

There was a Conference in New York City—Elder Orson Hyde presiding. The revelations of Elder Sidney Roberts were objected to, which were, that a certain brother must give him a suit of clothes, and a gold watch, the best that could be had; also his saluting the sisters with what he calls a holy kiss, &c., &c. Elder Roberts justified himself in these things. Much good counsel was given him, but he said he knew the revelations he had received were from God, and would make no confession; consequently the Conference cut him off, and demanded his license, which he refused to give up.

Elder Taylor has been preaching and baptizing in the Isle of Man, where the work is now progressing.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 12, 1856.

DUTIES OF THE ELDERS.—Another winter, with its storms and chilling blasts has passed away, and spring again appears with its life-giving influences. To all the various departments of life it brings labours more or less appropriate to the season. As with the rest of the world, so it is with the Elders of Israel. A favourable season of the year for the husbandman to sow his fields, is also favourable for scattering the seeds of eternal life far and wide among the people. The most active measures should now be adopted by Presidents of Missions, Pastors, and Presidents of Conferences, for spreading a knowledge of the Latter-day work, by organized systems for out-door preaching, distributing tracts, and for visiting from house to house. If any of the Elders have an idea that there has been enough of this kind of work done in these lands, we advise them to dismiss it from their minds, until the Lord says that it is enough. Until that time they are called upon to labour with all diligence, and they should keep constantly before their minds that it is the faithful servant whom the Lord will bless. He does not do His work on the contracted principles which we in our ignorance often adopt for our rule of action. There are millions in Britain, where the Gospel has been preached for eighteen years, who have never heard its glad tidings, and there are thousands of others who, if they have heard of the Latter-day Saints, have only heard the name in connexion with the vile slanders of their enemies. In an early revelation given to the Prophet Joseph Smith, the Lord told him by an angel that his name should be known for good or evil among all nations. This prophecy is now literally fulfilling. Among the few who can bear a righteous testimony concerning him, his name is appreciated as being connected with all that is holy and exalting; while the great mass, who have only heard him stigmatized as an impostor and fanatic, hold his name in derision. The more the Gospel is preached, the more bitter will become the feelings of those who will not receive it, and they will grow more corrupt and filled with iniquity. To combat this flood of prejudice and corruption, those who labour in the ministry need a continual increase of knowledge, faith, and power with the Lord. Elders who hold responsible positions in the ministry, should seek diligently for the manifestations of the Holy Spirit, to direct them in the adoption of such measures for the spread of the Gospel among the people, as the Lord will own and bless.

Many of the Travelling Elders have been released from their labours in order to emigrate. In selecting others to fill their places, great care and discretion should be exercised, that men may be called to the ministry who will be humble and diligent, and go forth in faith, trusting in the Lord to open their way before them. The Lord said to the Prophet Joseph, "Whosoever desires to labour, let him thrust in his sickle and reap, for the same is called." There is nothing to hinder an Elder, so called, from labouring in any part of the Lord's vineyard where he may be sent, without any previous provision being made for his maintenance, for before such the Lord will open the way.

In connexion with preaching, efforts should be made to get the printed word into the hands of the people, by organized systems for the distribution of tracts, and for the sale of the publications of the Church. We recommend that a general effort be made

among the Conferences and Branches, this season, to spread the Gospel by this means. An incalculable amount of good may be done by the expenditure of a few pounds for books, pamphlets, &c. For a season the effects of such labours may not be particularly manifest, but, the seed being sown, it will yield fruit in the due time of the Lord.

Although the emigrating Elders and Saints are somewhat late in getting off this season, yet several of the Conferences already have this business off their hands for the year, and this will be the case with all in a few weeks, and the time has come when the Priesthood generally should turn their attention particularly to spreading the Gospel, and getting up the various funds for the year. Among the most important of these are the contributions to the P. E. Fund, and the Temple Offering, which should be kept constantly before the Saints.

The Pastors and Presidents have had both a pleasant and painful task, in making selections of persons to be emigrated by the funds appropriated to assist the poor by President Young and others—pleasant on account of the joy and satisfaction it brings to those who have been selected, and painful because necessary to select a few from among so many who have long been tried and found faithful. Under these circumstances we trust that none, whose hopes for deliverance are still unrealized, will feel to animadvert upon the course of those who are over them. The future is still before them with its increasing efforts on the part of the Saints in Zion for their release from bondage. The means for the accomplishment of this will continue to increase each coming year. No doubt many of the Saints in Utah will follow, next year, the noble example set them by our beloved Prophet, brother Brigham, this season, in contributing liberally of their means to assist the poor. This may more especially be expected if they should be blessed with bountiful crops the coming harvest, for which all Saints should pray.

On our return to Utah this season, we intend to take a list of the Saints with us who remain in this country, and who have been faithful in the Church for ten years and upwards. We shall endeavour to make their names public, in order that the Saints there may know who are the most worthy of being selected for assistance. We feel that, indeed, the time has come to assist the faithful poor, and every available means will be used for the accomplishment of this object.

Finally, let the Saints, one and all, be faithful in keeping their covenants, diligent in spreading the Gospel and building up the kingdom of God, and perform the labours and duties of each passing day with an eye single to His glory, and the hour of their redemption shall come, and nothing shall have power to cut them short in their salvation.

ARRIVAL OF THE UTAH MAIL.—The Utah mail of December 1, arrived March 27; bringing our usual complement of letters, and Numbers 35 and 37 of the *Deseret News*. We feel rather disappointed, however, in not receiving our full file of the *News*; more especially as our appetites for intelligence from our brethren in the mountains are more than usually acute, from the length of time which has elapsed since a previous arrival. We learn that some subscribers for the *News* have received Number 38, but neither that or 36 have arrived for the Office.

DEPARTURE.—We regret to find that in noticing the departure of Elders Spencer and Van Cott, we failed to notice that Elder C. G. Webb left for Boston on the same ship with them. Brother Webb has been an Elder in the Church for many years, and a member almost from its first organization, and has passed through many of the persecutions of the Church. He is now returning home after nearly four years

of faithful labour in the British Isles. We hope Elder Webb and his friends will charitably excuse our oversight in not noticing his departure, in connexion with that of his *compagnons du voyage*, which was sudden and unexpected, even to himself.

The Mormons.

By the last packet from the United States we received several numbers of the *Deseret News*, a weekly paper of the Great Salt Lake City, which circulates 4000 copies, and which is very like many other second-class American journals. It contains tolerably full accounts of our war, in which the Mormons—who have some of their people fighting in our army—take a great interest adverse to Russia. A very detailed life of Joe Smith, the founder of the sect, is in the course of publication in each successive number. The sermons of the different “Elders” of the Church are reported: elections, arrivals and departures of missionaries and immigrants, and other business are described; the season and the crops are adverted to; the deaths of distinguished members of the society noticed; and a variety of other matters are mentioned interesting alike to the “Saints” at home and abroad, and to persons everywhere who do not belong to the community. Numerous extracts are inserted from foreign journals, and numerous moral stories, some after the homely and instructive manner of Franklin, others borrowed from the kindly and affectionate school books of the Germans, showing a strong desire in the people to encourage social virtues. The diatribes which continually appear in American and English journals against the disorders and vices of cities are laid hold of by the journalist to exalt the decencies and virtues of the people of Utah. Notes remind them when to sow wheat and when to graft peach-trees, and give them practical hints on many branches of agriculture and horticulture. Taking a much higher flight, Elder Orson Pratt lectures on planetary motion, the exact law of which he there announces as a discovery of his own—“The cube roots of the density of the planets are as the square roots of their periods of rotation;” and gives numerous illustrations in algebraic terms and forms. He is also voluntarily to undertake the

task of instructing the Saints, old and young, in all the mysteries of astronomy. Nor is this the only branch of high and abstract science cultivated in the Great City of the Salt Lake. A body of persons amongst ourselves known as the phonetics has undertaken to reform our orthography, and no student of the subject but is convinced that the system of English orthography, to use the mild language of the “Deseret Typographical Association,” “is very imperfect and inadequate to the end it is designed to serve.” Accordingly the Mormons, carrying their ideas vigorously and boldly into action, for which they are distinguished, have invented the “Deseret Alphabet, which supplies a simple character to most of the simple sounds of the human voice, substantially correcting the absurdities of the English spelling, rendering more definite the pronunciation of words, and more easy the acquisition of other languages, and lessening to a very great extent, for the rising generation, the labour of learning to read.” They have cast a type for it, and are about to print and publish in it. All these proposed improvements are really wanted, are clear and precise, and apparently the Mormons are setting vigorously and reasonably to work to purify the English orthography, and promote the “use of a pure language.” There are many allusions in the journal to the organization of this singular sect—to its schools, colleges, and industrial labour; but we have said enough of it to inform our readers of its characteristics, and to convince them that the Mormons cultivate some of the noblest sciences and some of the most abstract arts.

Two views at least may be taken of most subjects. There is nothing in earth or in heaven which the young and the jubilant may not turn into fun, and from which the aged and the reflecting may not draw serious lessons—lessons, perhaps, of sadness and sorrow, which are the offspring of their own minds. On this oc-

casion we are disposed to take the serious and earnest view of this Mormon colony, established in a country previously described as an "uninhabitable desert," which for centuries had been counted as a part of Mexico, but had been made no use of, "in which the rains of heaven cannot be relied on to any great extent for the cultivation of the soil." "The earth is destitute of trees, and in great part also of any vegetation whatever." The whole progress of the State of Utah, therefore, is due, as an American statistical writer observes, to the "intelligence and forces of the people." We can but recognise, therefore, in the Mormons, whatever may be their religious tenets, or their moral observances, the existence of those commonly called heroic virtues, which enable man to subdue the rude earth, overcome matter, and convert a desert into a blooming garden. It was in 1847 that Brigham Young, when the great Temple of Nauvoo, on which 1,000,000 dollars had been expended, was buried by the people of Illinois; and the Mormons, driven forth into the wilderness, started, with a company of 143 pioneers, to find a new and safe home for the persecuted Saints. On the 24th of July, after following a trapper's trail for 400 miles, and performing a journey in all of 650 miles by a new road, conducted as the journal says, by "the hand of the Almighty," for no person knew of the valley, Mr. Young and his companions reached the present site of the colony. In the autumn, 700 wagons with the families of the wanderers arrived and found the ground covered with a species of dry grass, and myriads of black crickets on which the Indians fed. Spring brought another thousand wagons, but the scanty crops prepared by the first-comers were destroyed by the crickets, which came down in great multitudes, from the mountains. Allies, however, appeared sent, say the Mormons, by the Almighty, in the shape of large flocks of gulls which devoured the mammoth crickets, and vomiting them up almost as fast as they swallowed them, went on devouring them and destroying them. Struggling against all these difficulties the people made themselves a home in the desert. They organised themselves as a Church—Brigham Young was the President, Heber C. Kimball and Willard Richards his counsellors; (the latter is since dead) there were twelve Apostles, and John Smith (since

dead,) the son, we believe, of Joseph, was ordained Patriarch over the Church. Pass over two years to 1850, and, according to the Census, Utah contained in that year 11,380 persons, of whom 9355 were born in the States. They had 30,516 acres of land in occupation, of which 16,833 acres were improved; great quantities of farm implements, live animals, and a crop of wheat of 107,702 bushels. In 1855, according to the *Deseret News*, the settlements in the Territory—forming, since 1850, a regular portion of the Great Federal Union—extend from north to south, wherever water can be had, 350 miles. There are 50,000 inhabitants, about fifty saw-mills, and great abundance of good wheat, corn, and vegetables, the product of industry irrigating the naturally barren soil. The Tabernacle in Deseret is 126 by sixty-four feet, and is arched without a column; in the city are twenty-four good school-houses, and all through the Territory similar school-houses have been built. The Church has 95 missionaries in Europe, and an equal number in other countries; and has Branches in Denmark, Sweden, Switzerland, the islands of the Pacific, and Africa. From the commencement of the society till the present moment, every little act of the founder, his associates, and followers, supplies a proof how completely enthusiasm can effect its objects, how masterful his mind over matter, and how little man can know, *a priori*, from what small seeds great trees are to grow. Nothing ever appeared more wild than the Mormon prophet's scheme—more hopeless, more absurd, and less likely to attain any success; but, in spite of all predictions, though such a result was never anticipated by himself, it has led to peopling the centre of America, to connecting the eastern coast with the west, and probably to the discoveries of gold in California, which are likely to change the whole course of trade, and give a complete new phase to society. In spite of our dislike to the whole of the Mormonite creed, and to one part more especially—which is justly reprobated throughout the civilised world, but which by them is boldly avowed, boldly carried into action, and is not accompanied by the hypocrisy which too often characterises the different systems in the cities of Europe—we must admit that these fanatics have overcome many difficulties, and achieved extraordinary success.—*Illustrated London News*, Jan. 5.

Foreign Correspondence.

CHANNEL ISLANDS.

4, Unity-terrace, St. Heliers,
Jersey, March 18th, 1856.

President D. Spencer,

Dear Brother,—Thinking that a few lines from me, relative to the French mission, would be interesting to you, I take my pen to give you a general idea of the work here, and of our present movements.

By this time, as you may suppose, I am pretty well acquainted with the condition of the mission. I have visited three of the islands in the English Channel, viz.: Jersey, Guernsey, and Alderney. These are the largest, and, of course, the most important ones. I have not yet visited France since I have been appointed to watch over the interests of the mission; but I correspond with the Saints there, and I hope to be able to visit them shortly.

You are aware, no doubt, that the work in the Channel Islands has not been in a flourishing condition for some time. When I came here, Brother Dunbar informed me that it was the opinion of the Priesthood and Saints generally, that the work was done in these islands, that no more would obey the Gospel, and that he had laboured to convince them of the fallacy of such an idea; yet I found that it was not entirely removed; but I think it is now pretty well eradicated. As a general thing, the Saints here are not so far advanced as the majority of them are in England. It is true, the Saints in these islands, at least the greatest part of them, can read and speak English; yet their privileges are not so great as those of the Saints in England, because they are isolated, and are very seldom favoured with a visit from any of the American brethren. There is not that life and energy in them here which I would like to see; yet they are improving.

About two months ago, I counselled the officers to meet together every Sunday morning, to fast and hold a prayer meeting, and it has had a good effect. About the same time I also established a tract society.

We held a Conference Council at St. He-

liers on the 9th instant, in order to adopt some measures to further the work. The brethren expressed their willingness to go out to preach in the open air, and to carry the Gospel into new places as they may be required. I am a strong advocate for a free circulation of the printed word. I told the brethren that I wanted some money to pay for several hundred tracts which we have just got from Liverpool, besides many more which we had on hand, all of which we intend to distribute. I also told them that I wanted to raise some money to lessen our book debt; and to these calls, I am happy to say, they cheerfully responded, by promising to give five and ten shillings each. These are not very large sums to give, it is true, towards so laudable a purpose; but when we consider that the Saints here are poor, and have low wages, it shows the thing in another light. At this council the brethren promised to pay the tenth of all their earnings to support and roll on the work of God. The Saints, also, have voted to follow the example of the Priesthood. We intend to thrust in our sickle this year, and by the blessing of God, we believe that we shall reap an abundant harvest. We are baptising a few in Jersey, but the best of it is, the Saints are increasing in faith and good works.

The work has taken a start in Guernsey. Five were baptised while I was lecturing there the other week. There is a better feeling in that Branch than there has been before for some time. I have sent Elder William Thurgood, a good young man, to labour in that island, and I believe a good work will be done there this summer.

The work is not very brisk in the island of Alderney; there are but very few Saints there, and no Travelling Elder; there are two local Elders, but you know that a Prophet has no honour in his own country.

There is still a small Branch at Gorey; over which Elder Trenchard is presiding.

There is but one Travelling Elder in the mission besides myself. "The harvest is great, but the labourers are few." I want a good, energetic, faithful young man to

labour here in Jersey, for I can be here scarcely half of my time; and Jersey, at present, is the most important place in the mission.

I feel to have the spirit and power of my Priesthood and appointment upon me. The Spirit of God is like fire in my bones. I study the interest of this work by night and by day; my whole soul is absorbed in it. I rejoice that my brethren who are over me in the Lord had sufficient confidence in me to place me in such a responsible position; and it shall ever be my study to acquit myself like a man of God, and to faithfully discharge every duty devolving upon me, so that I may continue to gain the confidence of my brethren.

I had hoped to have the privilege of going up to Zion this year; but now, notwithstanding my intense desire to assemble with the body of the Church, I would not go if I had my choice to go or stay; for I have a good and extensive field of labour in which I feel free; in fact, I never felt better in any field that I have laboured in during the seven years I have travelled to preach this Gospel. I feel to be just in my element; and I firmly believe that I shall be the means in the hands of God, of doing a good work the present year.

Should you have time to drop me a few lines, I should be most happy to hear from you, and to receive any counsel or instruction that you may think proper to give.

Elders Trenchard, Raddon, Hormon, Cave, Grig, and many others desire to be kindly remembered to you. Please remember me to Presidents Richards and Wheelock, and to Elders Linforth, Jaques, and all the brethren in the Office, when you see them. Should I not have the pleasure of seeing you again before your

departure from the shores of Europe, I pray God to bless and prosper you in your journey home, and bring you in safety to the bosom of your family.

I remain, your affectionate Brother,

GEORGE D. KEATON.

DESERET.

Historian's Office,
Great Salt Lake City,
Nov. 30, 1855.

Brother Franklin—For the last month I have been one-half of the time confined to my sick room, and the residue tied close to the office. Snow, rain, and frost have renewed their dominion in succession, so as to make a warm room comfortable. I have applied myself to the completion of the last two months of Joseph Smith's history, and I find it quite a severe task. President Young has enjoyed excellent health, and has been very busy.

The Bishops of the various wards, accompanied by the brethren in great numbers, are at work on the Cottonwood Canal. President Kimball has been confined to his room for a month from a severe attack of the quinsy, and is yet very feeble. It is thought that sufficient crops have been gathered in the territory, together with the old grain, to supply the inhabitants until another harvest.

President Young, with the members of the Legislature from this city, leave for Fillmore on Monday next. The printing-office of the *Deseret News* has been removed into the upper room of the Council House, which has been heretofore used as the Legislative Council Chamber.

GEORGE A. SMITH.

To the Truth-loving in the World.

(From the "*Deseret News*.")

A goodly number of the honest and upright in heart, of various climes, habits, and languages, have gathered into these secluded valleys in the tops of the mountains, expressly and solely for the purpose of serving the Almighty with an eye single to His glory.

Thus far this gathering has been accomplished at the cheerful sacrifice of vast

amounts of worldly possessions and of former home comforts, by the patient endurance of privations, hardships, and toils which but few, if any others, are willing to undergo for their religion, and with a union of spirit and effort that astonishes and confounds the ungodly.

The jeers, scoffs, derision, and oppression so bountifully heaped upon this movement

have failed to stop its progress, or to curb the separation of the salt of the earth. The predictions, at first so freely dealt out from pulpit down through all grades to tap rooms and brothels, that we would all starve, or be killed off by the Indians, have hitherto failed.

The hopes of grave statesmen, and other worldly wiseacres, that the Patriarchal order of marriage would prove a bomb-shell in the quiet camp of the Saints, are as yet shorn of fruition, and they doubtless begin to think that the fuse is gone out, or that the powder is damp. Though such is far from being the fact, as the "Order" is in a most flourishing condition, being cordially received, properly understood and appreciated, and righteously carried out, much to the disappointment and chagrin of the adversary of all good.

The worldly advice of Gamaliel to the Jews is becoming tedious to this fast generation, while they reflect upon the unprecedented prosperity of the Saints, and wait for President Brigham Young to step aside, that we may be scattered like the particles of a badly cemented sand rope, is taxing to the feelings of dwellers

among railroads. Why so? Because, amid all these circumstances, the great latter-day work rolls on, the Saints are joyous and blessed of the Lord in striving to work righteousness and bring to pass salvation, and President Young and Council are magnifying the position unto which the God of our fathers has called them, and all the faithful are unitedly striving to sustain them in their calling and to walk by their teachings and example.

During all past and present scenes upon this subject, this is the grand reason for all the rage and opposition against the truth on the part of the devil and his servants. What plan they may next pursue is still undeveloped, or at least unproclaimed, but whatever it may be, remember that the light of the Lord is blazing from the lofty summits of Utah's rocky bulwarks, as a beacon of salvation to the inhabitants of the whole earth. Therefore be not deceived by the powers of darkness, neither suffer yourselves to be cheated out of eternal exaltation by the flimsies and baubles of those who prefer error to truth, and who make and love lies.

Varieties.

M. LIEBER informs us that within the last half-century 300 constitutions have successively perished throughout the world.—*Times*, Feb. 27.

MORE MORMONS.—The *New York Journal of Commerce*, in announcing the arrival of a shipload of Mormons at the port of New York, and the prospective arrival of ten thousand more, considers it "satisfactory to know that they are all able to pay their passages here; that they generally bring a little money into the country."

SPEED.—The velocity of a ship is from 8 to 12 miles an hour; of a race horse, from 29 to 30 miles; of a bird, from 50 to 60 miles; of the clouds in a violent hurricane, 80 to 100 miles; of sound, 823 miles; of a cannon ball, as found by experiment, from 600 to 1000 miles; of the Earth round the sun, 68,000 miles, more than a hundred times quicker than a cannon ball; of Mercury, 104,000; of light, about 800,000,000 of miles, passing from the sun to the Earth, 95,000,000, in about eight minutes, or about a million times swifter than a cannon ball; and the exceeding velocity of the thoughts of the human mind is beyond all possible estimate.

MORMONISM IN ENGLAND.—In the House of Lords, last week, the subject of Mormonism in England was brought forward by Lord Redesdale, who presented a petition from the city of Worcester, "complaining of the blasphemous, immoral, and obscene doctrines promulgated by a class of persons styling themselves 'Latter-day Saints,' and praying that a law should be passed to repress the promulgation of such doctrines." The question, however, excited but little interest among the Peers. Lord Campbell observed, that no new law was required, "as the existing law was sufficient to prevent the publication of doctrines injurious to the public morals." The petitions seem to have originated with a party in the city of Worcester, hostile to the Mayor, who refused to interfere for the suppression of the "Latter-day Saints," on the ground that they were Protestant dissenters.—*Sunday Times*, Feb. 24, 1856.

CIVILIZATION AND DEPOPULATION.—The Hawaiian nation, which, seventy years ago, was estimated variously at from 200,000 to 400,000, now only counts 72,000, a decrease within this period of at least two-thirds. Vast tracts of land do not harbour a human soul; fertile kalo lands, once under cultivation, are left to the rule of grass and weeds. The island of Kauai, remarkable for the productiveness of its soil, and capable of sustaining a population of at least 100,000, contains only 6000. It is not to cruel and devastating wars that we have to attribute this unparalleled falling off in so short a time. The wars of Kamehameha I., however energetically they were carried on, cannot in the remotest degree be compared, so far as waste of life is concerned, with those of modern civilized nations. And it is after those wars, moreover, after the blessings of civilization were transferred hither, that the blight falls most mercilessly on this doomed people. The cause of the evil is an internal one, not caused, but increased, by external influences. Its investigation resolves itself naturally into these two questions—the scarcity of births and the frequency of deaths.—*Polynesian*.

Celestial Marriage.

How have the nations grown corrupt!
How, from their nat'ral use,
Men their life-giving powers pervert,
By wanton, lewd abuse!

The holy ties of wedded life
Are cloaks for the profane,
While lust and mammon desecrate
Where faith and love should reign.

Adult'ers gain the world's applause,
As men of honour'd fame;
Women, though weak, defenceless, pure,
Are branded with the shame.

Is there no hope? There is! While men
Rush on from bad to worse,

Liverpool.

Jehovah speaks, lest all the earth
Be smitten with a curse—

"He who one talent has abus'd,
Hear it! ye sons of men,
Shall lose it, and it shall be given
To him who improves ten.

"Through him who holds the sealing power,
Ye faithful ones, who heed
Celestial laws, take many wives,
And rear a righteous seed.

"Though fools revile, I'll honour you,
As Abraham, my friend;
You shall be Gods, and shall be bless'd
With lives that never end."

JOHN JAKES.

ADDRESSES.—William G. Young, 18 Dock Street, Leeds.
Charles W. Penrose, High Street, Malden, Essex.

Money List, March 21—28, 1856.

Josiah Rhead	£4 0 0	Brought Forward.....	£32 16 6
John Mellor.....	3 10 0	James Linforth.....	7 0 0
Thomas Stephens	2 0 0	William C. Dunbar	20 0 0
Benjamin Elliot	0 10 0	James Frewin (per John Hyde)	6 2 1
Joseph Flitton (per W. Bayliss).....	7 0 0	John B. Pears	5 0 0
Benjamin W. Brindle	5 0 0	Josiah Holmes	8 0 0
Jeremiah D. Wilson	8 0 0	William Norris (per Edward Hanham)...	7 0 0
John Threlkeld	2 16 6		
Carried Forward.....	£32 16 6		£85 18 7

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REPORT OF THE CHURCH IN WALES.
THE
Satter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 16, Vol. XVIII.

Saturday, April 19, 1856.

Price One Penny.

Report of the Church in Wales.

Udgorn Seion Office,
Swansea, March, 1856.

President Richards.

My Dear Brother—Privileged, through the grace of God and your good pleasure, to return once more to the blessed valleys of the mountains, I deem it due to you to state, and I trust it will not be uninteresting to you to learn, some of the leading characteristics and phases of the work of God in this dependency of your auspicious Presidency, wherein it has been my privilege to labour.

I beg to say, in the onset, that it affords me great pleasure in being able to represent that I know of no faction, jar, or schism in any portion of the Church of God in Wales; neither do I know of any practices unbecoming, or grievances detrimental to, the prosperity of the cause or the good of the Saints; on the contrary, the union and love which exist, the zeal and perseverance manifested, the many other tokens I see of the increasing faith of the Saints, and, above all, the signal proofs we have, in the measure of the Spirit they enjoy, of the Divine favour and approbation, are to me sources of indescribable pleasure, and incentives to diligence and humility, and to praise Him who is the great giver of all blessings. Much as I desire the good of the cause, it would be ungenerous in me not to be satisfied with

the present condition of the Church in Wales, and the spirit which pervades it. God only could make it what it is.

In its financial department there has been quite an improvement during the last year. The Saints have generally manifested a determination to rid their Conferences and Branches entirely of all the contingent incumbrances of bye-gone days, and the Lord has blessed their efforts to accomplish the desired object, by pouring blessings of an earthly nature into their laps, and into their hearts the heavenly influences of His Spirit.

Not having access, just now, to the records, I am unable to give you the exact amounts paid by each of the fourteen Conferences. I will instance only two or three—the Eastern Glamorgan, for the quarter terminating the year, donated to the Temple Offering £48; paid of local debts and expenses, exclusive of rents, upwards of £100. Under the wise and energetic auspices of President Robert Evans, whose indefatigable perseverance will recommend him to all lovers of the cause, this Conference has flourished promisingly, both in numbers and in good works. The Western Glamorgan Conference, numbering about 400 members, has, through the blessing of the Lord on the praiseworthy exertions of President Thomas Harris, whose zeal to execute

order is becoming to his long experience in the cause, donated £38 to the Temple Offering in the previous quarter, and during the last half-year has paid £75 local debts of long standing. What is better still, it is generally increasing in zeal and union commensurate with the magnanimity of its works. The last Conference I will trespass on your time to particularize upon, though by no means the least in good works and godlike demeanour, is the Monmouthshire. I hardly know how to delineate the true character of that veteran in the cause—President Thomas Giles. Realising that he is well known to yourself and to your predecessors in the Presidency of the British mission, as presiding over this Conference ever since the year 1849, and known to myself as a faithful servant of God, without hardly a fault, for several years anterior to that date, I only fear that what I may say of him will bedim the lustre of his bright career in the estimation of those unacquainted with him. I will, however, say that the noble traits of his character are daguerreotyped upon his Conference, so that the cursory observer will read it there in characters of virtue, sobriety, humility, and love, as well as in the precision and order of his records. Numbering about 400, this Conference has donated to the Temple Offering during the last quarter, the sum of £24.

To me it is pleasing to be able to recommend my co-workers in the ministry, and much-loved brethren in the holy Priesthood, to your favourable notice and confidence. Few things would please me better than to particularise the commendable conduct of each of my other brethren presiding over the other Conferences, and their faithful co-workers; but although circumstances debar me the pleasure now, their *works* in louder notes will praise them. The confidence, faith, and prayers of those they have served so faithfully will draw upon them greater applauses and richer blessings than words can tell. He alone, who could make them what they have been and are now, can realize my feelings towards them all, or know the pleasure I have had in abouring with them to execute your counsels, and also in the success that has crowned our labours to merit your approbation. It is due to them to add, that so far from considering either or any of your requirements or counsels injudicious or

onerous, they have ever been like the honey on Jonathan's rod, refreshing and invigorating to our souls, and sought for with avidity by them as well as by myself. The more we had of them, the happier have we felt in trying to carry them out, so that yourself as well as your much-esteemed Counsellors have a name and place on the tablets of our memories, which we pray may never be obliterated.

I have also much pleasure in saying that a spirited renovation is pervading the book department. The presiding Elders display greater vigilance than ever in scrutinising this important part of their trust, the salutary influence of which is proven in the fact that their liabilities to this office have been lessened £290 during the preceding quarter; and I have the great satisfaction of knowing that the remaining outstanding debts are invested in good-conditioned stock, with a laudable zeal existing generally to sell it.

The Saints in Wales have awoke anew, of late, to the importance of acquiring a knowledge of the English language, as may be seen in the liberal and welcome reception of the *Star*, *Journal of Discourses*, *Mormon*, and other English publications of the Church, and the benefits resulting therefrom stimulate to perseverance over a hitherto obstinate barrier between them and the chosen medium of God to communicate intelligence to His children. These benefits will repay a hundred-fold the cost of acquiring the language.

Respecting emigration, I beg to assure you that I would not wish to see a greater desire for that than is evidently pervading every class, in every locality. "Do help me to go to Zion;" "When shall I go home?" "Oh, do try to help me off this time," are so often reiterated in my hearing, and plead with such anxiety and earnestness, that they tingle in my ears, asleep as well as awake. Nor can I easily forget the emotions of those who hear the welcome "Yes, come along;" and I am sure that the love and gratitude displayed towards yourself, and the untold blessings showered upon you, and upon their generous and never-to-be-forgotten deliverer and father in Zion—President Young, and upon all who have so kindly extended a helping hand to pull them out of the pit, would have been music in your ears had you but heard as much of it as I have since your welcome budget, announcing the number allotted to be helped out, has been received, and

all say, they would prefer the emigration of the persons elected to going themselves. "Oh! no; they never can so far forget themselves as to be guilty of ingratitude for such goodness. They think it impossible any more not to love, respect, and obey such God-sent benefactors." So they say, and so they doubtless *feel*; so they *should* feel, and that they may always possess and cultivate that feeling is my prayer.

Some 130 emigrated per ship *Caravan* last month, a liberal portion of them contemplating to complete, in the States, their outfit for crossing the plains this summer; in addition to which, I have now on my books about 550 names of applicants for passage in the ship which sails next, with a fair prospect of timely making up the even 600. Of these, about 350 intend going through to Utah by the swift-sure Hand-cart Train, and about 100 by the old "slow and sure" ox trains; 21 have been sent for from Utah through the P. E. Fund Company, and quite a number of the remainder have prospects of seeing Zion this season somehow.

The presiding Elders of all the Conferences, except one, have been liberated in order to emigrate to Zion this season, and they will, with one or perhaps two exceptions, avail themselves of that privilege.

Respecting my highly esteemed Counsellor, and now successor in office, President Daniel Daniels, I cannot too highly commend him. His zeal and integrity of heart, his humility and steadfastness of purpose, and his many other rare qualifications, are worthy the emulation of all. The unanimity of sentiment that has cemented our souls together for some years while here on a former mission, so far from being weakened by the perplexities, and many incentives to draw out the secrets of a man's soul, which are incidental to a journey of about 8000 miles over an ocean and a continent, have subserved to tighten the Gordian knot of brotherly love; and the further developments of character during a residence of three years in Zion, the journey back to Wales, with its varied incidents, and especially the requirements of our mission during the three years and three months we have laboured here side by side, have subserved to weld each link to link in the chain of union which binds us too strong for memory to instance a disagreement in sentiment. In fact, the union has been such as to compel brother

Daniel and brother Dan to be either both right or both wrong every time. That He, who alone can qualify us for His service, may be ever near unto brother Daniels, endow him with the wisdom and influence requisite to the discharge of the important duties devolving upon him, and enable him to do all the good his liberal heart desires, is my prayer.

Respecting Elder Daniels' Counsellors, Elders Evans and Ashby, permit me to state that the zeal and energy with which they lay hold of their duties, in their new field of labour, promises to the Saints incalculable good; and I am highly elated at the perseverance and assiduity which the Saints already evince in acquiring a knowledge of the English language; thus betokening a determination to avail themselves of the advantages afforded them of a more direct communication with the Spirit flowing from Zion through these brethren, as well as through those who may favour them with a visit hereafter, and through the English publications. I do not doubt but that the well-merited gratitude which they evince towards you for your judicious and provident care for them, in sending these brethren among them, will increase commensurate with the increase of the joy which they will obtain by understanding Prophets, Apostles, and holy men of God in Zion, through receiving from them the glorious truths of heaven in a language which you have stimulated them to acquire. And when they shall stand in holy places to receive the keys of eternal lives, and to learn how to obtain the glories and immortalities awaiting the worthy from among all nations, they will bless brother Franklin, and all means that shall have contributed to put them in possession of the *medium* communicating the same.

If I be indulged in expressing a few of my personal feelings and doings, present, and within the past three years and a half since I left home upon this mission, I would say, that I have enjoyed myself better the more I have been enabled to execute the counsels of my brethren; that the kingdom of God—*our* kingdom—is my all in all, and that my soul delights in nothing outside of its jurisdiction. It is truly my greatest pleasure to add my mite to the efforts of my brethren in saving souls, in winning obeisance to the laws of Christ, and in happifying and subserving the good of the much loved children of our great

Father. I appreciate still more and more the privilege of being enabled to do so, the more good I receive from God through my brethren. In short, I could sum up my feelings while on this mission, as regards all counsels, dispensations, feelings, and every minutiae appertaining thereto—my own weaknesses and failings excepted—and say that all is well, as it should be, to my *heart's content*. All who have experience will agree with me that the feelings engendered by anticipating the prospects of again returning to the place from whence we came, and of again enjoying the society of those loved most dearly, cannot be told—better imagined. I shall not attempt it further than to say, so may it be with me.

I find that upwards of 2000 persons have been baptized into the Church in Wales since my return; 1400 will have emigrated, making a total of 2000, including 350 who went with me in 1849. Upwards of 3000 more will be left anxiously praying the happy day of deliverance to dawn for them to follow. I have had the pleasure of being present, since my return, at nearly one hundred Conferences, and it is due to the unerring Spirit of Truth to say, that at none of them nor on any other occasion has it allowed me, in my weakness, to advance any sentiment that required recantation; and it is due to the Saints also to say that all, without exception, have been received with gladness, and acted upon with a promptness deserving the great source from whence they emanated.

In the editing and publishing department, however incompetent to do justice to the duties thereof, I have, notwithstanding they were arduous, had much assistance from the good Spirit, and great pleasure in the good that has been accomplished. That the *Udgorn Seion*, has been welcomed by the Saints, as well as by the world, is evident from its increasing circulation, and the unanimity of sentiment and feeling it has contributed to create, enriched by the reflection of the “*Star*”-light, and by translations of the rich treats we get in the *Deseret News*, *Journal of Discourses*, *Mormon*, &c. It has become the bosom friend of its nearly 2000 subscribers; including it, I find that a quarter of a million of pamphlets have been published in this office, sold, and paid for in two years; the majority of the latter to people of the

world, and withal we have quite a decrease in former book debts. These pamphlets, under the blessing of God, have been influential assailants of the partition wall raised by priestcraft between the people and the truth, and have wiped away the stigma with which press and pulpit have so studiously attempted to bespatter our holy religion and the unblemished characters of its bravest advocates. Nor does it require to overstrain the vision of the prospective to anticipate a rich harvest of souls, consequent upon the seed thus profusely sown; in fact, it seems already whitened. In fulfilment of President Young's prediction—that the increase of baptisms would be commensurate with the exertions of the Saints to emigrate, I would say that it is even so in Wales. With the preparations to leave comes the alarm among the ranks of lookers-on, and already the news comes from all quarters that the people are being baptized. I look forward with confidence to hear that the last sermon preached and *acted out* by the exit of about 600 persons—Noah-like, when he showed the antediluvians his back the last time—will be a telling one, one that will tally its hundreds, doubtless, from among the thousands who appear to be as anxiously waiting for their turn, as the invalids of old were on the banks of Siloam for the approach of the “angel to trouble the waters.”

The Babylonish predictions of the “downfall, death, and burial of Mormonism in Wales,” are so far from containing any colour of truth, that the augmentation of numbers, and the increasing interest seen *pro* and *con* about it, are unmistakable proofs that its funeral requiem has been prematurely chanted; and, to me, sleepless nights and a worn-out constitution, in its rapidly-increasing business and multitudinous requisitions, are ever present proofs that “Mormonism” exacts the long and rapid strides of the most stalwart walker to keep pace with its march. I find that from among the “*poor Mormons*” in Wales some £3600 have rotated through my hands to yours during the last year, towards emigration deposits with you, and for the various funds; and yet, as the ever-gushing stream from its pearly bed supplies the drainage on the fountain, so are they replenished the more, from the overflowing resour-

ces of their richer banker in heaven, the better use they make of it.

Much as I may have intruded on your time already, I ought not to conclude my, probably, last report of my stewardship in this sphere without a recognition, however inadequate, of the inexpressible good we have received through your counsels, admonitions, and administrations, and especially in the honour you preferred upon us by your presence among *your* Welsh brethren, at the General Conference convened at Merthyr, February 23rd, 24th, 25th, and 26th. Your appreciation of our labours, and approbation of the spirit which characterises *my* Welsh brethren, and your expressed satisfaction of the general phases of this portion of the great family of God is a *fountain* oozing forth its living streams of pleasures—ample equivalents for all its costs. Your counsels given there and then, with the principles so engraven upon the minds of the Saints, so far from falling to the ground, will be fully appreciated only when they have achieved their *ultimatum* in the general assembling of nations *divested* of *nationalities*, in the perfection of union, order, and purity at the marriage supper of the Great Bridegroom. Even then will Brother Franklin live in the memories of those he led there.

To your highly esteemed Counsellor and our much loved father in Israel—President Spencer—the Saints in Wales owe much. His counsels, though many, and

given under peculiarly intricate circumstances, have invariably proved to be the highway to happiness, and his superior judgment and discernment, coupled with his integrity and meekness, have merited him the unlimited confidence and goodwill of all lovers of godliness whithersoever he has been among us, and his visits have not been few in proportion to the radius of his circuit. May that God who has so greatly blessed his labours, and who alone can give him his due, repay him in the resurrection of the just.

Having studied unvarnished brevity and precision in this communication, and not having troubled you for a long time with lengthened reports, indulge me, in giving vent to my feelings, by classifying among the many God-sent visitors to Wales by whom much has been contributed to make the Church here what it is, the names of Elders Wheelock, Ross, J. A. Young, Ellsworth, Ferguson, Attwood—but I will desist, and chronicle the others, who have been no less welcome here, in archives where names are never forgotten.

Finally, I will conclude, praying that the richest, choicest, and all coveted blessings of earth and heaven be yours, and that when you enter into the full enjoyment of the same, you may see, among all, the Welsh Saints, and not *very far behind* your humble servant, and affectionate brother,

DAN JONES.

History of Joseph Smith.

(Continued from page 232.)

[December 1840.]

Saturday, 5th. Elder B. Young writes as follows—

No. 40, Ironmonger Row, St. Luke's,
December 5th, 1840.

Beloved Brethren—I have just returned from a walk with brothers Kimball and Woodruff. We have only been as far as Saint Paul's, and returned by Smithfield Market, about three miles. Brother Kimball and myself had fine weather for our journey here; it was a beautiful day that we left

Macclesfield for Burslem. We found the brethren in Macclesfield in good spirits, and in a good state to appearance. They appear to be well suited with brother James Gallely; I think he will be a useful man in this Kingdom. We found brother George A. Smith in Burslem, not in the best of health. He is like the rest of us; the climate does not agree with him; he is affected with a bleeding at the lungs. We staid with him in the Potteries; I preached two evenings. The Church is in a good state; some of them have a pretty hard time of it. Brother Smith will stay there for the present.

Saturday, 28th, left for the next stopping place in Grets Green, where we spent the Sabbath. On Saturday evening we called to see sister Roden, Father Patrick's daughter; she was very glad to see us, and wanted we should stay all night. Her husband was very kind to us, and bid us welcome to his house at any time, or the Elders. We could not stay; took tea with them, and agreed to send Elder Lorenzo Snow there, if he could come; blessed them, and left them. I preached in the morning to the Saints in Grets Green, staid afternoon meeting, and then walked to Birmingham; was very tired; heard Elder Snow preach; he is a nice young man, I think. Brother Kimball also spoke to the people after brother Snow had got through. We found brother Robert Williams here; he opened the meeting; he seems to be full of the Spirit.

On Monday at 12 o'clock, brother Kimball and myself took the railway. Brother Williams started on foot for London. We arrived here on Monday evening about six o'clock; found brother Woodruff well and in good spirits. We have been pretty busy since we have been here.

BRIGHAM YOUNG.

A great part of the city of Messina, Sicily, was this day destroyed by an earthquake. Such was the force of the first shock, that the inhabitants of the town were buried in an instant beneath the ruins.

Sunday, 6th. Elders Young and Kimball preached in Barrett's Academy, London, and administered the Sacrament in the evening.

Monday, 7th. Elder John Taylor issued his third pamphlet in defence of the truth, against the attacks of the Rev. Robert Hays, Wesleyan Minister, Douglas, Isle of Man; the three contain thirty-five pages of closely printed matter, which are a complete exposé of the corruptions of the Wesleyan Priesthood, and a clear illustration of the truth of the latter-day work.

Elders B. Young, H. C. Kimball, and W. Woodruff visited the Anatomical Department of the College of Surgeons.

Wednesday, 9th. Elders Young and Kimball visited St. Paul's Cathedral, the Monument, London and Southwark Bridges, and also the British Museum.

Thursday, 10th. Elder Levi Richards left Manchester for Herefordshire.

Sunday, 13th. I attended the High Council at my office. Robert D. Foster was on trial for lying, slandering the authorities of the Church, profane swearing,

&c. Witnesses were examined in part, and trial adjourned to the 20th.

Monday, 14th. Robinson and Smith dissolved co-partnership. The Times and Seasons are to be continued by Don Carlos Smith.

Wednesday, 16th. This day the Charters of the "City of Nauvoo," the "Nauvoo Legion," and the University of the City of Nauvoo, were signed by the Governor, having previously passed the House and Senate, as follows—

"AN ACT TO INCORPORATE THE CITY OF
NAUVOO.

"Section 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, That all that district of country embraced within the following boundaries, to wit: beginning at the north east corner of section thirty-one in Township seven, north of range eight, west of the fourth principal meridian, in the County of Hancock, and running thence west to the north-west corner of said section, thence north to the Mississippi river, thence west to the middle of the main channel of the said river, thence down the middle of said channel to a point due west of the south-east corner of fractional section, number twelve in township six, north of range nine, west of the fourth principal meridian, thence east to the south-east corner of said section twelve, thence north on the range line between township six north, and range eight and nine west, to the south-west corner of section six in township six, north of range eight west, thence east to the south-east corner of said section, thence north to the place of beginning, including the town plats of Commerce and Nauvoo, shall hereafter be called and known by the name of the "City of Nauvoo," and the inhabitants thereof are hereby constituted a body corporate and politic by the name aforesaid, and shall have perpetual succession, and may have and use a common seal, which they may change and alter at pleasure.

Sec. 2. Whenever any tract of land adjoining the "City of Nauvoo" shall have been laid out into town lots and duly recorded according to law, the same shall form a part of the "City of Nauvoo."

Sec. 3. The inhabitants of said city, by the name and style aforesaid, shall have power to sue and be sued, to plead and be impleaded, defend and be defended, in all courts of law and equity, and in all actions whatsoever; to purchase, receive, and hold property, real and personal, in said city, to purchase, receive, and hold real property beyond the city, for burying grounds, or for other public purposes, for the use of the inhabitants of said city; to sell, lease, convey, or dis-

pose of property, real and personal, for the benefit of the city, to improve and protect such property, and to do all other things in relation thereto as natural persons.

Sec. 4. There shall be a City Council, to consist of a Mayor, four Aldermen, and nine Councillors, who shall have the qualifications of electors of said city, and shall be chosen by the qualified voters thereof, and shall hold their offices for two years, and until their successors shall be elected and qualified. The City Council shall judge of the qualifications, elections, and returns of their own members, and a majority of them shall form a quorum to do business, but a smaller number may adjourn from day to day, and compel the attendance of absent members, under such penalties as may be prescribed by ordinance.

Sec. 5. The Mayor, Aldermen, and Councillors, before entering upon the duties of their offices, shall take and subscribe an oath or affirmation that they will support the Constitution of the United States, and of this State, and that they will well and truly perform the duties of their offices to the best of their skill and abilities.

Sec. 6. On the first Monday of February next, and every two years thereafter, an election shall be held for the election of one Mayor, four Aldermen, and nine Councillors; and at the first election under this Act, three Judges shall be chosen *viva voce* by the electors present. The said Judges shall choose two Clerks; and the Judges and Clerks, before entering upon their duties, shall take and subscribe an oath or affirmation such as is now required by law to be taken by Judges and Clerks of other elections; and at all subsequent elections, the necessary number of Judges and Clerks shall be appointed by the City Council. At the first election so held, the polls shall be opened at 9 o'clock a.m., and closed at 6 o'clock p.m.; at the close of the polls the votes shall be counted, and a statement thereof proclaimed at the front door of the house at which said election shall be held; and the Clerks shall leave with each person elected, or at his usual place of residence, within five days after the election, a written notice of his election; and each person so notified shall within ten days after the election take the oath or affirmation hereinbefore mentioned, a certificate of which oath shall be deposited with the Recorder, whose appointment is hereafter provided for, and be by him preserved; and all subsequent elections shall be held, conducted, and returns thereof made as may be provided for by Ordinance of the City Council.

Sec. 7. All free white male inhabitants, who are of the age of twenty-one years, who are entitled to vote for State Officers, and

who shall have been actual residents of said city sixty days next preceding said election, shall be entitled to vote for City Officers.

Sec. 8. The City Council shall have authority to levy and collect taxes, for city purposes, upon all property, real and personal, within the limits of the city, not exceeding one half per cent. per annum, upon the assessed value thereof, and may enforce the payment of the same in any manner, to be provided by ordinance, not repugnant to the Constitution of the United States, or of this State.

Sec. 9. The City Council shall have power to appoint a Recorder, Treasurer, Assessor, Marshal, Supervisor of streets, and all such other officers as may be necessary, and to prescribe their duties, and remove them from office at pleasure.

Sec. 10. The City Council shall have power to require, of all officers appointed in pursuance of this Act, bonds, with penalty and security, for the faithful performance of their respective duties, such as may be deemed expedient; and also to require all officers appointed as aforesaid, to take an oath for the faithful performance of the duties of their respective offices.

Sec. 11. The City Council shall have power and authority to make, ordain, establish, and execute all such ordinances, not repugnant to the Constitution of the United States, or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness of said city; for the protection of property therein from destruction by fire, or otherwise, and for the health and happiness thereof; they shall have power to fill all vacancies that may happen by death, resignation, or removal, in any of the offices herein made elective; to fix and establish all the fees of the officers of said corporation not herein established; to impose such fines, not exceeding one hundred dollars, for each offence, as they may deem just, for refusing to accept any office in or under the corporation, or for misconduct therein; to divide the city into wards; to add to the number of Aldermen, and Councillors, and apportion them, among the several wards, as may be most just and conducive to the interest of the city.

Sec. 12. To license, tax, and regulate auctions, merchants, retailers, grocers, hawkers, pedlars, brokers, pawnbrokers, and money changers.

Sec. 13. The City Council shall have exclusive power within the city, by ordinance, to license, regulate, and restrain the keeping of ferries; to regulate the Police of the city; to impose fines, forfeitures, and penalties for the breach of any ordinance, and provide for the recovery of such fines and

forfeitures, and the enforcement of such penalties, and to pass such ordinances, as may be necessary and proper for carrying into execution the powers specified in this Act; provided such ordinances are not repugnant to the Constitution of the United States, or of this State, and in fine to exercise such other legislative powers as are conferred on the City Council of the City of Springfield, by an Act entitled an Act to Incorporate the City of Springfield, approved February 3rd, 1840.

Sec. 14. All ordinances passed by the City Council shall, within one month after they shall have been passed, be published in some newspaper printed in the city, or certified copies thereof be posted up in three of the most public places in the city.

Sec. 15. All ordinances of the city may be proven by the seal of the corporation, and when printed or published in book or pamphlet form, purporting to be printed or published by authority of the corporation, the same shall be received in evidence in all courts or places without further proof.

Sec. 16. The Mayor and Aldermen shall be conservators of the peace within the limits of said city, and shall have all the powers of Justices of the peace therein, both in civil and criminal cases, arising under the laws of the State; they shall, as Justices of the Peace, within the limits of said city, perform the same duties, be governed by the same laws, give the same bonds and security, as other Justices of the Peace, and be commissioned as Justices of the Peace in and for said city by the Governor.

Sec. 17. The Mayor shall have exclusive

jurisdiction in all cases arising under the ordinances of the corporation, and shall issue such process as may be necessary to carry said ordinances into execution and effect; appeals may be had from any decision or judgment of said Mayor or Aldermen, arising under the city ordinances, to the Municipal Court, under such regulations as may be presented by ordinance; which court shall be composed of the Mayor as Chief Justice, and the Aldermen as Associate Justices, and from the final judgment of the Municipal Court, to the Circuit Court of Hancock County, in the same manner as appeals are taken from judgments of the Justices of the Peace; provided that the parties litigant shall have a right to a trial by a jury of twelve men, in all cases before the Municipal Court. The Municipal Court shall have power to grant writs of habeas corpus in all cases arising under the ordinances of the City Council.

Sec. 18. The Municipal Court shall sit on the first Monday of every month, and the City Council at such times and place as may be prescribed by city ordinance; special meetings of which may at any time be called by the Mayor or any two Aldermen.

Sec. 19. All process issued by the Mayor, Aldermen, or Municipal Court, shall be directed to the Marshal, and in the execution thereof, he shall be governed by the same laws as are or may be prescribed for the direction and compensation of constables in similar cases. The Marshal shall also perform such other duties as may be required of him under the ordinances of said city, and shall be the principal ministerial officer.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 19, 1856.

"THE MORMONS."—It is seldom that there is anything published in the newspapers of the day, concerning the Latter-day Saints, that approaches a candid and reasonable consideration of their position and principles. The article from the *Illustrated London News*, which we published in the previous Number of the *Star*, although it shows ignorance on some points, and on others a want of common courtesy to a numerous people, yet, on the whole, the statements the writer makes and the views he expresses are so far superior to those of many of his contemporaries that we deemed it worthy of notice. Reason and consistency are such scarce commodities in these days of pious jargon and hypocritical sanctity, that it is really quite refreshing to see even a moiety of them in a newspaper notice of the Latter-day Saints.

Instead of the Church being organized in G. S. L. Valley, as stated in the article, it was organized on the 6th of April, 1830, by Joseph Smith, and has never since been disorganized, and never will be; neither did Joseph Smith ever expect that it would.

The writer says, "Nothing ever appeared more wild than the Mormon prophet's scheme—more hopeless, more absurd, and less likely to attain any success; but in spite of all predictions, *though such a result was never anticipated by himself*, it has led to peopling the centre of America." Nothing but the most inexcusable ignorance in the editor of an influential periodical could lead him to make such an assertion, unless it was a spirit to wilfully misrepresent, which we do not presume was the case in this instance. The tenor of Joseph Smith's early writings, and the published revelations from the Lord which he received, go to show, so plainly that any one who will read may understand, that he believed and knew that the Church he organized by commandment from the Lord, in 1830, would grow and increase, in spite of all opposition, until it not only peopled "the centre of America," but the whole continent, and the world, with those who believe the principles and will obey the laws and commandments revealed from heaven through him. Thousands see these things plainly coming to pass, but they are too much tainted by that corruption and "hypocrisy which too often characterise the systems in the different cities of Europe" to see the truth, or to acknowledge that the Lord is performing His great work in the last days, which He declared by one of His ancient Prophets should be a "wonder." In regard to the Saints "peopling the centre of America," we quote, from the autobiography of Joseph Smith, the following prophecy, delivered August 6, 1842—"I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains; many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and some of you will live to go and assist in making settlements and build cities, and see the Saints become a mighty people in the midst of the Rocky Mountains."—(See *Deseret News*, Vol. v., No. 35.) This is rather positive.

We acknowledge that it is difficult for us to understand how a people possessed "of those commonly called heroic virtues which enable man to subdue the rude earth, overcome matter, and convert a desert into a blooming garden," can be guided by fanaticism. It is difficult for us also to understand how an organization, which twenty-five years ago commenced with six members, has remained, as its founder expected it would, through adversity and prosperity, sent forth its hundreds of missionaries among the nations of the earth, "without purse or scrip," to proclaim its principles, and gather out its tens of thousands, and in the midst of hostile savages "convert a desert into a blooming garden," and become prepared to assume the position of an independent state, and yet be the offspring of a "scheme" than which "nothing ever appeared more wild," "*more hopeless, more absurd, and less likely to attain any success.*" We admit that it shows how "masterful" "mind" may become "over matter," "and how little men can know, *a priori*, from what small seeds great trees are to grow;" but it is difficult, very difficult, for us to understand that it supplies "a proof how completely enthusiasm can effect its objects." Perhaps we are behind the times; possibly the editor of the *Illustrated London News*, and other gentlemen of the press, have come to a knowledge of some modern discovery in metaphysical science which completely abrogates that ancient principle taught by our Saviour, and heretofore believed in by consistent men—"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruits." "By their fruits shall ye know them." They seem to have become so thoroughly wedded to the idea that nothing can be better than modern sectarian Christianity—pregnant with all manner of abominations—that they have altogether lost sight of this eternal truth so plainly expressed by our Saviour.

As to that principle which the editor thinks "is justly reprobated throughout the

civilized world," we would ask him whether he is capable of making a just comparison between the Territory of Utah without a public prostitute, unless brought there by United States officials and other gentlemen from the Christian cities east of the Rocky Mountains, and his own magnificent city of London with its tens of thousands.

On the whole the article is a pretty fair one, and we commend the writer for the unusual candour therein displayed.

ARRIVAL OF THE UTAH MAIL.—On the 1st instant, we received a mail from Utah, via California, which brought us Numbers 39, 40, 41, 42, and 43 of the *Deseret News*, and letters bearing date, G. S. L. City, December 31, and Fillmore, January 6.

The letters from Elders G. A. Smith and S. W. Richards, published in this Number of the *Star*, contain many items of interesting news, and in addition we have gathered the following from other letters and our file of papers.

In Number 37 of the *Deseret News*, Governor Young suggests, "to those who are engaged in freighting on the western waters," the plan of building suitable steamboats for navigating the Upper Missouri, that they may be used for transporting goods for the Utah market to some available point on that river, or some of its tributaries. Should this landing point be not over about 150 miles from the South Pass, he proposes to send a suitable number of resolute men, to build a substantial fort, and provide storage for goods, which can be hauled to the settlements in Utah by teams sent from thence for that purpose; thereby saving to the Territory much of the enormous expenses now incurred for transporting merchandize across the plains. Subsequent information, obtained from a gentleman somewhat acquainted with the Upper Missouri and its tributaries, encourages the idea that the plan is a feasible one.

By the improvement in the navigation of rivers of which now but comparatively little is known, and the addition of a few lines of railway, the Mountain state may, in a few years, become a great centre of internal commerce, and a great mart of exchange in the trade between what are now called the western states and those on the Pacific coast.

The following item of the proceedings of the Utah Legislature was received per last mail. "Mr Johnson moved—That the committees on education be instructed to form characters, to be called the Deseret Alphabet, and present the same to this body; also to present a Bill to legalize all documents written in the same, for the consideration of this joint Assembly. On motion of Mr. Brown, the subject was referred to the joint committees on education."

We also learn that it was in contemplation to send a suitable person to England this spring, to superintend the publication of elementary books in the new Alphabet, for the use of schools in Utah. No doubt before this time the Deseret Alphabet has been legalized by legislative enactment, and efficient measures have been adopted to bring it into general use. These are steps in the right direction, towards the attainment, by the Saints, of a pure language; for we believe that it is by gradual improvement on what we have, that this great object will be attained.

Brother Leo Hawkins, of the Historian's Office, G. S. L. City, writes to Elder John Kay, under date of November 30, 1855—"T. S. Williams arrived on the night of the 28th November, with the afflicting news of the death of Elder Orson Spencer. He also brought President Young's new commission as Governor." The above information is from quite a reliable source, and we presume is correct. At the same time it is singular that no intelligence of Governor Young's re-appointment should have been received here from other sources.

Elder Erastus Snow writes from Cedar City, Iron County, under date of Decem-

ber 11, 1855—"Elders Wallace, Gates, and Nobles are missionaries to this county, and my companions and co-labourers. We shall hold a Conference here the ensuing Saturday and Sunday, if the Lord will, and we hope to warm and cheer the hearts of the Saints in the various settlements of this county before we return.

"The forts at Harmony, Paragona, and another at Johnson's Spring are re-built in a much superior style for durability and security. The Parowan city wall is completed.

"I learn that the freezing of Coal Creek, a few days since, stopped the blast from the furnace after a few days' successful operation; and the directors have concluded to suspend further operations until spring, except to use up the metal now on hand in casting some mill gearing, &c. It is certain that Coal Creek cannot be relied upon for a motive power in our Iron Works, and that the sooner we have an engine the better. The cost of such a one as we need would not exceed \$1500 in St. Louis.

"I hope you may be fortunate enough to collect the balance of the subscriptions from the brothers Jones in Wales, and any other funds that can be obtained for the Iron Company, with which to purchase an engine and goods for the Company next season. The goods which I bought for the Company last summer, though very acceptable, were only a tithe of what was needed.

"Cedar City was this season favoured with good crops, and the grasshoppers destroyed all at Parowan, leaving that settlement entirely dependent on Cedar for bread. Breadstuffs and seed will be scarce next spring throughout the Territory."

A party was given to the returned missionaries in the Social Hall, G. S. L. City, by the First Presidency. Presidents Young and Kimball were necessarily absent on account of indisposition. President J. M. Grant and several of the Twelve were present, and their hearts were filled with blessings for the many Elders who were present, who had been faithful on their missions among the nations of the earth. It was evidently a time when hearts were full of joy, and will no doubt be long remembered by all who were assembled.

Foreign Correspondence.

DESERET.

Fillmore House,

Fillmore, December 29, 1855.

Dear Brother Franklin — Although confined by sore eyes, which compel me to exclude the light from the room, I engage brother Bullock to continue my correspondence to you.

Fillmore, in the absence of all mails, may be said to be rather a dull town, as far as news is concerned. The winter has been cold; there has a great deal of snow fallen in the mountains. Our only means of communication is by a private express, which we have established between this place and Nephi, by the contribution of the Members. An appropriation of 2,500 dollars has been made to get out a fount of type for the Deseret Alphabet.

A joint session of the Legislature was

held yesterday, on enlarging Carson County, it being only 300 miles long and 159 miles wide. It was considered by the Hon. Enoch Reese to be too small; and he wanted an addition of the Humboldt basin, or at least that a tract of 159 miles by 350 should be also included in Carson County. The Legislature, however, thought it would be inconvenient for the white inhabitants, who consist of Peter Haws and his family, and they refused to make the proposed enlargement.

There have been a great many applications for grants of herd grounds, a number of which have been rejected; and several extensive grounds have already been granted, and a considerable number of petitions are yet to be considered.

A Conference, under the direction of the Home Missionaries, commences its session to-day. Erastus Snow, Jacob Gates, George B. Wallace, and Joseph B.

Nobles arrived from Iron County last evening; they report that they have attended Conferences through that county. President John C. L. Smith, of Parowan, is reported very sick. The winter thus far has been severely cold.

The wing of the State House, which we are now occupying, is a permanent and convenient public building. The Representatives' Hall is elegantly finished, and when furnished will be very convenient. The Council room is rather small, but will probably answer the purpose until another wing of the building can be finished. It is built of red sandstone, and has a very respectable appearance. The members of the Legislature find very comfortable homes with the inhabitants. The town contains an abundance of provisions, and our dry cedar fires are the best on record.

The mills have been frozen up for some time past. There have been a number of mercantile establishments opened here. Among the most conspicuous is the "Ensign of the West," by Joseph A. Kelting. Abraham E. Levi, Judge Kinney, Samuel P. Hoyt, Esq., Gabriel Huntsman, and James Bunn are also selling merchandize. David Candland has a supply of oysters, sardines, shoes and boots, brandy, and pepper sauce. He calls his place the "Astor House."

Mr. Hoyt has in operation a large stone tannery and a cast-iron bark mill, which are doing a good business in producing "valley-made understandings."

A fort has been erected at Cedar Springs, principally for the protection of stock. Isaac C. Haight, and Jesse N. Smith, the representatives from Iron County, are my room-mates at the Fillmore House.

Saturday, January 5, 1856.

Since the above was written, my health and eyes have much improved. On the 2nd instant the two Houses met in joint session on the subject of counties. Eight new counties were formed, five of which were organized by the appointment of probate judges. John D. Lee was appointed probate judge of Washington County, The north line of which was established four miles north of Fort Harmony. The names of the new counties are, Beaver, formed from the north of Iron and Cedar, and lying west of Utah Lake; Box Elder, Malad, and Cache, organized from Weber; Greasewood, west of G. S. Lake, unorganized; Humboldt, and St. Mary's, from parts of

Weber, Deseret, and Tooele. The emigration has set in north for the last season, to a great extent, and this made the dismemberment of Weber County necessary.

Brother Wilford, an emigrant from Australia, came in from Parowan last evening, with letters and the melancholy news of the death of Elder John C. L. Smith, President of that Stake; he was a good man, and has gone to rest, but his loss will be severely felt in that part of the country.

Presidents Young, Kimball, and Grant have enjoyed excellent health; the Members of the Legislature, with very few exceptions, have also been well.

The U. S. Marshal, the two Judges, Kinney and Stiles, with the Clerk of the Supreme Court, Secretary Babbitt, &c., &c., have just arrived from G. S. L. City. They report the weather excessively cold indeed, and the snow very deep in the mountains round Salt Lake Valley, and the kanyons completely blocked up with it.

On the 2nd instant, the finishing shop and leather store of Messrs. Hoyt & Co., of this place, were destroyed by fire. The damages were variously estimated at from \$500 to \$1000, and no insurance. The stock was principally saved, but the building, tools, and part of the books were burnt up.

Elder Isaac C. Haight and Jesse N. Smith, my room-mates at the Fillmore House, and representatives from Iron County, wish to be kindly remembered to you in memory of old times.

Yours faithfully,

GEO. A. SMITH.

Representatives' Hall,
Fillmore City, U. T.,

January 4, 1856.

Dear Brother Franklin—I embrace this opportunity of writing a few lines to send by the southern mail from G. S. L. City, which is expected to reach this place in a day or two, on its way to California.

Since arriving at this place, I have heard from my family twice, but of course little general news has come to me, from that quarter, of what is transpiring in G. S. L. City. I shall, therefore, proceed to give you a little of the spirit of the times in this region of country.

My letter to you of the 8th ult., announced our arrival at this place on the 7th. The Session, as anticipated, commenced on the 10th. Both Houses organized on that day, the particulars of which appear in

the *Deseret News*, together with the names of a Committee appointed to arrange the preliminary steps to our admission into the Union as a sovereign state. The Committee of nine, composed of three from the Council and six from the House, were actively engaged for some days; and then presented a Bill, providing for an election to be held throughout the Territory, on the 16th of February next, for Delegates to a Convention, to be held at the Council House in G. S. L. City, on the third Monday in March next, for the purpose of framing and adopting a state constitution, which will be submitted to the people, and if approved, will be forwarded with all other necessary documents to the President and Congress of the United States, in charge of such Delegates as may be sent with them to present and urge our claims. Another Bill, providing for the enumeration of the inhabitants of the Territory, passed at the same time; and subsequently Leonard T. Hardy, of G. S. L. City, was appointed Census Agent.

Business was not crowded at the early part of the Session, but latterly we have had some very animated speeches, and things generally have assumed a very interesting phase. A large portion of business, thus far, has consisted in granting herd grounds to applicants, for herding, and other purposes. Large tracts, lying away from settlements, have been applied for; and they have been granted, with a view of putting all our best valleys, not practicable for settlements as yet, into the hands of good men.

Among other matters of interest, eight new counties have been created in this Territory, and most of them organized.

The election of Territorial and county officers, which are by law required to be elected by the Assembly, took place in joint Session day before yesterday.

One or two Bills have been presented for city charters; but there seems to be a general bias against granting city charters. An ineffectual attempt has been made to remove the County seat of Iron County, from Parowan to Cedar City. A petition is now before the House, from the citizens of Kay's Ward, Davis County, for the chartering of a Company, to take out two-thirds of the water of Weber river, and to bring it south along the bench to Kay's settlement, for irrigation, machinery, &c., &c.

I am not aware that any very important or special measures are to be called up during the remaining part of the Session. I would notice, however, that an appropriation of 2,500 dollars has been made, to be expended by the Chancellor of the *University of the State of Deseret*, in procuring type for the Deseret Alphabet, and for printing school books in England, for the use of schools in this Territory.

That tract of land, lying on the bench east of G. S. L. City, surveyed by the University, and which I commenced walling five years ago, is now secured to the University by enactment.

I have now given you a general idea of State proceedings, and will not entirely omit Church matters, as they belong so near together. Church affairs are, as is generally the case, peaceful and tranquil. The Elders appointed at the Conference last fall to travel and preach in the settlements are evidently doing a good work, and very much improving the spirit and feelings of the Saints. Last Saturday and Sunday, a Conference was held in this place by the missionaries for the southern settlements; Elders Erastus Snow, Jacob Gates, G. B. Wallace, and Bates Nobles were present; the Conference being one of their appointment.

In this settlement, and, by conversing with the missionaries, I learn it is the same in other places, they have been led to dwell pointedly and forcibly on the plurality doctrine; and generally the spirit of the vote taken last Conference is urged upon the people throughout the Territory, which was for old and young to marry and fill these mountains with inhabitants.

On the 18th of September last, brother Henry wrote from Hilo, Hawaii, Sandwich Isles, that his health was good, though his labours were arduous. It appears that the people of those islands are so ignorant, and so easily influenced to do wrong, that it requires the utmost attention and watch-care to keep them in the faith, after they are converted to it. This no doubt tries the patience of the young Elders there.

The gathering place upon Lanai is prosperous. The native Saints there were buoyant in spirit, and engaged in planting, building, &c. A permanent contract had been made with Haalelea, the chief, for the land. The Saints were to have it two years more free of charge, and then

pay 175 dollars per year while they wished to occupy it. At their General Conference, it was voted that some four or five of the native Elders should visit these valleys, and spend the winter, to see how the climate agreed with them, &c.; and then return to the islands, as they would not be permitted to leave without giving security to that effect, no emigration being allowed from the islands. The return of such men, bringing a good report with them, it was thought would be a great blessing to the work, and encouraging to the Saints.

The Book of Mormon, in the Kanaka, is nearly ready for exportation from California. It was considered that it would be a great acquisition and aid to the work. Cousin John R. Young was labouring with Henry in the Hilo Conference.

The holydays have passed without any great excitement here. There was a public party at the Representatives' Hall on Christmas evening, which was attended by many of the citizens as well as members. The Hall will accommodate either eight or ten cotillions. Dancing was the order of the occasion until midnight. New Year's evening a similar affair came off. . . .

On Saturday evening last, the Governor, and about twenty-five or thirty others, took supper at the Astor House, kept by Mr. David Candland, at which the oysters, peaches, quinces, strawberries, and all the agreeable accompaniments suffered materially. . . .

A Legislative party will be held at the city soon after our return. The Governor intends we shall use up our *per diem*, mostly, before we get through; and when we become a State, he does not intend that any member or officer of the Assembly shall have pay for their services. If a man has not skill and ingenuity enough to provide for his family, and do such business gratis, he is not fit for a Legislator. Such are Governor Young's sentiments.

Saturday, January 5.

Some little excitement prevails in town to-day. An affair took place between Judge Drummond and a Jew trader here, which was rather amusing at the time, but may be something more than *fun* for the Judge before he gets through with it. A grand jury is meeting this evening, which will bring in an indictment against the Judge

and his negro, Cato, for assault and battery with intent to murder; and he will be arrested and brought before the Probate Court on Monday morning next, at 9 o'clock, just at the time he should answer to his name in the Supreme Court, which sits at that hour. . . .

He has virtually ruled our Probate Courts out of power in his decisions, but we will now know whether Probate Courts can act or not, especially in his case. . . .

Judges Kinney and Stiles, Babbitt, Blair, and nearly all the lawyers in the Territory, United States' Marshal, &c., &c., are expected in here to-morrow, as the Supreme Court opens on Monday. There is only one case that I am aware of to come up before that Court, and that of not much account. . . .

Evening.

The party alluded to just above have arrived. A. W. Babbitt comes in a prisoner. He has been arrested by order of Judge Drummond, on the supposition that he was concerned in the escape of Carlos Murray, who was brought here a prisoner some time since, but is not here now. There is quite an excitement in town about matters and things. I wish this letter was to go one week later, so as to give you the result of the present commotion, which will probably decide the jurisdiction of our Probate Courts.

Sunday, January 6th.

Dear Franklin—Some of the missionaries have arrived from Fort Limhi, Salmon River, Oregon, and they bring most cheering news of the work there. Some fifty or sixty Indians have been baptized, and among them the principal chiefs of the Shoshones. They manifest a desire and an ambition to learn to work, to be clean, and learn the arts of civilization, and to live as our folks do. They are getting quite an idea of the work, and manifest sincerity.

The brethren have not had a thing stolen since they went among them, and the utmost confidence seems to prevail. Such facts as these are important items in the history and progress of this work.

Israel must be favoured, for the set time has come.

I am your brother,

SAMUEL.

Married.

December 3rd, by Elder John Nebeker, Mr. Henry Clegg and Miss Ann Lewis, both of G. S. L. City.

In G. S. L. City, on Sunday, Oct. 28, by Elder Thomas Day, Mr. William Parkes and Miss Sarah Smith, both from Northampton, England.

Died.

On the evening of the 3rd inst. [Nov.], of convulsions, aged 8 months and 13 days, Henry W. S. O., son of J. V. and Eleanor Long.

In G. S. L. City, Nov. 18, Sarah Ann, wife of Thomas Latimer, aged 17 years, 10 months, and 18 days.

In Tooele City, Oct. 31, of bloody flux, Thomas Whale, (late of the parish of Winterbourn, Berkshire, England,) aged 70 years, 3 months, and 21 days. Brother Whale was a member of the High Priests' quorum. He lived a Saint, and died firm in the faith, in hopes of a glorious resurrection.—*Deseret News*.

At St. Louis, Feb. 21, 1856, after a long illness, Eleanor Clucas, late from the Isle of Man, aged 55 years.

Mahala Heaton Darton departed this life the first of the present month, at Toms River, Ocean Co., New Jersey, aged 38 years and 6 months; also Samuel Heber Darton, her infant son, three days later. We deeply sympathize with brother Darton in his bereavement, and though it is a moment of grief and mourning with all men, we are happy to learn, from the pen of brother Darton, that his soul is comforted with the hopes of a glorious resurrection for his partner in life. Sister Darton was a good, faithful woman; in life, rich in good works, and at death, strong in faith. At the moment of leaving earthly friends, she bore a strong testimony in favour of the work of God.—*The Mormon*, March 15.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending March 31, 1856.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London.....	W. C. Dunbar...	£637 10 2½	Brought forward.....£3069 17 5½		
Birmingham	B. W. Brindle ...	272 1 9½	Late Herefordshire ...	John Preece	24 17 9
Warwickshire.....	William Parr.....	149 15 10	Worcestershire	George Sparkes..	23 6 10½
West Glamorganshire...	John Davies.....	141 16 11	Channel Islands.....	Elias Cave	22 2 0½
South	Simon Irwin	101 3 5½	Brecknockshire	Thomas Morgan..	20 12 5
East Glamorganshire...	Thos. Stephens...	98 5 5½	Llanelly	Llewellyn Lewis..	19 2 4½
Herefordshire	Uriah Rickards...	96 17 5½	Cardmarthenshire	Isaac Jones	12 9 4½
Bradford	William Shiers...	88 12 8	Flintshire.....	Thomas Green ...	10 6 5
Sheffield	Wm. Brownlow..	84 13 7	Denbighshire	Griffith Roberts..	6 8 1½
Reading	James Frewin ...	77 12 1½	Dundee.....	Henry Hamilton..	5 0 3½
Staffordshire	Josiah Rhead.....	74 15 8½	Dyffryn Conwy	Hugh Roberts....	4 19 8
Lincolnshire	Richard Harper..	70 1 0	Isle of Man	James Duff	4 19 0½
Norwich	James Woods ...	69 15 6½	Pembrokeshire	Edward D. Miles	4 6 11½
Derbyshire	Thomas Parkes...	67 9 9	Anglesea	John Roberts ...	4 3 0
Hull	S. Pickering	66 13 8	Preston.....	John Holsall.....	3 16 6½
Durham	Joseph Doxford..	65 3 8½	BRANCH.		
Cheltenham.....	Thomas Clarke...	63 5 5	Derry.....	Hugh Sheppard..	6 15 7
Wiltshire.....	William Norris...	62 8 3	Tedbury	Joseph Walker...	5 0 10
Liverpool	James Linforth...	55 10 2½	MISSION.		
Lands End	John Kessell.....	55 5 4½	Swiss and Italian	John L. Smith ...	286 3 9
Edinburgh	John McComie ..	55 3 5½	Australia	Aug. Farnham ...	279 10 2
Bedfordshire	Joseph Flitton ...	55 2 10½	Sandwich Islands	P. B. Lewis	120 1 3½
Glasgow	Robert Kirkwood	52 1 7	French	G. D. Keaton ...	109 19 4
Cambridgeshire	R. J. Townsend...	50 7 11½	Cape of Good Hope	Jesse Haven.....	59 15 1½
Nottinghamshire	Josiah Holmes ...	49 2 8	Bombay.....	Hugh Findlay ...	19 0 3½
Monmouthshire.....	Edw. Middleton..	47 9 0	East India	N. V. Jones	9 14 11
Newcastle-on-Tyne ...	J. D. Wilson.....	45 15 5	Malta.....		5 7 2
Kilmarnock.....	John Aird	45 0 1½	J. W. McLellan		0 17 9
Manchester	Edward Oliver ...	44 12 8½	Dr. S. M. Brice, Iowa, U.S.A.		0 10 5
Dublin	T. H. Rutledge...	44 2 2½	David Roberts.....		0 8 7
Southampton	James Rogers ...	37 17 9	George H. Taylor		0 5 7
Leicestershire.....	John Mellor	37 9 4			
Belfast	James McGhie ...	29 15 10			
Dorsetshire	Benjamin Elliot..	26 3 2			
Carlisle	John Threlkeld...	25 15 6			
Shropshire	Edwin Taylor ...	24 19 8½			
Carried forward		£3069 17 5½	(Errors excepted.)		£4139 19 1

Varieties.

THE MORAL CHARACTER.—If we are told a man is religious, we still ask what are his morals? But if we hear first that he has honest morals, and is a man of natural justice and good temper, we seldom think of the other question—whether he be religious and devout?

SCENE IN A PARISIAN TAILOR'S STORE.—Tailor: Your clothes, sir, will be sent home this evening. Gent.: But, my dear sir, you haven't my address or my measure. Tailor: That's of no consequence, for the perfection of my machine renders them useless. Be kind enough to give me your baptismal name, and the thing is accomplished.

If we are to believe the newspapers, the magistrates at Oldham have decided that shaving on Sunday is illegal, and they have fined a barber five shillings for the alleged offence. We have all of us heard that cleanliness has been regarded as next to godliness, but it would seem that the magistrates of Oldham associate religion with dirt. We are somewhat surprised at this antipathy to a well-scraped chin on the part of the Sabbatarians, for hypocrisy is usually smooth-faced.—*Punch*.

The Saints' Retreat.

(Air—Banks and Braes.)

From envy, scorn, and ill that flows
On human kind through broken vows,
There is a peaceful, safe retreat,
Where faithful Saints together meet.
A Temple, where God's Priesthood sheds
Abundant glory on their heads;
A scene that's render'd dear and sweet,
To weary, way-worn pilgrims' feet.

There is a place where spirits blend,
And high, celestial joys extend.
By faith's almighty power they meet;
Where Jesus holds a banquet sweet.

Hull, Feb. 20.

Oh! where could suff'ers flee for aid,
When hell in all its power 's display'd,
Or how its fiendish mobs defeat,
Had wand'ring Saints no safe retreat?

There Saints on wings of faith can soar
Where hellish powers control no more,
Where souls celestial haste to greet
Their former kindred, oh how sweet!
To haste that day each heart should fill,
No hand, no voice, no feet be still;
But bound on faith, resolv'd to meet
Where suff'rings end, and joy 's complete.

HENRY GREENSIDES.

ADDRESSES.—Thomas Smith, 40 Millbourn Street, Carlisle.

Benjamin Evans, } 4 East Lane, Tredegar, Mon.

Michael Vaughan, }

Joseph Silver, 8 Sidney Street, Brighton, Sussex.

Thomas Liez, 10 Chapel Place, Dover, Kent,

Money List, March 28—31, 1856.

Robert Kirkwood	£4 0 0	Brought Forward.....	£36 3 9
John Mellor	1 10 0	John Holsall	4 0 0
James Rogers	6 0 0	James Linforth.....	1 15 10½
John Kessell	6 0 0	Edward Oliver	25 0 0
Richard Harper	5 0 0	William Brownlow	5 0 0
Henry Hamilton... ..	4 13 9	Benjamin W. Brindle	5 0 0
Simon Irwin	5 0 0	William C. Dunbar	15 1 2½
Edwin Taylor	4 0 0		
Carried Forward.....	£36 3 9		£92 0 9½

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THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 17, Vol. XVIII.

Saturday, April 26, 1856.

Price One Penny.

Message of His Excellency Gov. B. Young.

DELIVERED IN THE CAPITOL, FILLMORE CITY, MILLARD COUNTY, DEC. 11, 1855.

(From the "Deseret News.")

Gentlemen of the Council, and House of Representatives—

In accordance with the adjournment of the last Legislative Assembly, we have met for the first time in the capitol, in rooms erected for legislative purposes at the seat of government. This part of the contemplated State House, being the South wing only, though it may answer for the present, has not those conveniences and that spaciousness and beauty which will be connected with the building, when finished in accordance with the original design. How far this may be accomplished through the aid of the General Government I do not know, but presume that it will make still further appropriations for that object, as the present investment is upwards of \$12,000 in excess of the amount appropriated. Until further aid is extended by Congress, this excess should be assumed and paid by the Territory, since it is manifestly unjust that the contractors, and others who have expended their means and labour for this purpose, should be obliged to wait the uncertain period of further appropriations, though the Territory would, probably, be reimbursed at some future time.

We are assembled for the purpose of

considering the affairs of our young and thriving Territory, and of framing such laws, rules and regulations as may, in our united wisdom, be considered most salutary and beneficial to the interest of the public weal.

With a tribute of praise and thanksgiving unto that All wise Being who controls and governs the nations as He will, we invoke the spirit of wisdom to guide us in our deliberations. And while we render the full emotions of grateful hearts, for past mercies and blessings which have been extended unto us, we are thankful to Him who has preserved us from the bitter rancor and hatred of infuriated enemies, and given us a peaceful inheritance in these sequestered vales. Our hearts swell with gratitude for the privilege we enjoy of seeking and obtaining light and intelligence, that we may at all times, and in all places, be inspired by that spirit of wisdom and truth which emanates from Him who sits enthroned in sacred majesty, and dwells in the midst of His kingdoms. Though His chastening hand has been upon us, still it has been for our good, and we acknowledge it as the kind dealing of a tender parent who seeks the best interests of his children.

I have, in my former communications

to this body, suggested that laws should be plain, easy to be understood, and few in number. I am as yet unacquainted with any reason for changing my views upon this subject; on the contrary, as life gives me experience, and as experience furnishes knowledge and understanding, I find myself more fully confirmed therein. Neither should laws be too frequently changed, if we would enjoy a permanent and peaceful government. I am fully aware that matters of local and personal interest require alterations, and that in a new country like this, where enterprise, development and progress so eminently characterize the people, legislation should keep even pace therewith, and not be bound down by contracted and selfish views, old and exploded policy, or traditional errors. Let a spirit of freedom and liberality pervade all our acts, and an enlightened and highly practical course of legislation will surely be the result of our deliberations.

We have a very good volume of laws, and I would recommend, so far as they remain applicable to our wants, and are sufficient for probable emergencies, that we do not disturb them. No law, passed by the Legislative Assembly of this Territory, has been annulled by Congress, although, by a most odious and anti-republican feature in the "Organic Act," it retains the power so to do; a power so utterly repugnant to and subversive of the principles of our free institutions that it should be rarely, if ever, exercised.

In order, however, to avoid this, as well as many other questions which might unfortunately arise only to perplex and entangle the relations so unreasonably, yet peaceably existing in the present form of a dependent State, and to place ourselves, beyond cavil, upon the platform of equal rights, constitutional sovereignty, and free government, based upon the principles sacred to every lover of American liberty, as emanating from the people, I recommend that you take the initiatory steps towards our obtaining admission into the Union. Preparatory thereto, it will be necessary to have the census of the Territory taken, and to hold a convention for the formation and adoption of a constitution. I would respectfully suggest that this matter be taken into prompt consideration, that, in case you deem it wisdom to make an effort for our admission

as a State, the incipient laws may be passed at an early day.

We trust that the present Congress will have wisdom to so far recognise the principle of self-government, and the genius of our free institutions, as to abolish in her territories that odious, tyrannical, and absurd system of colonial government which emanated from the British throne, and place them upon that equality of constitutional rights enjoyed by the States in their internal regulations, election of officers, and representation.

In accordance with a law passed by the Assembly in 1854-5, the Hon. Orson Hyde repaired to Carson County, accompanied by the Hon. Judge Stiles and Marshal Heywood, and in connexion with authorized persons from California, approximately established the boundary line between this Territory and that State, in the region of Carson valley, and fully organized the County. The reports in relation thereto have been received, and will be laid before you at an early date. The compensation asked for service in determining a portion of our western boundary I trust will not be withheld, although it more properly belongs to the General Government to defray such expenses, since it is more particularly its province to attend to the establishment of the boundary lines of the territories.

The northern line of Utah has also been established, during the present season, by Professors Orson Pratt and Albert Carrington, and the Territorial Surveyor-General, Jesse W. Fox, where it crosses the Malade, and by Professor Pratt and Surveyor-General Fox, where it crosses Green river and the emigrant road east of the last named stream. There was no accompanying party from Oregon in either of the above cases, as the information was mainly desirable for determining the jurisdiction of this Territory, at points where Oregon had no settlements within hundreds of miles.

The revenue, as appears from the auditor's report, which, with the Territorial Treasurer's report, I herewith take great pleasure in submitting, for the current fiscal year, amounts to \$17,348,87, showing an increase, over last year, of \$10,962,56.

This arises from an increase of property, and a higher per cent. assessed by the last Legislative Assembly. The total amount of increase, as assessed, is \$915,295,

being over a third more than during years previous. There appears to have been auditors warrants in circulation amounting to \$23,401,28, of which \$11,223,57 has been redeemed at the treasury, leaving as balance still in circulation \$12,177,71. Of the current year's assessment \$6,279,10 has been received, leaving a delinquency of \$11,069,77. Which shows, if it were all collected, an indebtedness of \$1,107,94 depending on future assessments for payment.

By the foregoing statement, it appears that the Territory is running a trifle in debt, still I do not presume that it will be necessary to increase the assessment of last year. I deem this situation of the finances attributable to the light assessment of the previous year, it being, for the whole Territory, only \$6,386,31, at one half the present rate.

The effects of this small assessment were not felt at the time, as the reports show \$2,118,28 more collected during that year than in this. Of last year's assessment \$3,004,81 have been paid during this, it is therefore obvious that almost the entire amount of the receipts at the treasury, for the year 1854, came from former assessments, hence it follows that if the assessments of that year had been kept good, there would now have been no falling off.

Payments for the suppression of Indian hostilities have been made at the Tithing Office, which accounts for the entries of issues to that office in the auditor's report.

It will also be seen that a large portion of these issues have been redeemed at the treasury; the unadjusted accounts and warrants on hand will liquidate the balance.

Since it is not to the payment of fees and salaries that the revenue of the Territory is devoted, but to public improvements and the development of the country, the people should feel willing to promptly pay their taxes, inasmuch as they directly, and almost immediately, receive the benefits thereof.

It has been proposed to open new channels of communication with this Territory from the east through the tributaries of the Missouri, and from the south by way of the Colorado. Doubtless boats, built expressly for the purpose, will be able to approach our settlements many hundred miles nearer than at present. Should it be in your power, by chartering companies

or rendering other encouragement, to further any such enterprise, you will meet with my most hearty co-operation; I certainly deem it a subject worthy of your consideration.

Educational interests have flourished hitherto, with but little aid or encouragement from the Legislative Assembly. Should not this subject be taken under advisement by this Legislature, and some well organized system be adopted, which will confer the blessings of at least a common education upon every child, rich or poor, bond or free, in the Territory, and which will establish and keep in operation at least one school where the higher branches are taught?

I am aware that much has already been done and great good effected, by private enterprise, throughout the settlements generally. Though I am sanguine that no territory, so young as this, can boast of so many or so good school houses and schools, still there is a lack, much remains to be done. The Legislature has appropriated comparatively nothing for this object, and the appropriations of land by the General Government are at present, and a great share always will be, entirely unavailable.

None are so much interested in this matter as ourselves, it would therefore seem to be almost imperative upon this Assembly to extend their most reliable aid and influence for the promotion of learning. And now, while we have peace and quietness in all our borders, is an opportune time to lay a foundation for the instruction of our children, which shall grow with our growth, and strengthen with our strength, and extend its influence around the children of the poorest and humblest citizen, as well as the more opulent and wealthy.

Peace, quiet, gentle peace, and a due degree of prosperity have thus far crowned our efforts.

The Indians, notwithstanding an occasional outbreak, are generally peaceful and friendly disposed.

On the 23rd day of September last, three of our people were killed by the Yampah Utahs near Elk mountain, at the settlement on the left bank of Grand river. A party of the Shoshonees also exhibited signs of hostility at Forts Bridger and Supply, in Green River County.

Upon learning these facts, I issued a proclamation to the Nauvoo Legion, the

militia of the Territory, to hold themselves in readiness, and to send out such force as might be considered necessary to preserve peace, and to protect the settlements and immigration upon the roads. A party, under the command of Major R. T. Burton, proceeded to the forts above-named and remained in the vicinity, until the immigrating companies had all passed and the Indians had left for their usual hunt among the buffalo. We call on the military, more to preserve peace with the native tribes than to fight them, as it is well known that a substantial, alert force in their immediate neighbourhood rarely fails to check their depredations, prevent their abuse, and, generally, very suddenly dispose them to seek for peace.

In this connexion permit me to observe, that the signal success which has attended the peaceful policy uniformly pursued towards the Indians, since our settlement in these valleys, should be satisfactory evidence of its value over every other.

To retaliate for every outbreak by taking their lives, either through civil or military power, and severely chastising them for every depredation, is actually descending to their grade of conduct, and still more excites them to acts of savage barbarity.

We witness, in the surrounding territories, the effects of the war policy in an almost constant scene of mutual carnage and bloodshed, while our experience confirms the opinion of many eminent statesmen, that the conciliatory course is far the most humane and successful, as well as the most economical.

I therefore appeal to you, Gentlemen, to use your influence throughout the Territory to preserve the policy of feeding and clothing the natives, of giving them employment, teaching them to obtain a living by their labour, and exercising patience, perseverance and forbearance towards them, as well as care and watchfulness.

Let this policy be strictly adhered to in all our settlements, and the chances are that we shall hear of no Indian massacres and depredations, at least not to any great extent.

Fortifications have progressed quite satisfactorily in most of the settlements during the past year, the people being materially aided and benefitted in their endeavours by the Fortification Act, passed at the last Session. It has had a very salutary effect, and through its influence

I trust that the defences will be energetically prosecuted to their completion.

I deem it needless to reiterate my views and feelings in relation to home manufactures, for a commendable zeal for their promotion, I am happy in believing, pervades the entire community. Although but few manufacturing establishments, of any considerable importance, are in successful operation yet a large amount of cloth, leather, hats, pottery, brushes, and other articles of import, of a very good quality, have been manufactured. The humble artizan, without capital, makes a beginning and grows into the business, as facilities and means increase around him.

Some very good iron has been made at the works in Iron County, and the present prospect is very fair for the most eminent success. I recommend a continuance of the liberal policy heretofore extended to this branch of domestic manufacture. Other industrial pursuits should also meet with encouragement and aid so far as compatible with the public interest. Much may be done to promote and encourage the productions of domestic industry, by the adoption of annual exhibitions, and by giving suitable premiums for the best specified articles produced from the native elements.

While we are pursuing the even tenor of our way, in these far distant and peaceful vales, we are not insensible to the scenes and influences passing and operating outside our borders. We quietly observe, in our country, the chicanery, political jarrings, strife for place and power, disregard for law and order, jealousies, and sectional divisions, and disunions, which embitter life, leading on to distress, perplexity and often sanguinary war, in place of peace, confidence, union and devotion to the best interests of our common country. What remains? Naught, naught but to apply the torch, and witness the terrible conflagration. To attain this ignoble consummation, hundreds, yea, thousands are stretching forth, with frenzied, maddened zeal, to be foremost in bringing to pass the direful tragedy.

Abroad, the struggle for freedom is hushed by the loud roar of magnificent war. Nations are contending for a gory bed, suggesting, at least, to the quiet observer to keep aloof from the distracting questions and controversies of the day, which so agitate communities and subvert

the peace and quietude of neighbourhoods, let whatsoever political demagogue seek to embroil him therein.

Be it our aim so to direct our political affairs as to promote union, integrity and independence to the Territory, industry, knowledge and truth to the people, thus

shall we secure to ourselves peace and freedom, and transmit to our children those free institutions which we received as a rich legacy from our fathers.

BRIGHAM YOUNG.

Executive Department, U.T.

Fillmore City, Dec. 11, 1855.

History of Joseph Smith.

(Continued from page 248.)

[December, 1840.]

Sec. 20. It shall be the duty of the Recorder to make and keep accurate records of all ordinances made by the City Council, and of all their proceedings in their corporate capacity, which record shall at all times be open to the inspection of the electors of said city, and shall perform such other duties as may be required of him by the ordinances of the City Council, and shall serve as Clerk of the Municipal Court.

Sec. 21. When it shall be necessary to take private property for opening, widening or altering any public street, lane, avenue, or alley, the corporation shall make a just compensation therefor to the person whose property is so taken, and if the amount of such compensation cannot be agreed upon, the Mayor shall cause the same to be ascertained by a jury of six disinterested freeholders of the city.

Sec. 22. All jurors empannelled to inquire into the amount of benefits or damages that shall happen to the owners of property, so proposed to be taken, shall first be sworn to that effect, and shall return to the Mayor their inquest in writing, signed by each juror.

Sec. 23. In case the Mayor shall at any time be guilty of a palpable omission of duty, or shall wilfully, and corruptly be guilty of oppression, mal conduct, or partiality, in the discharge of the duties of his office, he shall be liable to be indicted in the Circuit Court of Hancock County, and on conviction he shall be fined not more than two hundred dollars, and the Court shall have power on the recommendation of the jury to add to the judgment of the Court that he be removed from office.

Sec. 24. The City Council may establish and organize an institution of learning within the limits of the city, for the teaching of the Arts, Sciences, and Learned Professions, to be called the "University of the City of Nauvoo," which institution shall be under

the control and management of a Board of Trustees, consisting of a Chancellor, Registrar, and twenty-three Regents, which Board shall thereafter be a body corporate and politic, with perpetual succession by the name of the "Chancellor and Regents of the University of the City of Nauvoo," and shall have full power to pass, ordain, establish, and execute, all such laws and ordinances as they may consider necessary for the welfare and prosperity of said University, its officers and students; provided that the said laws and ordinances shall not be repugnant to the Constitution of the United States, or of this State; and provided also, that the Trustees shall at all times be appointed by the City Council, and shall have all the powers and privileges for the advancement of the cause of education which appertain to the Trustees of any other College or University of this State.

Sec. 25. The City Council may organize the inhabitants of said city, subject to military duty, into a body of independent military men, to be called the "Nauvoo Legion," the Court Martial of which shall be composed of the commissioned officers of said Legion, and constitute the law-making department, with full powers and authority to make, ordain, establish, and execute all such laws and ordinances as may be considered necessary for the benefit, government, and regulation of said Legion; provided said Court Martial shall pass no law or act, repugnant to, or inconsistent with, the Constitution of the United States, or of this State; and provided also that the officers of the Legion shall be commissioned by the Governor of the State. The said Legion shall perform the same amount of military duty as is now or may be hereafter required of the regular militia of the State, and shall be at the disposal of the Mayor in executing the laws and ordinances of the city corporation, and the laws of the State, and at the disposal of the Governor for the public de-

fence, and the execution of the laws of the State or of the United States, and shall be entitled to their proportion of the public arms; and provided also, that said Legion shall be exempt from all other military duty.

Sec. 26. The inhabitants of the city of Nauvoo are hereby exempted from working on any road beyond the limits of the city, and for the purpose of keeping the streets, lanes, avenues, and alleys in repair, to require of the male inhabitants of said city, over the age of twenty-one, and under fifty years, to labour on said streets, lanes, avenues, and alleys, not exceeding three days in each year; any person failing to perform such labour, when duly notified by the Supervisor, shall forfeit and pay the sum of one dollar per day for each day so neglected or refused.

Sec. 27. The City Council shall have power to provide for the punishment of offenders by imprisonment in the County or city jail, in all cases where such offenders shall fail or refuse to pay the fines and forfeitures, which may be recovered against them.

Sec. 28. This Act is hereby declared to be a public Act, and shall take effect on the first Monday of February next.

WM. L. D. EWING,

Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

Approved Dec. 16, 1840.

THOS. CARLIN,

State of Illinois,

Office of Secretary of State.

I, Stephen A. Douglass, Secretary of State, do hereby certify that the foregoing is a true and perfect copy of the enrolled law now on file in my office.

Witness my hand, and Seal
of State, at Springfield, this
18th day of December, 1840.

S. A. DOUGLASS,

Secretary of State.

The following are the Legislative powers alluded to in the 13th section of the foregoing Act, as pertaining to the City Council of the City of Springfield, and which consequently became a part of the Charter of the City of Nauvoo, to wit—

OF THE LEGISLATIVE POWERS OF THE CITY COUNCIL.

Sec. 1. The City Council shall have powers and authority to levy and collect taxes upon all property, real and personal, within the city, not exceeding one half per cent. per annum, upon the assessed value thereof, and may enforce the payment of the same in any manner prescribed by ordinance, not re-

pugnant to the Constitution of the United States and of this State.

Sec. 2. The City Council shall have power to require of all officers appointed in pursuance of the Charter, bonds with penalty and security for the faithful performance of their respective duties as may be deemed expedient, and also to require all officers appointed as aforesaid, to take an oath for the faithful performance of the duties of their respective offices upon entering upon the discharge of the same.

Sec. 3. To establish, support, and regulate common schools, to borrow money on the credit of the city: provided, that no sum or sums of money shall be borrowed at a greater interest than six per cent. per annum, nor shall the interest on the aggregate of all the sums borrowed and outstanding ever exceed one half of the city revenue, arising for taxes assessed on real property within the corporation.

Sec. 4. To make regulations to prevent the introduction of contagious diseases into the city, to make Quarantine Laws for that purpose, and enforce the same.

Sec. 5. To appropriate and provide for the payment of the debt and expenses of the city.

Sec. 6. To establish hospitals, and make regulations for the government of the same.

Sec. 7. To make regulations to secure the general health of the inhabitants, to declare what shall be a nuisance, and to prevent and remove the same.

Sec. 8. To provide the city with water, to dig wells and erect pumps in the streets for the extinguishment of fires, and convenience of the inhabitants.

Sec. 9. To open, alter, widen, extend, establish, grade, pave, or otherwise improve and keep in repair streets, avenues, lanes, and alleys.

Sec. 10. To establish, erect, and keep in repair bridges.

Sec. 11. To divide the city into wards, and specify the boundaries thereof, and create additional wards, as the occasion may require.

Sec. 12. To provide for lighting the streets and erecting lamp posts.

Sec. 13. To establish, support, and regulate night watches.

Sec. 14. To erect market houses, establish markets, and market places, and provide for the government and regulation thereof.

Sec. 15. To provide for erecting all needful buildings for the use of the city.

Sec. 16. To provide for enclosing, improving, and regulating all public grounds belonging to the city.

Sec. 17. To license, tax, and regulate auctioneers, merchants, and retailers, grocers, taverns, ordinaries, hawkers, pedlars,

brokers, pawnbrokers, and money changers.

Sec. 18. To license, tax, and regulate hackney carriages, wagons, carts and drays, and fix the rates to be charged for the carriage of persons, and for the wagonage, cartage and drayage of property.

Sec. 19. To license and regulate porters and fix the rates of portage.

Sec. 20. To license and regulate theatrical and other exhibitions, shows and amusements.

Sec. 21. To tax, restrain, prohibit, and suppress, tippling houses, dram shops, gaming houses, bawdy and other disorderly houses.

Sec. 22. To provide for the prevention and extinguishment of fires, and to organize and establish fire companies.

Sec. 23. To regulate the fixing of chimneys, and the flues thereof, and stove pipes.

Sec. 24. To regulate the storage of gunpowder, tar, pitch, rosin, and other combustible materials.

Sec. 25. To regulate and order parapet walls, and partition fences.

Sec. 26. To establish standard weights and measures, and regulate the weights and measures to be used in the city in all other cases not provided for by law.

Sec. 27. To provide for the inspection and measuring of lumber and other building materials, and for the measurement of all kinds of mechanical work.

Sec. 28. To provide for the inspection and weighing of hay, lime, and stone coal, the measuring of charcoal, firewood, and other fuel, to be sold or used within the city.

Sec. 29. To provide for and regulate the inspection of tobacco, and of beef, pork, flour, meal, and whiskey in barrels.

Sec. 30. To regulate the weight, quality, and price of bread, sold, and used in the city.

Sec. 31. To provide for taking the enumeration of the inhabitants of the city.

Sec. 32. To regulate the election of city officers, and provide for removing from office any person holding an office created by ordinance.

Sec. 33. To fix the compensation of all city officers, and regulate the fees of jurors, witnesses, and others, for services rendered under this Act or any ordinance.

Sec. 34. To regulate the police of the city, to impose fines, and forfeitures, and penalties, for the breach of any ordinance, and provide for the recovery and appropriation of such fines and forfeitures, and the enforcement of such penalties.

Sec. 35. The City Council shall have exclusive power within the city by ordinance, to license, regulate, and suppress, and restrain, billiard tables, and from one to

twenty pin alleys, and every other description of gaming or gambling.

Sec. 36. The City Council shall have power to make all ordinances which shall be necessary and proper for carrying into execution the powers specified in this Act, so that such ordinances be not repugnant to nor inconsistent with, the Constitution of the United States or of this State.

Sec. 37. The style of the ordinances of the city shall be—"Be it ordained by the City Council of the City of Springfield."

Sec. 38. All ordinances passed by the City Council shall, within one month after they shall have been passed, be published in some newspaper published in the city, and shall not be in force until they shall have been published as aforesaid.

Sec. 39. All ordinances of the city may be proven by the seal of the corporation, and when printed and published by authority of the corporation, the same shall be received in evidence in all courts and places without further proof.

John C. Bennett who had been delegated to Springfield, to carry our petition for a City Charter, announced the passage of the bill, as follows—

City of Springfield, Dec. 16, 1840.

Editors of the Times and Seasons—The Act incorporating the City of Nauvoo has just passed the council of revision, and is now a law of the land, to take effect and be in force from and after the first Monday in February next. The aforesaid Act contains two additional charters—one incorporating the "Nauvoo Legion," the other the "University of the City of Nauvoo."

All these Charters are very broad and liberal, conferring the most plenary powers on the corporators. Illinois has acquitted herself with honour, and her State Legislators shall never be forgotten. Every power we asked has been granted, every request gratified, every desire fulfilled. In the Senate Mr. Little cancelled every obligation to our people, and faithfully, and honestly, and with untiring diligence, discharged every obligation devolving upon him as our immediate representative in the Upper House. Mark well that man, and do him honour. Snyder, and Ralston, and Moore, and Ross, and Stapp, and numerous others, likewise in that branch of our State Government, rendered us very essential services; and the Act passed that body without a dissenting voice.

In the House of Representatives, Charles, our immediate Representative in the Lower House, was at his post and discharged his duty as a faithful Representative; he is an acting, and not a talking man, and has fulfilled all his obligations to us. Many mem-

bers in this House, likewise, were warmly in our favour; and with only one or two dissenting voices, every Representative appeared inclined to extend to us all such powers as they considered us justly entitled to, and voted for the law; and here I should not forget to mention, that Lincoln, whose name we erased from the electoral ticket in November (not however on account of any dislike to him as a man, but simply because his was the last name on the ticket, and we desired to show our friendship to the Democratic party by substituting the name of Ralston for some one of the Whigs) had the magnanimity to vote for our Act, and came forward, after the final vote, to the bar of the House, and cordially congratulated me on its passage.

Our worthy Governor is certainly disposed to do us ample justice in every respect, and to extend to us every facility for our future happiness and prosperity.

Illinois has certainly done her duty, and

her whole duty; and now it becomes us to show ourselves upright, honest, just, worthy of the favours bestowed by noble, generous, and magnanimous statesmen, I have said that we are a law-abiding people, and we must now show it. The State has washed her hands in granting all our petitions, and if we do not now show ourselves approved, the curse must fall upon our own heads. Justice, equal justice, should be our fixed object and purpose, and the Great God will prosper us; length of days will be in our right hand, and in our left, glory and honour.

Yours, &c.,

JOHN C. BENNETT.

The City Charter of Nauvoo is of my own plan and device. I concocted it for the salvation of the Church, and on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 26, 1856.

PROSTITUTION AND ITS REMEDY.—The letter from the *Times*, which we have inserted in this Number of the *Star*, portrays in true colours the great vice of the times. Besides it is a woman who speaks, and it is evident that she deeply realizes the degradation and misery to which a large portion of her sex are reduced in these Christian countries; and that too, by men—"gentlemen, respectable gentlemen." It certainly is a most tangible proof of the general demoralization of society, when those who revel in the miseries of broken-hearted females are permitted to rank in it either as men or "gentlemen," or even to have an existence, and taint the elements with their poisonous malaria.

That an extensive trade is carried on between Britain and the Continent, in young and unsuspecting females, for the purpose of prostitution, is now well known by the British public, and still it exists. To use the words of the writer, "It is, in fact, a trade under all the conditions of export and import—a trade which if not legalized, is tolerated." Why is it tolerated? Because there is a class of men who are able to pay—so far as money will do it—the price demanded for innocence and virtue, that their hellish lusts may be gratified by the sacrifice of it. Why are not prompt and efficient measures taken to remedy this fearful evil, which is gradually undermining every pure and ennobling principle, vitiating the blood that courses in the veins of human kind, and destroying the principles of life and vitality? We know of no answer to the question, unless it is that the ramifications of the evil have become so extensive in society, that there is influence sufficient to protect the infamous traffic and prevent any successful effort to put it down.

The appeal of the *Times* to Englishwomen evinces that shuffling of responsibility,

on shoulders where it does not belong, which is a leading characteristic in men who are desirous of finding some "scape-goat" to bear off their sins. The Lord placed men, not women, at the head of creation; and though they may endeavour to soothe their consciences for oppressing and destroying females, by crying out to the helpless, "Why don't you help yourselves?" and thus add insult to injury, and tantalize them in their defenceless condition, they will find that the effects of their sins, will in the end return upon themselves. Multitudes of women whom they have deceived, defiled, and trodden under foot, will find salvation while their seducers are damned and weltering in hell, the only place they are fit to inhabit, until they are purified sufficiently to receive some kind of salvation, if there happens to be anything left of them worth saving.

We have before recommended a remedy for these evils, and we will warrant a most effectual cure wherever it is properly applied—make men responsible, instead of women, for existing evils pertaining to the intercourse of the sexes. Stop the demand, and the supply will cease also. Let every man, whether high or low, rich or poor, who makes any attempt to deceive or seduce a woman be branded with infamy, become an outcast from society, and have the privilege of living only through the sufferance of those whom he has injured. Let dens of infamy, whether frequented by "gentlemen" or beggars, be searched out and destroyed. Let those who have glutted their appetites by the sacrifice of innocence and virtue, and those who have carried on the trade of procuring victims, expiate their sins, at least in part, by the sacrifice of life, which they have rendered miserable and worse than useless to others.

These are the principles of Utah "Mountain law." If the *Times*, or the people or government of Britain have any doubts as to its efficacy in purifying a vitiated moral atmosphere, we will assure them that a visit to Utah, by any of them who can appreciate purified social elements, will effectually remove all apprehensions on the subject.

Elder Jaques has favoured us with a copy of a letter to the Editor of the *Times*, in answer to the appeal of "A. J.," in which he has recommended similar principles to the above, to the consideration of Englishmen. Those principles must be considered by the Editor as of too high and heavenly an order for general adoption in England, for we believe he has not chosen to publish the letter, nor indeed any other answer to the lady's appeal. This is but a poor comment on the torrents of "virtuous indignation" which the press sometimes pours forth on the subject, and is certainly an evidence that the majority of the present generation of Englishmen, and the present state of English society are perfectly suited to each other.

UTAH.—There are but few official documents of modern times which are as plain and concise, and which embody so much wisdom and practical common sense as Governor Young's last Message. It is replete with sound policy, and breathes the spirit of peace and good will to all men. The rulers of the earth might learn many profitable lessons from the Governor of Utah. Probably other peoples will profit but little from the example set them by the Saints, until they learn by experience, that governments established and maintained by physical force, intrigue, and abuse of power, and in which division is supposed to be a necessary ingredient, must end by the same means which brought them into existence.

The news from Utah, by the last mails, is most cheering and satisfactory. Notwithstanding the expectations, and no doubt the wishes of many of the enemies of the Saints, that they would suffer and perish by famine, they have still enough of the fruits of the earth to supply their wants, and peace and prosperity crown their labours.

The rapid and substantial progress of Utah has been marked by another important movement the past winter—the preparatory steps towards making an application for admission, as a state, into the Federal Union. The position of Utah is an anomaly in the rise and progress of nations. She is perfectly capable of governing and defending herself in her isolated position. Not being weakened by internal dissensions, her people are virtually the most independent of any on earth. It matters but little, so far as her final destiny is concerned, whether she is admitted into the Union or not. Her people and rulers are wise and in a position to quietly abide their time, and peaceably attain to the privilege of self-government. If their enemies attempt to prevent it by force, it will only hasten the event. In Utah the elements are abundant for producing everything necessary for the comfort and convenience of life; and should the necessity occur of her people depending entirely on themselves for what they need, it will only hasten her commercial as well as political independence.

America is the land of the Saints, the land where the Lord, through them, will establish a kingdom that will be ruled in righteousness; but this kingdom is to be established on the principles of peace and good will to all men—by pursuing the same policy which Governor Young recommends, and has heretofore adopted towards the Indians.

Thousands who now despise the Saints will yet be glad to find shelter and protection among them from the storms without. In Deseret the bonds of the oppressor will be effectually broken, and there will be freedom of both body and mind. Old laws, traditions, and customs which have trammelled the energies of man for ages are being done away, and every opportunity is given for the growth and expansion of his energies. Oppressive monopolies of wealth, place, and power will be effectually broken down where the Saints rule. Merit will be the only criterion of greatness. This will give free scope for the exercise of a righteous ambition, and every man will be permitted to enjoy, in peace, all the good which he is capable of attaining to. These are some of the principles which will characterize the kingdom of God, notwithstanding the assertions of its enemies to the contrary. It will be a great and noble example to the nations of the earth, of what a people may become by practising the principles of righteousness, and those who will not pattern after it will increase in dissensions within and wars without, until they waste away, for they have the elements of disorganization within themselves.

We will now leave the Saints in Utah to pursue their onward course in everything that is great and ennobling, for we verily know that the purposes of God cannot be thwarted. Zion will be free, and she will yet control the destinies of the world.

THE SHIP "CARAVAN."—Elder J. Taylor writes from New York, under date of April 2, as follows—"The *Caravan* arrived on the 27th ult., all well, no deaths but one child three years old. Those going forward have already started for their places of destination, the remainder, I think, will get employ."

Home Correspondence.

NEWCASTLE-ON-TYNE, CARLISLE, AND
DURHAM CONFERENCES.

50, Dundas Street, Monkwearmouth,
Sunderland, April 3, 1856.

President F. D. Richards.

Dear Brother—I send you these few lines to inform you how we are getting

along in this Pastorate. We held the Carlisle Conference on the 16th ult., which was well attended by the Saints, and we enjoyed much of the spirit of our calling. President Smith and the Priesthood are one with me in rolling on the work in that Conference. Elder Henry Hartley is labouring diligently in preaching the

Gospel and distributing tracts, and suffers much persecution from the people. In calling at many of the houses for the tracts which he had previously left, and with a desire to answer questions and to teach them the principles of the Gospel, some burn them in his presence, others will drive him away with sticks in their hands, threatening to strike him if he is not off; and again, others will set their dogs at him. I need scarcely say, that most of this persecution is brought on through the instrumentality of hireling priests, who are perfectly aware that their priestcraft is in danger, and who go about, from house to house, telling all sorts of lies and newspaper stories about the Prophets Joseph Smith and Brigham Young. One old parson pronounced a curse on brother Hartley, and in a very few days afterwards the same reverend gentleman, having taken a drop too much, fell off his horse, and fractured his scull so badly that he is not expected to recover. It reminds me of a proverb quoted by President Brigham Young when speaking of people pronouncing curses on the Saints, "Their curses are like young chickens, they will come home to roost."

The Newcastle-on-Tyne Conference was held on the 23rd ult. There was a good attendance of the Saints from the country Branches. There are but very few members of the Church in this large town of some 100,000 inhabitants. We are under notice to leave our present place of worship. President Croston has been very diligent in trying to take another room, but has not yet succeeded. A course of lectures are being delivered in a village called Howden, which are well attended, and they are creating great excitement. We have called out another brother to labour in that Conference.

The Durham Conference came off on the 30th ult., and was well attended by the Saints; many of them walked from the most distant Branches. President Workman, the Travelling Elders, and all the Priesthood are one with me in all things. Our prospects are exceedingly good in this Conference for doing a good work. We had a most excellent Conference, and all things were done in good order. We have also called out another brother to labour in this Conference.

On Monday, the 31st ult., we held a Pastoral meeting, as the three Presidents of Conferences and most of the Travelling

Elders were with me. We spent the day in a room by ourselves, in fasting and prayer, and speaking as we were moved upon by the Holy Ghost, and truly we enjoyed a portion of that spirit which Peter and the rest of the Apostles did on the day of Pentecost. Before we separated, we partook of that holy ordinance, the Lord's supper. It was a day long to be remembered by us for good. The brethren, each of them, desired to be kindly remembered to you, and brothers Spencer and Wheelock; and we all crave an interest in your faith and prayers as we feel our weakness in this extensive field of labour, and it is our earnest desire, although but boys, to do a good work. May the blessings of light and truth, which you so richly enjoy, continue to be poured out upon you in the name of Jesus. Amen.

HENRY LUNT.

NORWICH CONFERENCE.

Norwich, April 7, 1856.

President F. D. Richards.

Beloved Brother—It has been some length of time since I wrote you, in regard to the spirit and feeling of the Saints who compose the Norwich Conference; but now, giving way to the dictates of the Spirit, I take great delight in informing you of the rise and progress of the kingdom of God, in the extreme east of England. This Conference was organized May 3, 1847, and since that time it has numbered considerably upwards of one thousand members, and will have emigrated, up to the present year, about three hundred to Deseret. The Conference has arisen to what it has been, and to what it is, by stemming the current of persecution heaped upon the Saints by organized bands of "Mormon killers"—naming themselves so—composed of clergymen of different sects and parties. But this has been calculated to enhance the progress of our religion, and we will acknowledge the hand of the Lord in it, as the Church have done in days that are past.

During the past few months, the Saints have increased in faith, and good works, and they testify that they are stronger in "Mormonism" to-day, than they were yesterday; and so they mean, by the help of God, to continue on until they have filled their mission honourably upon the earth, that they may come up with clean

hands and pure hearts, and gain that exalted position in God's kingdom that is promised to all His faithful sons and daughters.

We sincerely feel to thank you, and Almighty God, for the two visits we have had from President Wheelock. He has done us good, and has strengthened us in our most holy faith, given unto us new life, new energy, and he has been a blessing to us spiritually and temporally, and for my own part, I have deemed them angels visits. I feel at home with such men, and we pray God most earnestly to bless him and you, with power commensurate with your arduous duties and calling, in directing and guiding this year's emigration. When you have done, we pray Almighty God to bless you with all the temporal and spiritual blessings you need, to return to your *Mountain Home*, and have brothers Brigham, Heber, and Jedediah say to you, well done good, faithful, wise and judicious servants, enter into the joy of your Lord, and your homes, in that happy and pleasant vale. We also pray the same for brother Spencer, and all good and faithful servants of God. In return we ask an interest in your faith and prayers, that we may think well, speak well, and do well, all the time. It has always been our desire *never* to think, say, or do anything that would be displeasing in the sight of God, or any of His people, from the highest down to the lowest in the Church; but continually seek to please, and to do good to all mankind *in righteousness*.

We have done considerable baptizing lately, and very little cutting off, and we do not feel like doing much of the latter if we can avoid it with propriety. The Saints all feel well throughout the Conference, and rejoice more and more in the work of the Lord. We feel happy in the reception of Elder Lavender, as Pastor of this and other Conferences. We love

him, and pray for him continually. All our Travelling Elders and Presidents of Branches have expressed their satisfaction in him as a man of God. By his assistance this summer, we expect to do a very good work. Hereafter we expect to have quarterly Conferences, instead of half-yearly ones, and think to cause a greater satisfaction by so doing. We are busy distributing tracts, and hunting up places to preach when warm weather comes. There are a considerable number who are full of the spirit of investigation, and sincerely seeking after truth. It comes hard for them to make up their minds to become Latter-day Saints, but ere long I hope that the Spirit of God will be so strong, that it will cause all those who are desirous of salvation, to break asunder the iron band of priestcraft and superstition that binds them, and embrace the light and power of the Gospel of Christ, which will make them feel free and happy.

It makes me rejoice to see how happy and joyful the Saints feel who are about to cross the plains with hand-carts. They seem by their testimony to have faith enough to remove the mountains out of the way for a few hours, if they could not get their luggage, comprising their Books and *Stars* belonging to the Church, over any other way. . . . They love their religion, and endeavour to live it, and to honour and obey all its requirements. They love all the Priesthood, they love the Church of Christ, and will do all that lies in their power for the advancement of the same, spiritually and temporally in this world, and the world to come, and I assure you, my love for the Saints of the Norwich Conference is strong, and I think it is reciprocated. My kind love to all in the Office, and I shall ever remain yours truly in the kingdom of God,

MATHIAS COWLEY.

The Traffic in Women.

(*The "Times,"* March 28.)

To the Editor of the "*Times*."

Sir—In a leading article of *The Times*

(Thursday, March 20) you have commented with just horror and indignation

on the infamous traffic in young girls, at this time carried on to a greater extent than can be conceived or believed by those who sit at home, intrenched round by all the sanctities of domestic life and all the safeguards of virtue. In the course of the judicial inquiry which gave rise to your remarks, it was stated publicly that this traffic has become a "system," and a source of profit; that the law cannot reach it; and that without the intervention of our Foreign Minister it is not likely to be put down.

That such an infamous traffic does exist has long been well known to me and to others. Not only is it true that English girls are inveigled out of this country in such numbers that, as I remember, an association was formed in Paris to protect them; but it is not less true that for the same horrible purpose girls are brought over to England from France, from Belgium, from Germany; it is, in fact, a trade under all the conditions of export and import—a trade which, if not legalized, is tolerated; and I have myself heard it, I will not say defended, but accounted for, excused, as the necessary, inevitable result of certain permitted social vices. When several trials relative to these foreign victims were reported two or three years ago, and sent a strong shudder of horror and disgust through our virtuous society, *The Times* was blamed by some persons for the publicity given to the circumstances and the severity of its comments; but others who recoiled from such details felt wisely grateful for the exposure of such unmanly vice, and for the manly scorn and detestation with which it was visited.

In this recent case, not women only, but all right-minded and generous men have reason to thank you for the part you have taken. You conclude your denunciation by an appeal to Englishwomen, and (printing the word in capitals to enforce your appeal) you require that Englishwomen should "lay to heart" such a state of things, and use their utmost power to stop the progress of this enormous wrong.

I am an Englishwoman, and, in common with many other Englishwomen, feel the shame and horror of such a state of things; but will you, who thus appeal to us, or will any of your correspondents, point out what it is our duty to do?—how we are expected to act, to speak, or

even to think on such subjects? We have been told heretofore by men whom we respect, that it becomes women to be absolutely silent on such revolting topics—to ignore, or rather to effect to ignore, such a "state of things" as you allude to. We have been told that, in virtuous women, it is a breach of feminine delicacy even to suppose the existence of certain outcasts of our own sex, or of certain exemptions in regard to vicious indulgence assumed by yours; in short, that, as women of virtue, we have nothing to do with such questions, though we know, too well, how deeply they affect us, how terribly near they approach us personally, how the far-reaching contagion of such covert vice involves in some form or other the peace of our "virtuous" homes, the fidelity of our husbands, the health and morality of our sons, the innocence of our daughters. We have been allowed, indeed, to patronize penitentiaries, to read chapters of the Bible, and distribute lugubrious tracts to wretched, sullen, disordered victims; but, meantime, we are told—I have myself been told, half pityingly, half sneeringly—that for every one unhappy creature we rescue out of the streets, two will be at once supplied to fill up the vacancy; that this "state of things" is a necessary social evil; and that we virtuous women had better not meddle with it, lest worse befall us.

So it has been said in former times; but it seems, from the appeal you make to us, that in these days Englishwomen may feel, may think, may speak out on such subjects; may, without reproach, take such a part in their discussion as becomes the members of a Christian and civilized community. But what are we to do, where law is weak, where custom is strong, where opinion is cowardly or wavering, where our very knowledge involves an imputation on our feminine decorum—what are we to do? A popular journal, in reference to this trial, intimated that where the law cannot reach them it is permitted to take the chastisement of such vile panders and procuresses into our own hands. Does this mean that they should be pilloried or pummelled to death in our public streets? I believe this would be their fate if they were once recognized, but where would be the justice of it? Shall we stone those who minister to vice and spare those who practise it? That class of wretches whose sole

and profitable occupation it is to hunt down and ensnare victims becomes, we are told, more and more numerous, more and more audacious; but for whom are the victims hunted down and ensnared, imported and exported as so much merchandise? So long as the market exists the article will be supplied—tell us, therefore, what are we to do? The education of your sons does not rest with us. In the schools where boys are collected together, generally far out of the reach of pure, healthy female society and influence, the first thing they learn is to despise girls; and the second, to regard the impetticoated half of the human species as

destined for their service or their pleasure; hence in the higher and better educated classes early impressions which lead to the most selfish and cruel mistakes in regard to the true position of women, and in the lower more ignorant classes to the most terrible tyranny and brutality. Against the latter, it is said, our Legislature is preparing stringent measures, but against the former what is to defend us? I speak in the name of Englishwomen to whom you have appealed, and ask counsel and help from generous and thoughtful men—what are we to do?

A. J.

Ealing, March 24.

Letter to the "Times."

39, Radcliffe Street, Everton,
Liverpool, March 31, 1856.

To the Editor of the "Times."

Sir—The recent case of the abduction of an English girl to Hamburgh appears to have stirred up public attention once more to the humiliating fact, that systematic measures are in operation in this country, and on the Continent, for the procuring of a supply of young girls for infamous purposes. Surely this melancholy feature of the civilization of the nineteenth century demands the serious consideration and outspoken sentiments of every honest, virtuous man, and not only these, but the most prompt and effective legislative remedial measures! I am most decidedly of this conviction, and therefore I could not, with satisfaction, read your commendation of this fearful subject to the attention of Englishwomen, that they might lay it to heart, and use their influence to stay the evil.

Your fair correspondent, "A. J.," does "lay it to heart," and she pertinently asks, "But what are we to do, where law is weak, where custom is strong, where opinion is cowardly or wavering, where our very knowledge involves an imputation on our feminine decorum—what are we to do?" "In the name of Englishwomen," she asks "counsel and help from generous and thoughtful men," and concludes with reiterating her earnest appeal, "What shall we do?"

As an Englishman, and a thoughtful one, whether generous or not, I will frankly state that I know not what *Englishwomen* should "do" in the matter, more than setting their faces and affections most religiously against every impure-minded man, no matter what his rank or station. But I know what *Englishmen* ought to "do," and do speedily and effectually. Men make the laws, and in a great measure the customs. *Englishmen* are responsible before the highest tribunal we are conscious of for the existence of the evil in question, as far as England is concerned. It is cowardly to attempt to evade this responsibility. It is unmanly to try to throw it upon the shoulders of the women. *Englishmen* ought to use their utmost exertions to pluck up this damning sin from their midst, and cast it far from them, root and branch. How is this to be done? Only by the most stringent measures. *Let the seducer, the adulterer, and the procurer be outlawed, and let him who slays such be justified and held in honour, even as was Phinehas of old, who followed a guilty couple to their tent, "and thrust both of them through, the man of Israel and the woman," with a javelin. "So the plague was stayed from the children of Israel," and the Lord made a "covenant of peace" with Phinehas, "because he was zealous for his God, and made an atonement for the children of Israel."*

Such an "atonement" occasionally in

this land might lay low some high and mighty ones, might spill some "noble" blood, but would not the land be purified thereby, and its inhabitants be sanctified in the sight of heaven? Would not the "plague be stayed?" Would not the Lord

then make with the people a "covenant of peace" of vastly greater consequence than the "Peace of Paris," which has cost the innocent blood of thousands?

JOHN JAQUES.

Varieties.

"GRANT me, kind heaven, a competence." Vain prayer! Who has ever admitted its fulfilment?

WHEN a miser was asked what he gave to the poor, he testily replied, "What *I* give is *nothing to nobody!*"

POVERTY and pride are inconvenient companions; but when idleness unites with them, the depth of wretchedness is attained.

"It's a great blessing to possess what one wishes," said some one to an ancient philosopher, who replied, "It's a greater blessing still not to desire what one does not possess."

It is observed that the most censorious are generally the least judicious; who, having nothing to recommend themselves, will be finding fault with others. No man envies the merit of another that has any of his own.

"REPLY, sir," said a judge to a blunt old Quaker who was on the stand. "Do you know what we sit here for?" "Yes, verily I do," said the Quaker, "three of you for four dollars each a day, and the fat one in the middle for four thousand a year."

WORTH REMEMBERING.—It is not what we earn, but what we save, that makes us rich. It is not what we eat, but what we digest, that makes us fat. It is not what we read, but what we remember, that makes us learned. All this is very simple, but it is worth remembering.

ERASMUS, who was of a sickly constitution, and had therefore obtained a dispensation for the eating of flesh in times of abstinence, being reproached by the Pope for not observing Lent, replied, "I assure your holiness that my heart is a Catholic one, but I confess I have a Lutheran stomach."

SOME persons being in conversation the other day on religious subjects, one of them remarked that a certain clergyman who had long been the shepherd of a flock, had become so haughty that he did not know some of the members of his own church, because they happened to be poor. Another observed that he must be a singular shepherd not to know the "sheep" of his own flock. A little girl about eight years old, who was busy at her play, replied, "Mamma, he ought to do as grandpa used to do with his sheep—paint their noses."

A WITTY CURATE.—A certain curate, who had lived in a village of Tuscany, was so fond of his dog that when he died he buried him in the churchyard. The bishop was determined to prosecute him for the profanation of holy ground. The curate, who knew the avaricious character of the prelate, said to him, "If your lordship did but know the sense of the little animal, I am sure you would think him a rational creature. Would you believe it my lord, he made a will just before he died, and left your lordship a purse of ducats—and here they are!" The bishop smiled at the curate's ingenuity, took the money, and forgave the sacrilege.

INTERESTING TO THINK ABOUT.—Scientific writers assert that the number of persons who have existed since the beginning of time amounts to 36,627,843,273,075,256. These figures, when divided by 3,095,000—the number of square leagues on the globe—leave 11,320,689,732 square miles of land, which, being divided as before, give 1,314,622,076 persons to each square mile. Let us now reduce miles to square rods, and the number will be 1,853,174,600,000, which, being divided as before will give 1,283 inhabitants to each square rod, which being reduced to feet, will give about five persons to each square foot of terra firma. Thus it will be perceived that our earth is a vast cemetery—1283 human beings lie buried on each square rod, scarcely sufficient for ten graves; each grave must contain 128 persons. Thus it is easily seen that the whole surface of our globe has been dug over 128 times to bury its dead. How truthful the declaration of the poet—

"There's not a dust that floats on air
But once was living man,"

A PERSON who was recently called in court for the purpose of proving the correctness of a doctor's bill, was asked by the lawyer, whether the doctor did not make several visits after the patient was *out of danger*? "No," replied the witness, "I considered him in *danger* as long as the doctor continued his visits!"

EARTHQUAKE IN JAPAN.—By a steamer just arrived, we have news from the Pacific, and Japan to the 20th February. The most important item of intelligence is an account of a severe earthquake that had occurred at the ancient city of Jeddo, engulfing in its destruction 100,000 houses, 54 temples, and some 30,000 inhabitants. Shocks had also been felt in San Francisco and other parts of California.—*The Mormon*, March 15.

RIO DE JANEIRO, Dec. 22, 1855.—The cholera has, up to this date, proved fatal to 3900 persons in this city, mostly slaves and poor people. Many of the whites who have been carried off, suffered more or less from constitutional complaints, before they were attacked. But the blacks—stout, athletic, and perfect specimens of health and fine figures—were attacked and brought to the grave in a few hours. But thanks to the Almighty, this epidemic has now nearly left us, and Rio may be said at the present to be very healthy. In the interior, at the mines and the province of Rio Grande, the most southern province of Brazil, the epidemic is raging with fatal violence. Trade is naturally, to some degree, affected by the prevalence of this scourge in the interior.

Stanzas.

'Tis sweet to think, O God, of thee,
When o'er the starless midnight deep
The tempest holds its deadly way
O'er yielding deck, with dreadful sweep.
When foaming billows seek their prey,
When quivering falls the lofty pine,
And hissing, red the lightnings flee,
And death howls on the foaming brine,
'Tis sweet to think, O God, of thee!

As journeying on through life's dark vale,
With weary footsteps to the tomb,
When heart and flesh do faint and fail,
Hope's star seems lost amid the gloom;

Before the storm, when friendship cold
Fades like the moonbeam on the sea,
And calumny her tale hath told,
'Tis sweet to think, O God, of thee!

For thou, enthroned above the sky,
Canst hear thy suppliant's feeble call;
Bid sorrows from his bosom fly,
Dispel the dangers that appal.
In days of old, when clouds did lower,
As thou hast been, thou still wilt be
Thy people's stay, impervious tower,
'Tis sweet to think, O God, of thee!

Glasgow, Feb. 2.

EBENEZER MILLER.

ADDRESSES.—Joseph Stanford, West Street, Station Road, Watford, Herts.
George W. Thurston, 20 Pitt Street, Burslem, Staffordshire.
Thomas W. Russell, care of Mr. Thomas Roberts, back of Rodney Arms, Cross Street, Newport, Mon.
Daniel Camomile, Robert Day's, Old Sleaford, Lincolnshire.

Money List, March 31—April 11, 1856.

Elias Cave	£1 12 0	Brought Forward.....	£58 6 6
William Brownlow	5 0 0	John Holsall	2 0 0
John McComie	10 0 0	Simeon Pickering	2 0 0
Joseph Doxford	12 0 0	Henry Brown	3 17 6
William Parr	5 19 6	Robert Kirkwood	21 1 9
Thomas Clarke	18 0 0	Benjamin W. Brindle	5 0 0
Thomas Parkes	5 15 0		
Carried Forward.....	£58 6 6		£92 5 9

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THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Chr'st.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 18, Vol. XVIII.

Saturday, May 3, 1856.

Price One Penny.

Returned Missionaries' Party.

HELD IN THE SOCIAL HALL, GREAT SALT LAKE CITY, UTAH TERRITORY.

(From the "Deseret News.")

Tuesday, Nov. 29, 1855.

At 5 p.m. the meeting was called to order by Seth M. Blair, manager *pro tem.*, and opened by prayer from Milo Andrus.

There was present of the First Presidency of the Church, Jedediah M. Grant, who arrived after the dancing commenced, and managed the proceedings of the party.

Presidents Brigham Young and Heber C. Kimball were not in attendance in consequence of indisposition, also Edward Hunter, Presiding Bishop.

Of the Twelve Apostles, Parley P. Pratt, Orson Pratt, Ezra T. Benson, Wilford Woodruff, and George A. Smith were present.

Besides, between fifty and sixty others, returned missionaries.

President Grant said, he expected the missionaries would all dance, and dispense with the necessity of calling upon them by number; and those missionaries that cannot dance, and do not try, we shall consider have not fulfilled their missions this evening. He then led off in the dance, which he executed in right good earnest. The whole company caught the electric spark, and "good earnest" characterized the exercises of the evening.

The hall was beautifully lighted by two

large chandeliers hung from the ceiling. On the west wall was suspended two profile likenesses, life size, executed in oil, of Joseph and Hyrum Smith. They were painted in Nauvoo, by David Rogers of New York, in the year 1842, are the property of President B. Young, and are the truest delineations of the features of those distinguished individuals in existence. The north and south walls were decorated with various paintings in oil, and some copper and steel plate executions. The drapery of the curtains, and the disposition of articles of furniture in the room, gave it a comfortable and imposing appearance.

After their hardships and toil, hunger and thirst, narrow escapes and weariness, and suffering the abuses of this inhospitable world, the returned missionaries felt good to breathe in security the air of comfort around them, and to inhale the spirit of welcome that Brigham, our great leader and common father, gave to them on their return.

After the company had exercised in dancing for some time, Elder William Willes, returned missionary from India, was introduced by the manager to sing, "The Hive of Deseret," composed by himself. The composition and the manner in

which it was sung had an enchanting influence. We felt like bees in autumn, far from the hive, striving and longing to gain the warm, hospitable, and secure shelter of home. With the last words of the song, the hallucination passed off, and we found ourselves at home with our wives, and children, and friends, ready to engage in the dance.

At seven o'clock supper was announced, when the company repaired to the basement story, where they partook of a substantial repast. None went from the hospitable board dissatisfied; the tea and the coffee were excellent, there was plenty of sugar to sweeten with, and no draining of cream jugs, for there seemed to be a perfect flow of milk, and not honey, but good tea and coffee.

It is not my design to give you a full list of the substantials we partook of, I need only say they were well prepared and in abundance. The hand that provided them is a liberal one, and every soul blessed it.

As to the style in which the supper was served up, and the tables set out, I need only say that Mr. William. C. Staines superintended the arrangements.

After supper the dancing again commenced, which continued for some time, when songs were sung by W. Willes and sister P. P. Pratt.

When the evening was well advanced, and the party had exercised themselves much in the dance, President Grant addressed the returned missionaries as follows—

I had anticipated that President Young would have been with us to-night, and also President Kimball; that we would have had the privilege of listening to their instructions, and of receiving at least their welcome blessing upon the heads of these my brethren and sisters.

It is in consequence of indisposition they are not with us.

I will say to the missionaries returned, you are welcome. The prayers of your brethren you have had; you have had their united faith. When assembled in their prayer circles they have importuned the Almighty in your behalf.

You have had the faith of the Quorum of the Twelve, being one always with the First Presidency; you have had the faith of all the concentrated authorities in this capital of the Saints of God in the last days.

You have returned home where our blessing of welcome meets you; and when we bless you it extends also to your wives and children, and to all you inherit, and they inherit what you inherit, your increase is their increase; your extension is their extension; and your circle and circumference is theirs; your heaven is theirs, your enjoyment is theirs, and all your estate, and dominion, and all the Almighty has, or may bestow upon you in this or in the next state of being is theirs. Your families are immediately and jointly associated with you, and do and will forever partake of all your blessings, and of all you possess.

You have travelled much over this wide world; some of you have crossed the briny deep to different climes and zones of the earth. You have been tried; your lives have been jeopardized often. You have been in situations where nothing but the power of God could sustain and deliver you. You have felt to trust in God. And the feelings of your brethren that preside over you are that you have done well, you have done your duty; you have travelled and preached the Gospel, and kept yourselves pure, and have come home with God's Spirit upon you.

And all the Elders from abroad, who were never here before, that have laboured conjointly with you in different parts of the world, who have bid adieu to their native land to preach the Gospel to others, and to come to Zion, they are also welcome, they share our blessing with you who went from here. They have been blessed through the same fountain that has flowed to bless you.

You are here in these valleys bequeathed to us by the God of our fathers, for which we should be thankful. We can go forth in the dance, and our hearts are made glad. But these are pastimes, toys for children. The primary object we have in view is to build up the kingdom of God. This should engross our thoughts continually, at home and abroad. It should engage our talents and exertions here as elsewhere. You should not bury your talents when at home, but exert yourselves to sow the seeds of righteousness and immortality in the hearts of the Saints, the principles that have inspired you while you were abroad preaching the Gospel, which were revealed by holy Prophets, sent from heaven by angels, and preached by Prophets and Apostles. You

should exert yourselves to throw around them that favoured influence you enjoy, for their growth in righteousness and sanctification, and to prepare them for the great things that await us all.

For great things await us, not merely in theory, but in reality. Have not the Saints of God—the kingdom of God—to grapple with, not only towns, cities, and nations, but with the world? Yea, more, it has to cope with the universe, and give life and light to it, as well as to this lower creation.

There can only be one Adam, and that is the ruling power. That man who holds the keys of the kingdom of God on earth—that man is the Adam of the earth, he is God's mouthpiece, His presiding officer, and the only man who has the legal right to preside, and to turn the key of power, the key of life and death, and hold forth the sceptre of righteousness to the nations.

We live in the city where the keys of the kingdom of God are, where the choicest blessings of the Almighty are. And from this place, from this Territory, from these mountains, and from those keys I have alluded to, salvation has gone through you to all nations, and must through you and others go to every land and clime.

The relationship you sustain to your brethren who preside over you, to the Church of God, to the world, to the heavens, to your God, and all the Gods that surround Him, to the Prophets, and to all the Saints that dwell in the eternal worlds, is the reason why we regard ourselves thus, and have so great a work to perform.

We are led to reflect, while we rejoice at your return home, that some of our missionaries who went from here at the same time you went, have been called to another field of action, they have emigrated to another world. Brother Orson Spencer is among that number. He has departed from this life. He died in St. Louis. After the fever had left him, he gradually declined until he fell asleep. With his surviving friends—with his family we deeply sympathize; also with others who are clad in mourning. But we do not mourn for them as for those who apostatize and die without hope.

May the God of heaven bless you; may His Spirit dwell with you, and with your families, and remain with you and with them; that you may go and return, meet and part, and continually be blessed.

Whatever you do, keep the Spirit of God with you, that you may be blessed. And by all the authority and right given to me under the hands of the Prophet Joseph, and the ordinations I have received from under the hands of our present Prophet, and from those that were ordained by Peter, James, and John; and by the light of the Holy Ghost in me, I bless you all in the name of Jesus Christ; and may the laurels you have entwined around your brows remain there untarnished forever. May your families be blessed from generation to generation; and may the increase of heaven be upon them; may they be like Ephraim and Manasseh—breaking forth on the right and on the left until they cannot be numbered for multitude. And if you have not brought your thousands with you from the nations to swell the concourse of Saints in Zion, may you increase until you are like the sands of the sea, and the stars in the firmament for number. May the blessings of Joseph, of Brigham and Heber, and all the Priesthood of God be and abide with you from this time henceforth and forever. Amen.

Parley P. Pratt then said—

I say amen to what has been said by President Grant, and acquiesce with the blessings he has pronounced upon you with all my heart.

I feel inclined to offer a few reflections.

I have had peculiar feelings in this assembly while meeting with many with whom I have associated during the past year on the western coast, where they were labouring in conjunction with myself; where they were concentrated with me from the distant islands of the sea, and far off continents of the earth. Not only this, but I have been privileged to mingle and renew my acquaintance with persons from almost every nation and clime upon the globe, that have been out ministering the Gospel, and have returned for the first time to this place.

I have beheld them, contemplated them, rejoiced in the light of their countenances this evening, and felt happy with them, and the beloved members of their families. And I have reflected on the difference of an assemblage of this kind enjoying themselves as we have in the feast, and in the dance, with songs, and with music, when compared with similar doings among the children of men abroad in their promiscuous assemblies. And I have thought that if there was a person, or an assem-

blage of persons on the earth, who have good reasons to come together and feast, and rejoice in the name of the Lord, and have a right so to do, it is these very persons, male and female, I have beheld together this night. It is the sisters who have cheerfully, and without a murmur, and even joyfully consented to part with their husbands, with those that are the dearest to them of all things on earth, to part with them for months, and even for long years. While mountains, deserts, and continents have intervened, and oceans have rolled between, they have passed dreary years in loneliness and as widows; while their husbands, for the Gospel's sake, wandered far away in strange lands, and among strangers of another tongue, depriving themselves of the darling scenes around their own firesides, and from everything on earth they held most dear; crossing deserts, climbing mountains, ranging the islands of the sea, and distant continents, among pestilence and famine, war and distress of nations. I say, who should rejoice in the dance? Who should go forth and associate together with joy and thanksgiving to the God of Israel, with music, and feasting, and joyfulness of heart, if it is not these, my brethren and sisters?

And while we feel to mourn and sympathize with those who have lost their husbands and fathers while on foreign missions; while we feel to mourn for ourselves that we are left without their society, yet we feel to say it is well with them. They have laid down their lives in a good cause, and a crown of glory awaits them. If we mourn, it is for their absence, and not that they have lost anything. If we mourn, it is because we have suffered the loss of their society. But we sorrow not as those without hope.

While I feel more than I can express towards these my brethren and sisters; while I feel a heart full of gratitude and love towards our First Presidency for opening the way for this enjoyment, we can only say it is not complete because they are not all with us.

I would express one wish in behalf of myself and my brother missionaries, which is, that we may all be found as ready to part with our wives or husbands, for the Gospel's sake, as we have to come here and associate with them in the feast, and in the dance.

If we do this, and do it faithfully, and

with all our hearts, we shall be counted worthy from time to time to mingle together as occasion may require, and associate with angels and the spirits of just men made perfect.

I trust the day is not far distant when we shall be privileged to assemble in heavenly places, where there is no veil between us and those who have passed into the eternal worlds, and meet among the assemblies of the sanctified.

May God bless you, I cannot pronounce more than my brother has done; but I say, may God bless you with all the blessings he has expressed, in the name of Jesus Christ. Amen.

George A. Smith spoke—

I have been highly delighted with the enjoyment of your society this evening, and also in listening to the blessings which have been pronounced upon your heads.

I am very grateful for the privilege of beholding your faces. I have read in the Old Scriptures when a boy, that the Lord would have fishers and hunters in the last days, who should fish and hunt for the house of Israel throughout the earth, in every hole and corner thereof; but I never dreamed that I should see the day, that I should actually attend a splendid party of those fishers of men the old Prophet referred to, after their return home from their hunting and fishing excursions.

It is a new thing to me to enjoy a privilege like this, although I have been connected with the Church from boyhood.

I know the Lord has called you to fill a high and responsible calling; and you have travelled with the Gospel to those who are a wicked and an adulterous generation; yet in the great day of accounts you will find your reward in the fruits of your missions, as bread that has been cast upon the water, and gathered after many days.

In the great day when God shall make up His jewels, you will find to the fullest extent the blessings that have been pronounced upon your heads. And by the missions you have fulfilled, and the sacrifices you have made, you have not only secured to yourselves imperishable laurels that will be as crowns of glory on your heads; but you have planted the seed that will continue to swell, to grow, and increase until it shall overcome every institution that is not of God.

However small may be your missions in your own estimation, or in the estimation of others, they are nevertheless mighty in

the overthrow of the wicked institutions of men.

Ezra T. Benson spoke—

As I have the privilege I wish to express my feelings in connexion with my brethren.

While President Grant was speaking and invoking the blessing of God upon your heads, the reflection ran through my mind—are these my brethren and sisters? Are they the chosen of God? Yes. Are they worthy of the blessings that have been pronounced upon them? Yes. Their works have proved it to the Almighty, and to His servants.

Then how happy we ought to be, and how thankful, as Saints of the Most High, that we are here in the valleys of the mountains, far away from mobocracy, and from Gentile oppression, where we can worship God according to the dictates of our own conscience, none daring to molest or make us afraid.

Here we can do as we please, that is, if we do just right. Do we not feel this evening that heaven smiles upon us? Is there an individual present that does not feel the still whisperings of the Holy Spirit, that speaks peace to the souls of the children of men? No, not one that is acquainted with "Mormonism," and whose intentions are pure before God. Then how thankful we ought to be.

When I beheld my brethren feasting together to-night, I thought what a change this is to them, when compared with their varied circumstances in which they were placed among the benighted nations where they have recently travelled. There is not one of my brethren of the returned missionaries, I dare venture to say, but have felt, while out in the world preaching the Gospel in distant lands, that they would give all their earthly possessions could they be placed in like circumstances they enjoy this evening; could they have done it, and at the same time do justice to themselves, to the work in which they were engaged, to their brethren, and to their God. I have felt so when abroad preaching the Gospel, and I expect to feel so again.

The grand object is to appreciate the blessings we enjoy to night. Sisters, do you appreciate your blessings to night in the society of your companions? Think of the time you have been melted down in tears when they were absent from you, and you knew not, but that the cholera

and devastation would take them before you would again see them in the flesh.

I say, let our hearts be raised to the Most High in gratitude. And as the heart of one man, when we return from this place, invoke the blessings of God on our Presidency, whose feelings are so kind as to grant us this privilege of enjoying ourselves together, and of partaking of their hospitality; and may we always be prepared to do their will, which is the will of God. Even so, in the name of Jesus Christ. Amen.

Orson Pratt spoke—

Brethren of the missionaries that are now before me, I arise in connexion with the rest of my brethren who have spoken, to congratulate you upon your return to the bosoms of your families in these peaceful valleys, after having fulfilled your missions upon which you were sent by the voice of the Conference, and by the First Presidency of the Church.

I see among my brethren who sit before me, those who three years ago crossed the plains with me on their missions to England, and to the various nations of the earth. They have gone forth, leaving their families, leaving the society of the Saints, their houses, lands, flocks and herds, for the Gospel's sake, to preach it, and to bear testimony of the great events about to take place upon the earth.

What will be your reward, brethren of the missionaries? Do you suppose that we have language to portray before you that amount of reward in store for you, if you still continue faithful? No, we have not. We can merely say to you so far as the Lord has promised pertaining to this life, but when you reach into the future, mortal tongue is unable to express that which will be bestowed upon you for these labours you have performed.

So far as this earth is concerned you have a right to claim the promise he has made to those who forsake fathers and mothers, wives and children, houses and lands, flocks and herds, and the good things of this earth, for the sake of proclaiming the Gospel of peace to the nations of the world. You can claim an hundred fold, for this is the promise of our Saviour to you in this life; a hundred fold of riches, of honours, &c.; I mean heavenly honours, I mean the riches that God intends to bestow upon His people, and upon you if you lay hold upon them. Brethren of the returned missionaries, be

faithful and you shall have them, in the name of the Lord I say you shall have them.

And everything you set your hands to perform in the name of the Lord, it shall prosper. You shall be prospered in building, in planting, and in sowing, you shall be prospered in every lawful undertaking; and the Lord will multiply a multiplicity of blessings upon you of an earthly nature. I will not attempt to express all the blessings that are sure to come upon you in eternity if you remain faithful.

I rejoice with you, my heart is glad, I have been a missionary with you, although permitted in the kind providence of God to return sooner than many of you have; yet I feel that I am a missionary still; that I am in the hands of the Lord to go whithersoever He will. These are the feelings of my heart, to go and come wherever and whenever the Lord shall see proper by His servants to appoint me from this time henceforth, so long as I remain here upon the earth.

I believe these also are the feelings of your hearts. I presume there is not one before me, if the word should come from the President of our Church this evening, for them to undertake a foreign mission to the ends of the earth, but would be on hand to go forthwith, with all their hearts, to accomplish, and fulfil the will of the Lord.

Will the heavens withhold blessings from those who are thus willing? No. Is the period at a great distance in which the vail shall be rent, and you shall have the privilege of enjoying greater and greater, and far more exquisite joys and blessings than we have heretofore received? No, the time is not far distant when we shall be made partakers to greater powers, glories and blessings; the Lord our God will strengthen us according as His great purposes are about to be accomplished on the earth, and His arm will be made bare, more and more, and in greater and greater power.

You have been faithful on this mission, and if you continue to be faithful you will find that God will multiply an hundred fold, not only of temporal blessings but of spiritual blessings.

I feel to sustain, and to say amen with all my heart to every blessing that has been pronounced upon you by President Grant, and the brethren that have spoken before me.

Brethren of the returned missionaries, may the Lord bless you, and your wives and children, that you may be as fruitful trees by the side of rivers of water, bringing forth abundance of rich and choice fruit. And may your names be perpetuated, and handed down to the latest generations; may your sons hold the everlasting Priesthood, both in time and in eternity, and be men of God, men of faith and righteousness, and be prepared to carry out the great and righteous purposes of God in the last days. May all these blessings come upon you and yours, which I ask in the name of Jesus Christ. Amen.

A comic song was next sung by William Willes.

Seth M. Blair next spoke—

Brethren and sisters; I hold in my hand a resolution to offer which I purpose doing. At the same time having the privilege, I also desire to express my feelings in part on the present interesting occasion. They are mingled always with the same spirit that actuates my brethren that have spoken before me this evening.

I am filled with joy and gladness, as brother Grant has said; I like a variety, and in the way of expressing my feelings, I will relate a little anecdote.

Down in the southern country where I lived, where the coon, and possum, and old Uncle Ned lives; Ned's Massa declared if he did not find the iron wedge he had lost he would whip him. Old Ned was in a peck of trouble; at last he found it however, and he ran to his master, saying, massa, massa, I have found the iron wedge, and I feel so good, I am glad I lost it.

That is the way I feel; I am so glad I have returned from my mission.

I could not in distant lands appreciate the blessings we have this evening had the privilege of enjoying. I have dwelt in the midst of those who hold the Priesthood of God, in common with ourselves, or I had not learned to appreciate the blessings and favours of these men, the servants of the Most High Lord.

When in distant lands I had time and opportunity to compare "Mormonism" with the present religions of Christendom. This practice of sober thought caused me to lose in a great degree, my former jocular spirit, that many of my friends acquainted with me have been possibly too much troubled with. This evening is one

of joy to me, mingled with grief. My heart has rejoiced at what has been seen and said this evening, and it says amen to the blessings which have been pronounced upon the returned missionaries; with whom it is an exquisite pleasure for me to strike hands, in this city, in the midst of Zion, in peace, love, harmony, and good will. I have met them in distant lands. I have seen when the shafts of death were hurled in our ranks and many fell before them. I have seen many of these, my brethren, surrounded with everything that was calculated to try the hearts and reins of men.

But let me bear this testimony to you if indeed it is needful, they were the same in life, and in death.

It pained my heart to hear our highly esteemed friend, brother Spencer, was dead. I loved him; he was a man of God if I had the spirit to judge. I loved him and others too, upon whose graves I have seen the green sod turned.

That scene is passed, and we are here in safety; and the feelings of grief vanish away, when I see that we as missionaries returned, are greeted with welcome, "welcome home ye servants of the Lord," by those who hold the keys of the Priesthood in Zion.

It was for this we laboured faithfully in foreign lands, that we might return pure, and without spot, and be taken by the hand by our superiors, saying, well done good and faithful servants.

Actuated by these feelings, I offer the following resolution—

That we, as Elders of Israel, tender to President Brigham Young, Heber C. Kimball, and Jedediah M. Grant, the thanks and grateful acknowledgments of our hearts, for this token of their favour and kind feelings towards us; in the privilege of the enjoyment of the sumptuous repast, and delightful entertainment of this evening as returned missionaries—with the sincere desire and hope that when our services are again called for, we may

most cheerfully respond to the call, and continue to do the will of our God, and keep the favour, and merit the blessings of His servants to our lives end.

This resolution was responded to unanimously.

Dancing again commenced, which continued until 11 o'clock, when President Grant requested the company to repair to the dining room to take refreshments.

Dancing commenced again in such good earnest, and in such good order, that it really seemed that dancing and feasting were the only end of man. There was no weariness in limb or joint; no dark forebodings of to-morrow; contented joy radiated round every countenance and I think I never saw the daughters of Zion look more lovely, because they were contented and happy. Could they always be so they would indeed be angels of our presence.

Erastus Snow sung, "Wife, children and friends."

It was now advancing towards "The wee bit hour ayont the twal," when President Grant said—

I hope and pray that we may enjoy many times like the present; and that peace and union, and blessings may attend us from this time henceforth and forever. Amen.

Orson Pratt was called upon to dismiss the meeting, which he did by returning thanks to the God of Abraham, Isaac and Jacob for His favours.

This is the first party of the sort that has ever been given since the Church of Jesus Christ of Latter-day Saints was organized. The influence it has exercised upon those present will never be forgotten; and the history of it no doubt will be deeply interesting to missionaries abroad, and be a powerful stimulant in them, to be true to their trust, unshaken in their integrity, and faithful to their brethren and to their God, that they may be greeted with the welcome, and the blessings of the returned missionaries of 1855.

G. D. WATT, Reporter.

CURIOUS CALCULATION.—What a noisy creature would a man be were his voice, in proportion to his weight, as loud as that of a locust! A locust can be heard at the distance of 1-16th of a mile. The golden wren is said to weigh but half-an-ounce, so that a middling sized man would weigh down not short of 4,000 of them; and it must be strange if a golden wren would not outweigh four of our locusts. Supposing, therefore, that a common man weighed as much as 16,000 of our locusts, and the note of a locust can be heard 1-16th of a mile, a man of common dimensions, pretty sound in wind and limb, ought to be able to make himself heard at a distance of 1,000 miles.

History of Joseph Smith.

(Continued from page 264.)

[December, 1840.]

Sunday, Dec. 20th. I was called upon by the High Council to decide the adjourned case of Robert D. Foster. Having heard the witnesses, I decided that he be acquitted of the charges against him, which decision the Council approved.

"Your preacher preaches false doctrine," exclaimed a sectarian in Manchester to one of the Saints. "Ah!" inquired the other, "wherein does he preach false doctrine?" "Why, in telling the people to go to America to be sure," said the sectarian; "and," continued he, "there is nothing in the Bible that commands people to go to America." "Ah!" replied the other, "and there is nothing in the Bible which commands people to stop in Manchester; so I wonder how you dare stay in so unscriptural a place another night; for certainly no one ought to live in England unless they can find scripture for it, any more than in America."

This is a fair specimen of the wisdom of the nineteenth century that opposes itself to the work of the Most High God.

Monday, 21st. The petition of Elias Higbee, and Robert B. Thompson, under date of 28th November, 1840, was presented to the House of Representatives of the United States, referred to the Committee on the Judiciary, and ordered to be printed.

Friday, 25th. Elders B. Young, and George A. Smith attended a Conference at Hanley, Staffordshire Potteries, which represented an increase of 6 Elders, 26 Priests, 10 Teachers, 9 Deacons, and 356 members, since last July Conference; and also ordained 6 Elders, 6 Priests, 4 Teachers, and 3 Deacons.

Sunday, 27th. Elders Kimball and Woodruff occupied a chapel belonging to the Independents in London. Elder Woodruff preached.

Monday, 28th. There are ninety-five Saints in Edinburgh, Scotland, raised up by Elder Orson Pratt. Elder George D. Watt is now labouring in that place.

Wednesday, 30th. Elder Young writes from Liverpool—

Beloved Brother—I write to inform you of a few particulars of my journey to London. I left Manchester Nov. 25th, in company with Elder Kimball; we visited the following places, viz., Macclesfield, Burslem, Hanley, Lane End, West Bromwich, and Birmingham. We travelled by coach and railway, and arrived in London on Monday the 30th: found Elder Woodruff in good health. He had baptized three or four persons the day before we arrived. I stayed in London till the 11th December, when I left for Herefordshire. Brothers Woodruff and Williams came with me to the railway station. Elder Kimball staid in London.

The prospect for the spread of the Gospel brightened up while we were there. Our feelings were very clear and decisive that Elder Kimball had better stay with Elder Woodruff. I was much interested while there with my brethren. I pray the Lord to roll on His work in that great city. I feel much for the people in that place! yea, my feelings are exquisite, for why, God knows; but I believe it is for the glory of God, and the good of souls. May His name be glorified.

I arrived in Cheltenham the same day I left London—only about 7½ hours going 101 miles, 38 of it by coach. I stayed over the Sabbath there; preached twice to a very attentive congregation. In the afternoon the house was full to overflowing. Elder Henry Glover is preaching in this place, and in the regions round with much success. I think he is a humble, good man, and will do much good.

I attended the Gadfield Elm Conference. The minutes of the Garway Conference were read, which had been held on the 8th. After this I visited the brethren till the Stanley Hill Conference, which was held on the 21st. The Church in Garway numbers 95 members, 1 Elder, 7 Priests, 3 Teachers, and 1 Deacon. At the Gadfield Elm Conference there were 17 Branches represented, 327 members, 13 Elders, 31 Priests, 9 Teachers. The Stanley Hill Conference contains 25 Branches, which represented 839 members, 17 Elders, 57 Priests, 16 Teachers, and 1 Deacon. Including officers, there are in these three Conferences 1261 members, 31 Elders, 95 Priests, 28 Teachers, and 2 Deacons; making 255 added since the October Conference.

I attended the Conference in the Stafford-

shire Potteries on the 25th; we had a good meeting; but I have not the minutes before me, so I cannot give a particular statement of the Church there, but I can say, they are prospering.

In my travels, and at the Conferences, there were some baptized, and many ordained. We can say, truly the Lord is doing a

great work in the land. The Gospel is preached to the poor, and signs follow them that believe. I arrived in Liverpool last evening, and expect to tarry here till the Book of Mormon is completed.

I am, as ever, your brother in the Kingdom of Patience,

BRIGHAM YOUNG.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 3, 1856.

NEWS FROM THE UNITED STATES.—We have received several letters from our correspondents in the United States, containing a few interesting items, which we publish for the benefit of our readers.

Under date of April 2, Elder J. Taylor writes from New York, that on the day previous he had received a communication from brother Daniel Spencer, who informed him that he would be in New York on the 3rd. Elder Taylor expressed much satisfaction, that Elders Spencer and Van Cott had safely arrived in the United States, and he anticipated much pleasure in shaking hands with them once more on their way to the Valley. Knowing the integrity and business qualifications of these brethren, Elder Taylor anticipated that, with their assistance, and the aid already in the field, they should be able to move the Emigration, with satisfaction to us and to the First Presidency.

He states that he had made all preliminary arrangements, and the business was going on satisfactorily. He says, "I am very desirous, as I know you are, to see all things move right, and I think with the present auxillary force, and the blessings of the Lord, we shall 'Put her through by day light.'" The railroad companies take the Saints to the western country at very reasonable rates.

We have a very cheering letter from Elders G. D. Grant and W. H. Kimball, who were at Iowa City, March 20. They state that the weather had been very bad, and the lakes and rivers were still a block of ice. Cattle had been offered at seventy dollars per pair, and they had purchased flour at \$3,20 per hundred, and the prospect was that, as spring opened, there would be a still further decrease in the price of provisions. They had contracted for 100 hand-carts of excellent quality, at about two guineas each. There were good prospects for work. Common labourers could get from three to four shillings per day, and mechanics' wages were in proportion. The principal men of the place were favourably disposed towards having the emigrating Saints pass through it.

Our hearts are filled with gratitude to our heavenly Father, for the manner, in which He is opening the way for His Saints to journey to Zion this season, and blessing His servants, both in this country and the United States, in carrying out the designs of the First Presidency. Under the wise and judicious management of Elders Taylor and Spencer, we believe that nothing will be wanting to make the hand-cart operation a successful one. In fact we feel an increased assurance, if possible, that none who have faith in it will be disappointed in the results.

President James H. Hart writes from St. Louis, March 25, that matters pertaining to the Church were prosperous in that section of country. He says, "There have been no difficulties or grumblers in regard to the financial affairs of the Church. The promptness with which they have been met, in the shape of dollars and cents, has given the greatest confidence and satisfaction, so much so, that it is passing current among the merchants of this city that, in monetary matters, Governor Young's name is as good as that of Lucas and Simonds, our staunchest bankers;" and some have said that they would prefer the former. We mention this, not because there has been any fear, on the part of the Saints, that Governor Young would fail on account of his extensive business transactions, but for the reason that some, who are ever watching for evil to happen to the Saints, have surmised that, from the reported scarcity of money in Utah, a financial crisis was approaching in their affairs. For the satisfaction of such, we will say that, should any occasion require it, the influence and resources of the whole Territory of Utah would combine to sustain Governor Young, in any measures which he might deem it wisdom to adopt for the general good of the Saints.

On every hand the political importance, financial resources, and general influence of the kingdom of God are rapidly increasing on the American continent. A rapid increase in numbers also marks its progress, both in that and other parts of the world.

We learn from the *Mormon*, of March 22, that the Danish and Italian Saints, in charge of Elder Peterson, arrived in St. Louis on the 1st of March. Elder Thomas left St. Louis on the 4th, after a visit of sixteen days, with a small company of brethren and sisters to assist the Texas emigration in the capacity of teamsters, herdsman, cooks, dairywomen, &c.

THE NEW EDITION OF THE HYMN BOOK.—With this Number of the *Star*, we are enabled to present to the Saints the eleventh edition of the *Hymn Book*, revised and enlarged. Since September 1851, the ninth edition of twenty-five thousand has been disposed of, and another edition of ten thousand has been published and forwarded to Utah. The present edition makes seventy-four thousand that have been published in England.

Unlike that of other religious bodies, the arena of the Saints' faith is continually increasing by the revelations of the more advanced doctrines of the Gospel. Therefore the adoption and practice of all the requirements of heaven, as they are handed out to the people of God, afford new themes, continually, for composition, song, and praise to the great Author and Finisher of their faith. In order in a measure to supply the growing demand of the Church, we have selected pieces from the varieties which are extant, and included the same in the present edition, believing that this will meet the expectation and wishes of the Saints, in the best way at present within our reach.

Although this edition of the *Hymn Book* is not altogether what we could wish it were, still we trust it will be found satisfactory for the present. We contemplate the time, with much pleasure, when the Church will be blessed with an entirely new collection, compiled, and sent forth from Zion, under the auspices of the First Presidency; that shall be in every way worthy of the high and holy profession of the Saints. The styles of binding for this edition will be essentially the same as those for that now in circulation, and the prices will remain the same.

DEPARTURES.—The ship *S. Curling* cleared on the 18th of April, and sailed for

Boston on the following day, with 707 souls of the Saints on board, under the Presidency of Elders Dan Jones, John Oakley, and David Grant.

In the Company were a goodly number of Elders, who have for some time been labouring in the ministry in this country. In addition to the Presidency of the Company, were the following ex-Presidents of Conferences—William Woodard, President of the Dorsetshire, Job Welling of the Southampton, Thomas D. Giles, of the Monmouthshire, John Parry, of the Denbighshire, John Price of the South Pembrokeshire, Thomas Morgan, of the Brecknockshire, William Lewis, of the Dyffryn Conway, and Anglesea, Thomas Jenkins, of the Caermarthenshire, and Thomas D. Evans, of the North Pembrokeshire Conferences. Elders John McDonald and William Butler, from the Valley, who have for a long time laboured faithfully in this country, also sailed with this Company. President Dan Jones has, during his mission in Wales, succeeded in emigrating about fourteen hundred of the Saints from the Principality, of whom about 550 accompany him on the *S. Curling*.

Elder Benjamin Hodgetts, who has been labouring in the Worcestershire Conference, has been released from his labours, in order to return home, sailed on the steamer *Arabia*, for Boston, on the 12th of April.

OUR ADDRESS CHANGED.—On the 18th April, as we returned from clearing the *S. Curling*, we were not a little surprised at the cabman insisting upon setting us down at some strange place, pretending it was “36, Islington”—the address which we had given him. After endeavouring to excuse what appeared to us his stupidity, we were reminded again how easy it is for a well-meaning person to be mistaken; for sure enough, while we were absent, some one, it is said the Town Council, had caused the number on our door to be changed from 36 to 42; it is said that similar alterations are made about town, to insure greater safety in the delivery of letters. We therefore request *Deseret News*, Utah; *Mormon*, New York; *Western Standard*, California; *Zion's Watchman*, Australia; *Udgorn Seion*, Wales; *Scandinavian Stjerne*, Denmark; and *Der Darsteller*, Switzerland; to be so kind as to inform their readers that our address, and that of the “Millennial Star” is

42, Islington, Liverpool.

ARRIVAL.—Elder Allan Findlay sailed from Bombay, East Indies, November 30, 1855, on the Ship *Henry Moore*, Captain Stewart, and arrived in Liverpool on the 17th of April, after a passage of four months and eighteen days.

Elder Findlay left England, on a mission to the East Indies, May 25, 1853; his labours have been arduous and difficult during that time, in connexion with those of his fellow labourers, in endeavouring to plant the Gospel in those countries. He is now on his way to Zion to reap the reward of the faithful.

Address to the Sisters.

Dear Sisters—It is now more than a year since I took up my pen to address you, and it is to respond to a call made by the Holy Spirit that this is elicited at the present time. I shall rely upon that good spirit which leads and guides into all truth, that the few remarks I may gather together with my pen may be for your edification and comfort, although written in much weakness.

I read with much pleasure the answers to my last address, and, although acknowledged by the writers to be written in much weakness, yet they are replete with instruction and wisdom, and were dictated by that Holy Spirit which is given to us, through obedience, to enable us to write and do all things to our edification.

This Spirit is a holy companion, sent to comfort us in these perilous times, to cheer the honest in heart and the oppressed, to assure them that the day is near when they will cease to toil for and be the builders up of the Gentiles, and to carry their burdens; when they will be able to enjoy the fruits of their own labour, and none dare to make them afraid.

This glorious companion enables us to gaze into the future, to see glories which the world with all its wisdom are ignorant of, and cannot comprehend. We are not of this world, although living in it, and though, as it were, enveloped in an atmosphere that would overpower and destroy us, yet, like the Hebrew children in the furnace, we may pass through the scorching fires unscathed. Let us always possess that calm and peaceful state of mind which, although tempests may rage around, and adverse circumstances try to overcome us, will yet enable us to stand firm and know that whatever is, is right, and that it will prove so in the end.

A Saint, skilled in tracing effects to their causes, will be able to prove that the patience and endurance which so nobly characterizes the people of God, is in a great measure developed in those who have been, and who will be, subjected to such trials. But in the midst of all, there is a promise—"Ye shall not be tempted above that ye are able to bear." Does not this language apply to us? Have we not obeyed the Gospel? Have we not forsaken all to follow Christ? Are not our names written in heaven? Are not angels our relations? Is there not a link that joins us in connexion with them? Do they not watch over us, bless us, and carry our prayers up to heaven's high councils? Jesus is our elder brother, and think you that he will allow his sisters to be tried more than they are able to bear? Oh no! God is the Father, not only of our spirits but also of our bodies. And what is more, He loves us, and therefore chastens us to try our love for Him, and

to humble us that we may be prepared for communion with Him.

I find my dear sisters that if we want the light of God's countenance to shine upon us, if we want angels and the spirits of the just to assist us, to bear us up, to ward off all the powers of darkness, and give us peace and consolation, we must pray for it. Neither God the eternal Father, Jesus Christ, nor angels will act for us unless we request them. They know all that is going on, but they will be called upon before they act, and that too by prayer. When trouble and darkness of mind press upon us, when the heavens seem as brass over our heads, when we feel as though we were alone in the dreadful conflict, though our hearts may swell with intense emotion, and words seem too hard to speak, that is the devil's hold of us, for as long as he can keep us from prayer so long will he hold us at his will. It is then that we want determination, and if we can only say "Father help me," it is heard. Swift flies the angel, and soon we find the prayer was not in vain. Jesus did not assist Peter when sinking until he said "Save Lord, or I perish." Angels were not sent unto Jesus until he prayed, and so great was his agony that he sweat drops of blood. But the prayer was heard. And are we not some of heavens favoured ones? Then let us rest assured if we pray for help we shall have it. Are we alone in this mighty struggle? Oh no! We have only our part to bear, and since we know that it is the will of God, let us not repine, but commit ourselves to His keeping, and He will direct our path. Paul tells us that we have need of patience, that after we have done the will of God we may obtain the promises.

Look at the present facts then my sisters, look at the past history, the future destiny of the Saints of God, contemplate for a moment the time when all our griefs shall flee away. Let us close our eyes, as it were, to these troubles, that our minds may luxuriate in glorious anticipations of the future destiny of the redeemed. But before we enjoy that rest, and wear those crowns of honour, we must fight and conquer the foes of our king. Then shake off the weight of care, the perplexity of circumstances, and cast your care upon the Lord, and He will sustain you. "He works in a mysterious way, His wonders to perform." Think of the glorious Gos-

pel, the building up of Zion, the gathering of the people of God, the redemption of the dead, the binding of satan, the resurrection and glorious exaltation of the just. Think of the time when we shall have finished our state of probation, when we shall be crowned with glory and honour in our Father's kingdom, when our foes and despisers shall bow down to us. While the earth is rocked to and fro, and while the wicked are gnashing their teeth with pain, we shall be safe on Zion's hill.

There are many glorious principles revolving in my mind while writing these few lines, but, knowing that you rejoice in the same, I shall only cite one of them. I mean that of trial by poverty, but understand me, I do not mean that poverty is an ultimate good, but it is good for the discipline of God's people.

I feel that I could bear a part with those of you who are passing through this trial, and that I would consider it a privilege, for by suffering we are to be made perfect, then while we are imperfect we must suffer, so it is for our good.

Poverty itself is an excellent teacher to us. Its bleak winds, and the sorrows it brings, tend to tone down our minds, and to unlock the sympathy of our hearts, and it teaches us some of the greatest lessons in human history. Who are the noble of this world? The poor. Who were the noble in the days of Jesus? The poor. Did not our Saviour mingle with poverty in the extreme, so much so that he had not where to lay his head? Were not his followers partakers of the same? No one likes to meet poverty, it looks best at a distance, yet it has been the greatest, and most powerful machine in the world, the most important things have been achieved by it, and the reason is obvious—"necessity is the mother of invention."

I have not yet been acquainted with this most necessary refiner, but as I have to pass through all things, that will come in its due time. How do I feel about it? Truly I feel when it shall come, to welcome it, shake hands with it, and say, do your work properly, and then retire as soon as you like. Would we not rather be poor for a short time and be in the kingdom of God, than dwell in the halls and palaces of the great of the earth, who are dead to their future state. Although they have ransacked all the elements of the world to em-

bellish and beautify those dwellings, which are temples to the idolatry of genius, yet purity and holiness retire from their magnificence and pomp, and looks upon everything however beautiful as a polluted image. Will the Saints, who have fully realized their position, fly from poverty to dwell in such places? If I were to refer to scripture we could find many passages where there are abundant blessings promised for the poor. Then we must be poor to obtain those blessings.

Thanks be to God, the rich oppressor will not have power to prevent us from receiving such, and from making for ourselves that Eden, yet on the earth, which the Prophets prophesied about, and which the ancient Saints could see in the distance; a time when the tried sons and daughters of God would find a home, there to repose in harmony after this age of confusion and disorder. Then, dear sisters, let us not shrink when in the furnace of poverty, but go through it firm, calm, and nobly, looking forward to the time for our reward. I know those trying circumstances curb our generous impulses and tend to repress the full development of noble actions. But that strong principle of nobility of soul never can be exterminated by poverty, want, or even punishment. There is the principle and what can annihilate it? The time will come when circumstances will tend to develop it more fully, and to prepare us for the society of the nobility of heaven, and to dwell in the celestial city of our God.

In conclusion let me add, would you have a name that will never perish? Would you have your name written in heaven? Would you have the white stone and the new name? Would you join the noblest of God's sons and daughters? Would you rise from the dead in the first resurrection, and reign with the Man of sorrows on the earth? Would you walk in the paradise of God, eat of the pot of manna, and of the tree of life? Would you share in the glories of redemption and salvation? Would you enjoy the approbation of heaven, the smiles of your heavenly Father? Would you be where there is no sickness, disease, or death; where tears are wiped from every eye; where the streets of the city are paved with gold, and God is the glory of it? Would you join the glorious company of all the good and great, of every land and clime, and with them dwell with Jesus Christ, the "King

of kings, and Lord of lords?" If we would become partakers of these inestimable blessings, and be for ever blest, then we must be firm and steadfast to our calling, cultivate a spirit of meekness, hold fast to that which is pure, good, and holy, and keep ourselves unspotted from the world;

then we shall be joint heirs with Jesus Christ, and reign with him for ever and ever on the earth; for says the Prophet, "Thy people shall be all righteous and inherit the earth."

M. A. C.

Home Correspondence.

SHEFFIELD, BRADFORD, LINCOLNSHIRE,
AND HULL CONFERENCES.

18, Dock street, Leeds,
April 12, 1856.

President F. D. Richards.

Dear Brother—With pleasure I sit down to make out a report of my labours in the Sheffield Pastorate. During the past quarter my labours have been directed to raising the means to emigrate the Elders who were going home, and in assisting, by my counsels, the Saints to dispose of their property to the best advantage, that their funds may be made to emigrate the greatest possible number. I feel that the Lord has blest me in so doing, for there are many going this year who, three months ago, thought that it would be impossible. My experience has ever taught me that faith and works united bring only blessings.

March 16. I attended a quarterly meeting of the Lincolnshire Conference, at Rise-gate. Elder Joseph Burrows presided. We met in a barn, the property of a farmer who has lately joined the Church. It was filled to overflowing. Some of the Saints present had walked twenty miles, so anxious were they to attend the Conference. The spirit of the work is increasing upon the people; and the blessings of the Almighty are upon the Elders to such a degree that, during the past quarter, they have added 61 persons to the Church by baptism.

In passing a dissenting chapel, close by the barn, I noticed a *bill* in the window, announcing that two charity sermons were to be delivered on the 16th by a couple of *ladies*, the proceeds of which were to be used in aiding the missionary society. I was anxious to hear one or both of these sermons, as lady preachers were quite a new thing to me, for I have never read in the *Bible* that the Lord called women to preach the Gospel. But as I *had been sent* to

preach, and as the people chose to hear me instead of the ladies, I was obliged to be a preacher, and I concluded, from the number that came to hear me, that the ladies had a thin congregation, which I afterwards learned was the case.

The financial affairs of the Lincolnshire Conference are in good condition, and from the spirited manner in which brother Burrows treads in the footsteps of his predecessor, I hope by the end of the year to see this ranked among the first of the British Conferences.

On Sunday, March 23, I attended a quarterly meeting of the Bradford Conference, in Leeds. Brother Joseph A. Young presided. Elders James A. Little, L. D. Rudd, John Oakley, and D. A. Curtis, of the Valley brethren, were present. There was a good attendance of Saints. All present seemed filled with the spirit of "Mormonism," and rejoiced at having been enabled to accomplish so much during the past quarter, and they evinced a firm determination to do more in the future.

President J. A. Young gave the Saints much good counsel, which caused a glow of satisfaction on the countenances of all present. He was well sustained by the brethren who spoke during the day. In the evening, brother J. A. Little gave us one of his plain, straightforward "Mormon" sermons, which filled every lover of truth with joy; gave us a foretaste of that *heaven* which we hope hereafter to realize, and caused all opposing spirits to quail beneath the power of the Holy Ghost which was with us. The Conference has furnished means to emigrate two Elders, besides liberally assisting their former Pastor. They were ready for any items of business which we felt disposed to advance. Thirty-eight persons have been added to its numbers since last Confer-

ence, and the prospects for the ensuing quarter are cheering.

March 30, I attended the Sheffield quarterly Conference. Elder Kerby presided. Being called upon by him, I presented the authorities of the Church to the Conference. This I always feel a pride in doing. The spirit of Zion was with the Saints, and every hand came up with such hearty good will that I almost forgot that I was *down* here in the smoky town of Sheffield.

The financial report of the Conference, as given by Elder Kerby, showed the accomplishment of a great work during the past quarter, and the foundation of an equally great one for the ensuing quarter. Although but 17 have been baptized during the past quarter, yet we hope to add many to the covenant people of the Lord during the present season of out-door preaching.

On Monday evening a special council of Elders was called. We had a good time. The Priesthood were united, and a strong determination was manifested by them to spread the Gospel, and build up the kingdom by every means which lies in their power.

The Hull Quarterly Conference was held on April 6. A good and willing spirit was manifested. After the works of the past quarter had been duly represented, I was requested to present the authorities of the Church. While doing so, I could not refrain from contemplating the fact, that 26 years ago that day, a hardy little band of six persons met together for the purpose of organizing the Church of Jesus Christ of Latter-day Saints. They pressed onward, and those Saints then before me were a few among the many thousands who are now witnesses to the triumph of right over might. How changed! Where there were units then, thousands now rejoice in the everlasting covenant. How has God's mighty power been made visible! In another 26 years the child will be a man, and in the valleys of the mountains a mighty nation—begotten in righteousness—will hold in allegiance the honest in heart, *command* the respect of foreign nations, and set an example which must be followed by a guilty, corrupt, and plague-smitten world.

Brother J. A. Little preached in the evening, on the kingdom of God, showing in what manner the universal *triumph of eternal truth* would be accomplished. This Conference, though small, has done well in assisting their former Pastor and President to emigrate. Fourteen persons have covenanted with the Lord in the waters of baptism since last Conference, and I think there are good prospects for numerous additions to the Church during the next summer.

We are emigrating from this Pastorate, this season, one Pastor, four Presidents, and seven Travelling Elders, which leaves us quite destitute of Elders who are in circumstances to allow of their being sent out to preach. If you could send us two or three Elders of experience, you would confer a great favour, as there is one needed for each Conference—Bradford, and Sheffield.

Local missions are established throughout the Pastorate. We give an experienced local Elder the Presidency of a mission for the season, with such assistance as the Branch councils agree upon in their meetings. We have deemed it the best plan, as it places the responsibility on one man, and he is so placed that he gets the credit for all he does. The Pastorate is in good condition generally—the Saints are increasing in faith and good works. The spirit of the Lord seems to be stirring up the pure minds of the honest by way of remembrance.

Although it will be rather lonesome to part with my cousin, Elder J. A. Young, yet I feel as though I should enjoy myself during the time I may be required to remain in this country.

The profound veneration and love which the Saints entertain towards yourself, counsellors, and the brethren who have presided over them during the past year, convinces me that the work will roll forth during the next year in my field of labour with renewed force and power—which may God grant.

I am, most affectionately and sincerely, your cousin, and brother in the New Covenant,

WILLIAM G. YOUNG.

I HAVE NO respect for that self-boasting charity which neglects all objects of commiseration near and around it, but goes to the end of the earth in search of misery, for the purpose of talking about it.—*Mason*.

Varieties.

"HAVE you read my *last* speech?" said a prosy orator the other day to a friend. "I hope so," was the satisfactory reply.

A COUNTRYMAN entered a daguerreotype saloon a few days since, and wished a daguerreotype of his uncle. "I can do it, sir, but where is he?"—"Oh, he's dead!" was the simple reply; "but I've got a description of him in an old passport."

A POOR MAN'S COMFORT.—It is a blessed thing for a poor man to have a contented wife; one who will not wish to live in a style beyond her husband's income just because her next door neighbour does; one who can be happy in the love of her husband, her home, and its beautiful duties, without asking the world for its smiles or its favour.

I'm away, I'm away.

I'm away, I'm away, o'er the wide-spreading sea,
To the land of the brave, to the land of the free,
To the land of the light, to the land of the truth,
To the land of our *Joseph*, a Prophet in youth;
To the land where the Gospel first dawn'd on our day;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, for to see and to know
The things which our Prophets have told us below,
To build up the Temple that now is begun,
High up in the mountains, for father and son
Who died without hearing the truth of the day;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, where the husband and wife
Unite to be one for the regions of life,
Where the love and the joy of the life-giving pair
Can only be known by the just who are there,

Where the Lord in His mercy His wisdom displays;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, where the sire and the son
In the cause of their God have unitedly run;
Where the Priest and the Prophet, the matron and
maid,

For the sake of religion the ransom have paid,
To where they departed from temples of clay;
Ship, spread out thy canvass and bear me away.

I'm away, I'm away, and I bid you adieu;
O Elders of Israel, be faithful and true!
And pluck not the *daisies* that grow o'er the green,
Full fresh in my country, and blossom unseen,
And for your deliverance for ever I'll pray,
SHIP, SPREAD OUT THY CANVASS AND BRING THEM
AWAY.

CROOKED STICK FROM THE MOUNTAINS.

INFORMATION WANTED.—Sister Jonathan Jarvis, of the London Conference, desires to know whether her husband, brother Jonathan Jarvis, who was received as a Priest into the Sidney Branch, New South Wales in 1854, is still there, or gone to Utah. She has received no intelligence from him since Christmas, 1854, and is most anxious to hear from him. Any information that can be given respecting him will be thankfully received. Sister Jarvis' address is 53 Cole Harbour, Blackwall.

ADDRESSES.—Thomas W. Kirby, care of Mr. James Tanks, Providence Place, Much Park Street, Coventry.
Charles C. Shaw, care of Mr. Thomas Brayne, Fish Street, Banbury, Oxfordshire.
Edward Phillips, Mr. George Scorey's, Brokenhurs, near Lymington, Hants.

Money List, April 11—18, 1856.

William Norris.....	8 3 11	Brought Forward.....	£22 0 4½
Uriah Rickards	6 13 9½	Simon Irwin	15 0 0
John Davies	6 0 0	Thomas H. Rutledge	0 7 6
David Roberts	1 2 8	Thomas Green (per R. Griffiths).....	1 0 0
Carried Forward.....	£22 0 4½		£38 7 10½

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THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 19, Vol. XVIII.

Saturday, May 10, 1856.

Price One Penny.

The Spirit of Apostacy.

"I will give you one of the *Keys* of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity—That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly, that that man is in the high road to apostacy, and if he does not repent will apostatize as God lives."—*Joseph Smith.*

In a recent article we showed that rebellion against legitimate authority was the parent curse—the fountain of all evil. This is true in its abstract and metaphysical nature; true in its practical workings in society, and in the fruits which it has already produced. Our authority in denouncing it is not based merely on subtle speculations, neither does it stand alone on revelation, for the experience of the world speaks equally direct to the point, and though this is not the highest testimony against it, yet it is the loudest and most irresistible. We are therefore justified in denouncing rebellion against legitimate authority, upon the grounds of its own abstract nature, the revelations of God, and the universal experience of mankind. The effects in this, as in every other case, are in the exact likeness of the cause. Thus, those whose minds cannot grasp the abstract truth, or who have not faith to receive it upon the authority of revelation, are yet bound to admit it upon the authority of universal experience. He who would not receive the united testimony of these, must indeed be so constituted that one might consistently doubt the sanity of his mind, or at least consider his judgment as worthless.

The Saints will grant us our position, and we believe that, in a general view, they will be equally severe with us in denouncing rebellion against the Holy Priesthood. It is in their particularizing it, in entering into its details, that misunderstandings are liable to arise, aye, and misunderstandings, too, which may, and which often do make shipwreck of their faith, and cast them upon the rock of apostacy. To prevent their falling into these errors, and to give them the correct details, after having given them the general ideas, is the object of this article.

There are but few, if any of the Saints, and more especially the members of the Priesthood, who will come out in open defiance of legitimate authority. Such conduct would at once reveal the cloven foot, and startle the guilty into a consciousness of their crimes. Sin ever seeks to hide its deformity by pretensions to virtue, and by sophistry and seductive speech it beguiles the ears of its victims. Did it not cover its hideousness with the veil of hypocrisy, and paint its sepulchres in colours to dazzle the eye and bewilder the senses, in taking it to their bosoms all would be fully conscious that they were hiding a serpent in their hearts to sting their life away. Did modern

society realize its imperfections and rottenness, earth would seem to it but a huge charnel-house; its members would feel as if they were inhabitants of churchyards; life to them would be a state of conscious death, and as they left their graves to haunt the walks of life, for their appointed time, each would seem to the other robed in shrouds, and the fantasies of imagination would make clammy worms to crawl over their living corpses, and to feast on their vital parts. Thus it is with apostacy! It dare not present itself unless first decorated with the ornaments of deception. To hide its disgusting deformity it lavishes all its arts. Who would like to be branded with the name of *apostate*? What cheek is there that it would not crimson with the blush of shame or indignation? Even the wretch, whose soul is cankered with treachery, would sneak away from the presence of honesty was the epithet of traitor breathed into his ear. Yes, apostacy will come as outraged or neglected worth, villainy as virtue, treason as fidelity. "The Church is going wrong and needs reforming, and the Priesthood is gone astray," and apostates and traitors clothed in the authority of self-righteousness are the men to do the work, and put all things right again. The Prophet Joseph has indeed given us one of the *keys* of the mysteries of the kingdom. He did enunciate "an eternal principle," when he said, "That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, 'is in the high road to apostacy.'"

The spirit of rebellion against legitimate authority is invariably the basis of apostacy. When a man yields to the latter, it is an infallible sign that he has first cherished the former. The one is the cause, the other is the effect. A good man may err, and for a time depart out of the way, for human nature is liable to err, but he who cultivates a spirit of obedience to the Holy Priesthood, whatever may be his failings, will never apostatize and turn traitor to his brethren, his religion, and his God; while he who cherishes rebellion will, of a certainty, make a wreck of his soul, betray the brethren, and apostatize from the Church. When a man rises up against God's constituted authority, his very actions reveal the spirit he is of. To predict the course of such a

man, unless he repents, requires no prophetic eye; it can be worked out by the simple law of cause and effect.

Search the history of every apostate since the world began; endeavour to discover the secret of their apostacy; and shall we find it in their integrity and virtue, in their love of truth, in their fidelity to their brethren, in their faithfulness to the cause of God, and in their abhorrence of sin, or rather shall we not find it in their own corrupt lives, in their imaginary wrongs, in their mean jealousies, and in their disappointed ambitions? Shall we find it in their superiority to the laws of God and the brethren, or rather shall we not find it in the fact that those laws are too pure for them, and that the obedience and faithfulness of the righteous present too great a contrast with their own actions and motives? Do they apostatize because they have demonstrated that truth, as we understand it, is error; that the religion of God is derogatory to manhood, and degenerating to those who serve Him? No, they have no fault to find with the Latter-day Gospel and Priesthood, in the abstract—this is the point—they have been victimized; their toes have been trod upon; they "have not been treated as they deserved"—petted like lap-dogs and worshipped. If their Presidents had been better men, if their own infallible wisdom had ruled the councils, and all things had been as they would have them, truth had then been as diamonds, and God's Priesthood infallible, through *their own* infallibility, and they would never have apostatized, no not they. "But then to yield blind obedience, to sacrifice our feelings, and to leave the direction of our interests to those above us; no, we cannot! We will not!" Which, take from it the froth of words, simply means that they will do as they like, blindly follow the direction of their own passions, and submit to no authority excepting their own great selves. Thus it was with Lucifer, the arch-rebel and apostate, thus it has ever been with rebels and apostates, and thus it will ever be. It is in these details, in receiving the practical workings of legitimate authority, that men err; all will admit and receive the general ideas.

Suppose the feelings of some do get hurt; suppose an Elder should abuse the authority which is placed upon him, will this justify the first act of rebellion against the Holy Priesthood? Most assuredly

not. In the world rebellion against unnatural and illegitimate authority, and infidelity to false and corrupt religions may, oftentimes, be a negative virtue; but rebellion against legitimate authority, in one who bears the name of Saint, is ever criminal. The ignorance, inexperience, and traditions of men, and the consideration of their badly disciplined minds, will place nearly all within the limits of excuse and mercy; but for a *radically rebellious nature* we have no excuse, no toleration, no mercy. Such should be shunned as men would shun a pestilence.

If offences come, it needs be that they come. If any abuse the authority of the Priesthood, what is that to the virtuous and magnanimous mind? Let the *offenders* themselves look to it; it is their *Priesthood* that they sin against, and that Priesthood will be found, by such, an inexorable judge; it will, sooner or later, make a fearful reckoning with them.

Let the Saints distinctly understand that it is only *their own* evil actions that can sink them in the scale of being, or withhold blessings from them. The deeds of the wicked only tend to purify the worthy, and to make them more deserving of the approbation of God and the confidence of the righteous. Whoever suffered, even in the most indirect manner; by a virtuous conduct, and by obedience to legitimate authority? That person cannot be found. It is a man's own evil actions that impoverish and damn him, and not those of another. The course of the righteous and obedient is ever one of safety, happiness, and *success*. The bark of him who follows in the track of the Holy Priesthood is never wrecked. The great convoy of legitimate authority leads *direct* into the promised haven. If its course was a dangerous one, we would cut our cables and run; but experience, observation, and reflection teach us that it is only when this connexion is cut that the path of life becomes dangerous, and the hopes and souls of men strike upon the rocks and quicksands that beset the way.

There is more truth in the assertion of the Poet, "Whatever is, is right," than is generally imagined; and to the faithful Saint of God it is unequivocally true—true in the most literal and unqualified sense. To the righteous all things work together for good, and that, too, without the least deviation or circum-

locution. Not even for a moment are they losers by their virtues and obedience. Their works travel direct to their advancement—they are ever on the increase. Therefore, to fear to obey the Holy Priesthood and to follow close upon its track, is not to doubt man, but to doubt God. Though man be fallible, God's Priesthood is infallible; though Balaam should rise up to curse Israel, and Satan stand in expectancy that the obedience of the faithful will result in their loss, those curses shall change into blessings, and the enemy shall himself witness the triumph of the righteous, and the vindication of God's justice to His people. That this is something more than a fine-spun theory, let the experience of every one who has trusted in God, and followed the dictates of the Holy Priesthood, be our proof.

However aggravated the circumstances may be in which a Latter-day Saint is placed, though false brethren betray him, though some abuse the trust which God has given them, yet let him not rebel or rail against the Holy Priesthood; neither let this induce him to speak derogatory of the Church. Let him shun such conduct as he would shun hell, for unless he does, it will lead him to commit crimes of the deepest dye, and make him as loathsome to the good man as those are whose bad deeds he takes as a justification of his own. All that he complains of, and often how much more, will such a course lead the man to do who makes a virtue of rebellion, and who tries to prove iniquity in his brethren, which, perhaps, after all has not even the shadow of existence, except as reflected from his own evil heart. We give it as an infallible rule, that the rebel against those above him is invariably a tyrant to those over whom he has power. Of all men, preserve us from such a ruler. And he who is eternally whining over the injuries, neglects, and ill treatment which he supposes himself to have sustained—granting him the full benefit of our admission that some might possibly be real—who finds fault with the Church and boasts of his own righteousness will, if he has an opportunity, sell his religion, betray his brethren, and he would turn Judas to the Son of God himself. We would sooner take a serpent to our bosoms than such a man, in spite of all his imaginary perfections and self-righteousness. We love the good and obedient man, even though

human nature be weak and erring. God loves him also, and will purify him from all dross, and make him all that man could wish to be, or He would have him be. But we hate the Pharisaical hypocrite, who believes in his own perfections, whines over the iniquities of his neighbours, and thanks God he is not as other men. The very thought of such conjures up before us visions of whitened sepulchres, churchyards, vampires dancing around us to suck our blood, and nightmares watching an unguarded moment to steal our breath. We feel an unspeakable relief, when such unhallowed subjects leave our presence, and purer, more modest, and unpretending ones present themselves.

A Latter-day Saint, and more especially an Elder, who rises up to contend with the Holy Priesthood, and who speaks against the Church, is a fool and a traitor, as well as being a rebel against legitimate authority. He is a fool, because it is only through that Priesthood that he can obtain salvation and an eternal increase. Unconnected with this Divine chain—severed from God by rebellion against His authority—what is man? He is but a worm indeed—more insignificant in the infinitude of existence than a grain of sand is, compared to himself. In this sense, all that sectarians say of the nothingness of man will not equal the reality; nor can language describe his comparative littleness. But it is only when he is cut off from God by rebellion against legitimate authority—the Holy Priesthood—that man is as nothing. He who is true to that Priesthood and magnifies it will, by its power, be exalted, increased, and made a God. There is no pinnacle of greatness that it will not enable him to reach, nor extent of glory that it will not confer upon him. He is therefore a fool to his own interest, present and eternal, who rebels against it, who seeks to lessen its power, and to bring it into disrepute.

He is a traitor, inasmuch as by such conduct he betrays his brethren, and the cause of God. And this he does for the reason that his feelings have been hurt and he not “appreciated,” and not because he has demonstrated that this work is an imposture. His own experience is opposed to this, and a man’s experience cannot be reasoned away, nor erased from the tablets of his memory. By sin it may be blotted and dimmed, but not erased; for it has entered into his consciousness,

and become a part of his being. No man who has rebelled against the Priesthood, and slandered the Church, ever felt that happiness which he experienced when pursuing a course of obedience and faithfulness, neither has he, by such conduct, even obtained the perfect approbation of his own conscience. He may, therefore, be assured that he is under the condemnation of God, inasmuch as his own experience and consciousness demonstrate it.

Though offences should come, though the path of exaltation be one of discipline, though it is through much tribulation that the Saints enter the kingdom, yet what of that? No true man will grumble and feel like being frightened to death over it. For our part, we would not have nature without its thunderstorms. They purify the atmosphere and fatten the earth. Neither would we like the Saints to be without their trials, disciplines, and purifying fires. Friction brings out the glory of things. Adversity makes the true heart truer. It knocks the rubbish from the diamond, and re-stamps the image of God on man. It is then that we all prove our relationship; it is then that base metal is detected and sterling coin passes for its full value; it is then that the *right men* step into the *right places*. We do not wish that there were no days of trial, adversity, and discipline, for they are the God-sent days of the generous, true, and brave. When the sordid soul creeps into its nut-shell casket, when the blood flies from the heart of the coward and freezes in his veins, when the traitor gives the Judas-kiss to his brethren, then is the time that the life-pulse of the true heart beats firmest, when its integrity is most manifest, and its love is warmest. When the half-hearted, the selfish, and unrighteous aspirants whine, grumble, and *appeal*, when they feel hurt because they are not made golden calves of for Israel to worship—Israel want *men* and not *calves*—when they fear that the Church is going wrong, and rebel and rail against God’s Priesthood, then will the man of obedience and worth grow strong in faith, and obtain power and authority in the kingdom.

Let the Saints remember the *key* which the Prophet Joseph has given them, and in his words would we say, “In all your trials, troubles, afflictions, bonds, imprisonments and death, see to it, that you do not betray heaven; that you do not

betray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world, or that which is to come.

Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to thy brethren."

The Word of Wisdom.

BY ELDER GEORGE TURNBULL.

Much has been said and written upon the Word of Wisdom. We have had addresses, lectures, and discourses upon it; we have had articles, poetry, hints, and "Something more than a hint" upon it; but as it is an exhaustless, as well as an interesting, subject, I may possibly be excused for adding a few remarks.

Perhaps none of the revelations that have been given through the Prophet Joseph manifest more visibly the "wisdom that cometh from above" than does this one. The plainness with which it is written, its thorough comprehension of the subject, and its careful adaptation to the various constitutions and circumstances of those to whom it is addressed, all manifest the knowledge and wisdom of God. This is even apparent to many who have not embraced the Gospel, and there are those in this Church who date their conversion from a perusal of this revelation, which took such firm hold on their minds that they could not rest until they had drunk more deeply from the fountain whence this intelligence flowed. A careful analysis of the principles it inculcates may form the best foundation for further remarks.

Firstly—It forewarns us of things that are in themselves not good, and that might be made the instruments or means of evil, in the hands of conspiring men—

"Strong drinks are not for the belly, but for the washing of your bodies."

"Tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle, to be used with judgment and skill."

"Hot drinks are not for the body or belly."

Secondly—It points out those things that *are* good for the support of the body, and does so in a manner to show their relative value as articles of food—

"All grain is ordained for the use of man and of beasts, *to be the staff of life*, not only for man, but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth. . . . All grain is good for the food of man. . . . Nevertheless, wheat for man, and corn for the ox, and oats for the horse, and rye for the fowls and for swine, and for all beasts of the field, and barley for all useful animals, and for mild drinks, as also other grain."

"All wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. . . . Also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground."

"Flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; *nevertheless, they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter, or of cold, or famine.* . . . And these hath God made for the use of man *only in times of famine and excess of hunger.*"

The baneful effects of strong drinks, tobacco, and hot drinks have been clearly and ably pointed out by those who have already written upon the subject. The unnatural stimulus, and the beastly intoxication produced by strong drink; the foul breath, and filthy teeth caused by

tobacco chewing and smoking, together with the spoilation of one of the most pleasing senses by snuffing; the lassitude which succeeds the excitement of tea and coffee drinking; and many other evils, which attend the taking of these poisons into the human system, have been so vividly and truthfully treated upon, that I consider the Saints are fully warned against them. I will not, therefore, enter particularly into this part of the subject. Those who still persist in using them must be aware of the evil of doing so, and that they are standing in their own light.

Not only are these things evil in themselves, but they afford the wicked and conspiring, opportunities of administering certain poisons to the Saints, which could not be administered in any kind of food which the Word of Wisdom recommends, without being immediately detected. Some have already tested in this manner the virtue of the promise—"If they drink any deadly thing it shall not hurt them." As the Gospel is further developed and the rage of the adversary increases, probably many more will be disposed to try the experiment upon the Saints. Will those who despise or neglect the counsels of the Lord have faith to claim the blessing?

But to consider the second part of my analysis, which shews the things that are good for food, and the respective value of them. Here we have a perfect dietary scale, which is sufficient in itself to meet all the demands of the human system, and which ought to be the basis of the diet of every Saint, and every family of Saints. As such a basis it is unequalled—invaluable. From it we learn that *grain* is the staff of life, and of grain *wheat* is the most suitable for man, but other kinds of grain are suitable for him for food and mild drinks. *Wheat is the staff of life for man.* Herbs, each kind in its season; fruits, each kind in its season, are likewise ordained for his use. Flesh also of beasts and of fowls is ordained for the use of man, with thanksgiving; but there is a restriction made concerning this article. *It is to be used sparingly*, and it is wisdom that it should only be used in times of *cold and famine*.

In this and other *enlightened* countries the above standard does not obtain, but the mass, in their practice, and comparative estimation of the two, if not in theory, make flesh, instead of *wheat*, the

staff of life. Those who are able to afford it use it the most, while the poor, from necessity, live nearer to the laws of nature. Flesh being of an exciting nature, after its strength is spent in the system, a morbid re-action takes place, which calls for more, so, in order to keep up the excitement, it is necessary to take tea, coffee, and even strong drinks, and other stimulants, which in their turn excite and morbidly re-act. Further, to support this excitement, inordinate quantities of food are partaken of. Gluttony is one of the great evils of the age. And as one excess leads to another, this creates others, and adds its share to the sin, misery, disease, and degradation of the world. One reason why many of the Saints find so much difficulty in keeping the Word of Wisdom, as they call it, when they simply mean leaving off tea and coffee, is, I believe, their using too much flesh, which creates the appetite, or rather the desire for other stimulants, especially tea. A strict adherence to the Word of Wisdom would enable them to leave off their tea much more easily.

The rich are more subject to these excesses in eating and drinking than the poor, because the latter have not the power to indulge to the same extent. The poor, consequently, enjoy better health and more physical strength, and they increase faster in numbers.

The *Family Herald*, in an editorial on "Poor Diet and Population," says, "The rich increase in number, not from their own ranks, but from the ranks of the poor, . . . whilst those who have been already enriched rarely multiply so rapidly that their descendants fall back again into the ranks of abject poverty." The *Herald*, curiously enough, does not ascribe this to the vices and excesses of the rich, but considers it a wise law of nature to prevent the over-population of the world. As we are in no fear of the world getting too full of Saints, we are at liberty to take a rather different view of the matter. Some facts are also elicited in the *Herald*, that are worthy of the consideration of all who bestow any attention upon this subject. It says, "Poverty is very prolific. The worst fed people have in general the largest families. Pastoral countries, that abound in animal food, are always thinly peopled, whilst poor countries, that are cultivated and supply their inhabitants with a meagre allowance of grain, pota-

toes, and other roots, like China, India, and Ireland, appear to be the best stocked with children. . . . If people want to preserve their name and memorial for ever, they and their posterity must live poorly. With high feeding they will go out as a candle does with burning. Royal families, with all their marriages, cannot perpetuate themselves; they are ever having recourse to cousins and other relatives to preserve the chain from being broken. Our late king George, with such a hopeful progeny of sons and daughters, has scarcely a representative, and his lineage has deflected from its natural male course into that of another family, and the last of the Brunswicks now sits on the British throne. Had they all lived on potatoes and fish, like the poor Irish, or even as meagrely as their own father and mother, it might have been otherwise. . . . In Russia, beef is so plentiful as to be almost valueless. In the capital of St. Petersburg excellent beef is always to be had at a penny a pound. It seldom rises to three-halfpence. It is the Russians' bread. The cattle are killed for their hides and tallow rather than for their flesh. In Poland, on the contrary, bread is more plentiful than beef, and the population is more dense and rapidly on the increase in the bread than in the beef countries. . . . The Chinese, though they are said to be omnivorous, use little animal food, for in China horned cattle are almost unknown, and in Japan totally so. The inhabitants of India live chiefly on rice; and these three nations are the most prolific in the world, from which it is evident that animal food has a tendency to slow and vegetable food to rapid increase of population."

These statements of the *Herald* are indisputable facts, and are well borne out by an analysis of the various kinds of food that are used. It might also be added that in those countries where grain is made the staple article of diet, men possess more physical strength, are capable of making greater efforts, and of much more endurance of hardship. The porters of Smyrna, who live on black bread, raisins, and figs, are said to carry from 400 to 800 lbs. at one load, and other facts might be quoted in support of this principle. It is likewise maintained that a diet of farinaceous substances and fruits contributes most to the free and untrammelled exercise of the mental faculties. Any one accustomed to habits of study is aware how difficult it is to

strenuously apply the mind after a hearty meal of flesh. Those who do not use it testify that the opposite is the case after even a hearty meal without it. Men who have attained the highest reputation for extensive knowledge and great wisdom, have abstained altogether from flesh, and recommended others to do the same. Newton, Wesley, Howard, and Franklin—men worthy of the estimation of the world, found out and practised this truth. It is amusing as well as instructive to observe the progress of men in their search for truth, and compare it with the Revelations of God. While one class of men advocates abstinence from strong drinks, another declaims against tobacco, a third exhorts to leave off hot drinks, and a fourth insists upon entire abstinence from flesh, the Lord, in one Revelation to the Saints, points out the uses and the abuses of all, through an unlettered youth, with a correctness that none can dispute. A class who number many highly-gifted and philanthropic men among them, totally renounce the use of flesh for food, and they bring many strong arguments to bear in favour of their views. In this respect they come near to the principles of the Word of Wisdom. Many physicians have adopted these views, and instead of drugging their patients to death, advised them to leave off their unhealthy habits and "throw physic to the dogs." On the score of economy, also, they recommend it, and on this ground it is worthy of consideration. But this is not the economy, merely to lay out the least money, but to get the most good for what is laid out. This is an economy which it is incumbent on all the Saints to become conversant with and to practise.

The human body consists of solid matter and water. There are three elements that enter into its composition—flesh, heat, and ashes. The food that we partake of is composed of the same substance, and is adapted to minister to those elements. According to analyses of various articles of food by Baron Liebig and other chemists, the correctness of which is generally accepted, it appears that butchers' meat affords less nutriment and heat to the system than many products of the vegetable kingdom. In 100 lbs. of it there is said to be 36.6 lbs. of solid matter, and 63.4 lbs. of water; furnishing flesh-forming principle 21.5 lbs., and heat-forming principle 14.3 lbs.

There is in 100 lbs. of BREAD—Solid matter 76 lbs.; water 24 lbs.; flesh-forming principle 10.7 lbs.; and heat-forming principle 64.3 lbs.

PEAS.—Solid matter 84 lbs.; water 16 lbs.; flesh-forming principle 29 lbs.; heat-forming principle 51.5 lbs.

LENTILS.—Solid matter 84 lbs.; water 16 lbs.; flesh-forming principle 33 lbs.; heat-forming principle 48 lbs.

BEANS.—Solid matter 86 lbs.; water 14 lbs.; flesh-forming principle 31 lbs.; heat-forming principle 51.5 lbs.

WHEAT MEAL.—Solid matter 85.5 lbs.; water 14.5 lbs.; flesh-forming principle 21 lbs.; heat-forming principle 62 lbs.

Other articles might be named, but the above is sufficient to show that the wants of the body can be more easily supplied from vegetable than animal food. It may be remarked, however, that the most nutritive diet is not the best, as bulk and ashes are required, as well as nutrition. But this requirement can be better supplied by the use of vegetables than by flesh; such as, for instance, turnips, beets, carrots, &c., herbs and fruits.

When the comparative expense is considered, the difference is greatly in favour of vegetable diet. Whereas, 100 lbs. of the flesh of the body may be derived from beans for £1 2s. 6d., from peas for £1 2s. 11½d., and from lentils for £2 8s. 8d.; the same amount, if derived from butchers' meat, would cost, at 6d. per lb., £11 12s. 6½d. These prices may vary a little from present market prices, but they are at a sufficiently near proportion to give a very correct estimate.

Now, when the warm season of the year—the time when flesh is recommended not to be used—is approaching, these hints may prove valuable to the Saints.

Those who are disposed to live in the way the Lord has recommended, and which manifests itself to be the best, will make the use of them the writer intended. They will find, too, that each returning season is wisely ordained by our Father to bring forth the food, in herbs and fruits, best suited to the wants of the human system at the time.

Many fail to keep the Word of Wisdom through regarding it as a law instead of as advice, or making it a law to themselves. If they take a cup of tea or coffee once, they consider the law broken and their obligations violated until they make another resolution to keep it entire. It would be better for all to try to approximate gradually to this perfection, if they cannot abide by their resolution, and not give up to despair because of an occasional violation. The young and rising generation of Saints deserve our special attention, in connexion with this subject. Parents, if you love your children, bring them up in the way that will prevent them fighting with their bodies the battles that you do to overcome the errors of youth. Bring them up in the practice of the Word of Wisdom.

All should remember the rich promise made to those who keep this precious Word. "And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures: and shall run and not be weary, and shall walk and not faint: and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen."

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 10, 1856.

THE EXTRACT FROM THE "NORTH BRITON."—We presume the writer of the extract from the *North Briton*, was not aware that there were, at the time of which he speaks, two of the Elders of Israel—the anointed of the Lord—on board, of whom it is written, "Touch not mine anointed, neither do my prophets any harm," although the author of the letter seems to have felt that "some more deserving than himself

and others must have been on board," and that "the finger of Providence" pointed out the danger—the certain death that lay in their course, and thereby enabled the captain to change the course of the ship, and save the lives of all on board, as well as the ship.

We feel it a duty and a pleasure to acknowledge this signal manifestation of God's favour to Elders George D. Grant and William H. Kimball, in fulfilment of prophecies that have been delivered concerning them.

This is only one instance out of many similar, and more strikingly opportune ones, wherein the good hand of God has watched over and signally delivered His servants. So it is, and so it ever will be with His faithful ministers. Ships, railway trains, and all other conveyances in which they travel, in passing to and fro to increase knowledge in the earth, will be doubly insured by heaven's high policy, through their presence and interest. It will be known, for it cannot be hid, that God is with them, and blesses them, with all they may be associated with, as the Saviour in the ship preserved its passengers from perishing, and as Paul in the *Euroclydon* prevailed for the safety of the passengers, while the ship was lost.

These brethren have often been in the midst of danger and of death. When surrounded by deadly foes, and when bullets have flown around them like the driving hail, they have seen men fall by their sides, and even had their horses shot from under them, but the effectual prayers and blessings of a righteous father and brother, and the confidence and love of the people have prevailed with the God of heaven and sustained them to help build up Zion, and with their faithful and honoured kindred inherit her glory.

NEWS FROM THE UNITED STATES.—We gather from the *Mormon* of April 5, the following particulars with regard to the movements of the emigrating Saints. March 29, twenty of the emigrants by the ships *Caravan* and *Emerald Isle* went to St. Louis, accompanied by Elders Smith and Bunker; also four to Alton, Illinois; and twenty-one to Iowa City, accompanied by Elder William Walker. Eighty-four were forwarded to Pittston, Pennsylvania, and twelve to Philadelphia.

On the 31st, nine Welsh emigrants were sent on to Minersville, Pennsylvania, and on the 1st of April, nine Danes and two Italians of the ship *Emerald Isle*, who were sick on the arrival of that vessel, were forwarded in charge of brother George Bell, with six Danes and four Scotch passengers of the *Caravan*, to St. Louis and Alton.

The *Mormon*, of April 12, contains a report of several Conferences—one in Texas; one in Philadelphia, April 6, which was attended by Elders John Taylor, Jeter Clinton, and several others from Utah; one in Franklin County, Pennsylvania, March 29; and one at Tom's River, on the 30th. Much good instruction was given, and the work was represented to be, generally, in a prosperous condition.

At the meeting of the Texas Conference, Elders William W. Allen, and Andrew Bigler were released from their labours with permission to return home, as they had faithfully discharged their duties. Seventeen persons had been baptized since the previous Conference. A goodly number were preparing to emigrate in the spring. The Elders were all well.

"THE WESTERN STANDARD."—We have received with particular pleasure the two first numbers of this interesting and valuable paper; edited and published by Elder George Q. Cannon, at San Francisco, California. Its appearance is pleasing and inviting—in the language of another editor, its "beauty of typographical finish is unsurpassed by any other weekly paper in that State." It is also edited with ability, and treats important subjects with soundness and strength. We are privileged

by an acquaintance with the editor, and we hail him with great pleasure as the director of another weapon, which we trust may prove mighty in his hands, in the defence of truth, and in warfare against all manner of unrighteousness. We sincerely hope that his efforts may meet that competent support which they so richly merit, and even beyond his most sanguine expectations.

Our great distance prevents our doing what we would like to do in the way of extending the subscription list of the *Standard*. We shall be pleased to exchange, and the editor will please send us one dozen copies regularly.

Pastors and Presidents of Conferences will do well to subscribe for the *Standard*, as well as the *Mormon*, and thereby keep themselves posted up on the interests of the Church in the different parts of the earth.

The subscription price for the *Western Standard* for European subscribers is only \$2,50 per annum.

The Steamers "Atlantic" and "Pacific."

The following is an extract from a letter just received by a clergyman in this country from a friend of his in New York, who sailed from Liverpool in the Atlantic on the 6th of February, fourteen days after the Pacific had started from the same port. "New York, Feb. 26, 1856. Eighteen weary, disagreeable, stormy days brought us, on Sunday morning, to New York. The captain, who had crossed the Atlantic 243 times, declared that he never had such a bad trip as this. The ship had scarcely got out of the Mersey when the headwind began increasing to a gale, against which we had to fight until we reached this shore. When two days out, the fog became so thick that we could not see the length of the vessel. On the third day floating ice began to make its appearance, increasing to such an extent that we could only feel our way. For two days and nights we kept crawling along, the captain hoping to get out of it every moment. Fog, fog, fog! nothing but fog and ice! On the third day, at seven o'clock in the morning, we saw a spectacle which none on board will ever forget; it was, in fact, the finger of Pro-

vidence, and some more deserving than I and others must have been on board. The whole veil of fog rose like a curtain, and we looked upon an ocean scene beautiful, fearful, and grand. The atmosphere, as far as the eye could reach, was clear; the sun shone brightly on a continuous chain of icebergs, above 100 feet high, intermingled with fields of ice. Chain after chain burst upon the sight, and the sight was awfully impressive. In a less time than has taken to write this, the curtain descended, and all became obscurity again. The captain took the hint, and turned his ship towards England for the remainder of the day, and towards the south at night, not resuming his course to America until the following morning. After eighteen days' passage we arrived at New York, when we learnt that the Pacific, another steamer belonging to this, which sailed fourteen days before us, had not arrived, and I fear she is lost, with all on board. Our ship behaved nobly; nothing broken or strained. It is wonderful how man combines wood and iron to withstand the power of the waves."—*North Briton*.

History of Joseph Smith.

(Continued from page 281.)

[December, 1840.]

About this time, immense quantities of water fell, which produced a flood in the east and south of France, doing immense

damage, carrying with it buildings, bridges, and everything in its way. Earthquakes have been felt in divers places the past year; and fearful sights, and bloody signs

have been witnessed in the heavens, fulfilling the words of the ancient Prophets concerning the last days.

I copy the following from a printed sheet—

A most wonderful phenomenon was observed last week by the inhabitants of Hull and the neighbourhood. A perfectly blood red flag was seen flying in the heavens, which illuminated the horizon for many miles around. At intervals it changed its form, assuming that of a cross, sword, and many other shapes. At one o'clock on Friday morning, the town was nearly as light as noon-day; the inhabitants were parading the streets; fear and dismay pictured in their countenances. This wonder continued until near three o'clock, when it gradually went to the westward, illuminating the Humber as it seemed to sink in her waters. Then for a few seconds all became total darkness, when from the north-west by north, arose the most beautiful light, which shot away towards the western hemisphere, leaving in its train the most beautiful and variegated colours, and which the eye might readily form into armies, drawn up in the order of battle, charging and retreating alternately, and then again all was wrapped in the sable curtain of night. It appears that many signs were seen on the same night in different parts of the kingdom.

The following is a list of Books, Pamphlets, and Letters published for and against the Latter-day Saints, during the past year, so far as have come under my observation—

Fourteen numbers of the "Times and Seasons" have been issued from the Office in Nauvoo, containing 224 pages, edited by E. Robinson and Don Carlos Smith, three numbers having been issued during 1839.

Eight numbers of the *Millennial Star* have been published at 149, Oldham Road, Manchester, England, containing 216 pages, edited by Elder P. P. Pratt.

A selection of Hymns was published about the first of July, in England, by Brigham Young, John Taylor, and Parley P. Pratt, for the use of the Saints in Europe.

The Rev. Robert Heys, Wesleyan minister, Douglas, Isle of Man, published three addresses in pamphlet form, against the Latter-day Saints, which were replied to in the following order—

An answer to some false statements and misrepresentations, published by the Rev. Robert Heys, Wesleyan minister, in an address to his society in Douglas, and

its vicinity, on the subject of Mormonism. By John Taylor, Oct. 7th, 1840.

Calumny refuted, and the Truth defended, being a reply to the second address of the Rev. Robert Heys. By John Taylor, Douglas, Oct. 29th, 1840.

Truth defended and Methodism weighed in the balances and found wanting; being a reply to the third address of the Rev. Robert Heys against the Latter-day Saints. And also an exposure of the principles of Methodism. By John Taylor, Liverpool, Dec. 7th, 1840.

The Latter-day Saints and the Book of Mormon; being a few words of warning against the Latter-day Saints, from a minister to his flock. W. J. Morrish, Ledbury, Herefordshire, September.

A second warning by the same W. J. Morrish, Oct. 15th.

A few more facts relating to the self-styled "Latter-day Saints;" by John Simons, Church of England minister, Dymock, Herefordshire, Sept. 14th.

Several letters written by Mr. J. Curran, and published in the *Manx Liberal*, Isle of Man, in October, were replied to by Elder John Taylor.

Mormonism weighed in the balances of the sanctuary and found wanting; the substance of four lectures, by Samuel Haining. Published in Douglas, Isle of Man; a tract of 66 pages.

Interesting account of several remarkable visions, and of the late discovery of ancient, American Records, giving an account of the commencement of the work of the Lord in this generation. By Elder Orson Pratt, Edinburgh, September.

The Word of the Lord to the citizens of London, of every sect and denomination; and to every individual into whose hands it may fall; shewing forth the plan of salvation, as laid down in the New Testament; namely, faith in our Lord Jesus Christ—Repentance—Baptism for the remission of sins—and the Gift of the Holy Ghost by the laying on of hands. Presented by H. C. Kimball and W. Woodruff, Elders of the Church of Jesus Christ of Latter-day Saints.

An exposure of the errors and fallacies of the self-named "Latter-day Saints." By William Hewitt, of Lane End, Staffordshire, Potteries.

An answer to Mr. William Hewitt's tract against the Latter-day Saints. By Elder Parley P. Pratt.

Plain Facts; shewing the falsehood and

folly of the Rev. C. Bush (the Church of England minister, of the parish of Peover, Cheshire); being a reply to his tract against the Latter-day Saints. By Elder Parley P. Pratt.

A few remarks by way of reply to an anonymous scribbler, calling himself "a Philanthropist," disabusing the Church of Jesus Christ of Latter-day Saints, of the slanders and falsehoods, which he has attempted to fasten upon it. By Samuel Bennett, Philadelphia.

Mormonism unmasked, and Mr. Bennett's reply answered and refuted. By a Philanthropist of Chester County. Published in Philadelphia.

An Appeal to the American People; being an account of the persecutions of the Church of Jesus Christ of Latter-day Saints, and of the barbarities inflicted on

them by the inhabitants of the State of Missouri.

A reply to Mr. Thomas Taylor's Pamphlet, entitled "Complete failure," &c., and also to Mr. Richard Livesey's tract, "Mormonism Exposed." By Parley P. Pratt.

The editor of the *London Despatch*, published an article on Nov. 8th, against the Latter-day Saints, containing some of the false statements of Captain D. L. St. Clair, in his tract against them, which was replied to by Elder Parley P. Pratt, in the November number of the *Millennial Star*.

"The Millennium, and other Poems:" to which is annexed, "A Treatise on the Regeneration and Eternal Duration of Matter." By P. P. Pratt, New York.

(To be continued.)

Foreign Correspondence.

NEW YORK.

New York, April 3, 1856.

Dear President Richards—We take this opportunity to inform you that we arrived at this port on the 27th ult., after a voyage of 41 days in the *Caravan*. On arriving on board the vessel we proceeded immediately to organize the Saints and place over them their respective officers, and on February 15, we divided them into five sections or wards. With this arrangement all seemed satisfied, and sustained the various appointments unanimously. We did not get under weigh until the night of the 18th, at which time we were towed out by the steamer *Constitution*. In our detention in the river Mersey, from the 15th to the 18th, we have to acknowledge the good hand of the Lord. On the day appointed for sailing, many vessels were driven into ports. The captain of the ship *Salem*, which was driven into Queenstown, said "*It was the severest time I ever experienced in the channel.*" After the steam-tug had left us we sailed along with a fair but rather cold wind for the first week, from this time until the 1st of March the weather was variable. On that day we encountered the most severe storm that we experienced during the voyage. While the storm was at its height a sailor,

David Kirby, fell headforemost from the fore yard, and expired almost instantly. Brother Thomas Bartlett had his ankle severely injured by a loose spar, and several others were slightly bruised; but none seriously. We have had three births—one male, and two females, and one death—a daughter of Charles and Phebe Gibson, aged three years. We have to record one marriage—brother William Harrison and sister Hannah Adams, from the London Conference, who were united in the bonds of wedlock, by Elder Daniel Tyler, on which occasion the American flag was unfurled to the breeze, bells rung, and all the jollification was made that could be on shipboard in fair weather. In relation to provisions, they have been abundant, and of the best quality, and many of the Saints expressed themselves, that they had lived better on board than at their homes.

President John Butler, from Wales, was ordained an Elder to preside over the Welsh Saints on board. I take pleasure in informing you that the speed of our vessel eclipsed that of many others that left Liverpool and adjacent ports about the same time. In this the good hand of our Father in Heaven is to be acknowledged, as well as in the general good health and other blessings which

have been bestowed upon us. The Saints, with very few exceptions, have been faithful in their duties, and obedient to counsel, and have proved by their works that they are worthy of the name they profess. With regard to the well ventilated and convenient ship *Caravan*, we take great pleasure in recommending her as being well adapted for passengers, or freight; her commander, Captain Sands, has acted like a gentleman, and has given general satisfaction. He was always ready to hear, and grant any reasonable petition, and has manifested an interest in the welfare of the sick and infirm. He has often

ministered to their necessities with delicacies from his own table, and is deserving of our gratitude, which he has. We are also much indebted to Dr. Lindsay, who is a gentleman in every sense of the word, for the disposition he has shown to befriend the Saints during the voyage. With these few lines and prayers for your prosperity, and success in the promulgation of truth, we remain your brethren in the bonds of the covenant. President, DANIEL TYLER.

Counsellors, { EDWARD BUNKER,
LEONARD I. SMITH,
WILLIAM WALKER.

JESSE TYE, Clerk.

English Railroads.

Mr. Robert Stephenson, who has just been elected President of the College of Civil Engineers in London, delivered on the occasion of his installation, a speech on railroad matters, which embraces much interesting information as to the development and organization of railroads in Great Britain.

The net work of English railroads is 8954 miles in length—longer than the united length of the ten largest rivers in Europe, and the rails, if placed end to end, would form an iron girdle around the earth. The total cost of these lines is two hundred and sixty-six millions of pounds sterling, or about one-third of the national debt.

The embankments on which the rails rest, if united, would form a mass containing five hundred and fifty millions cubic metres of earth. (The metre is a little more than a yard in length.) In comparison, with this gigantic tumulus, St. Paul's would look like a pigmy, for the pyramid thus formed would be one mile and a half high, and its base would be larger than James' Park.

The cars travel every year an aggregate distance of eighty millions of miles; those cars are 150,000 in number, and are drawn by 5000 engines.

The engines, placed one before the other, would reach from London to Chatham. The cars, placed in the same manner, would reach from London to Aberdeen. The engines annually consume two million tons of water.

In 1854 the cars transported one hun-

dred and eleven millions passengers, each passenger travelling an average distance of twelve miles. The old mail coaches used to carry ten passengers each, and to have carried 300,000 passengers a day, would have taken 10,000 coaches and 120,000 horses.

The receipts of the railroads for the year 1854 amounted to 20,215,000 pounds sterling, or about 101,000,000 of dollars.

The wear and tear of English railroads is great; it takes 20,000 tons of iron every year to keep the tracks in repair, and 26,000,000 sleepers, to furnish which requires 3,000,000 trees, covering a space of 5000 acres.

Without railroads, letter postage never could have been reduced to a penny. The weekly papers alone, published every Saturday in London, fill fifteen large coaches, and they certainly could not have been delivered, as now, at a half-penny a copy.

The electric telegraph furnishes constant employment to 3000 persons. It stretches a distance of 36,000 miles, and a million despatches are sent over it every year.

Accidents on English railroads are not so numerous as is generally supposed. During the first half of the year 1854, but one accident happened to every 7,195,341 passengers.

About 100,000 men are employed directly and 40,000 indirectly on English railroads; 130,000 men represent a population of half a million, so that it may be said that one-fiftieth part of the English nation depend upon railroads for their subsistence.

Were railroads suppressed, to carry on the same traffic that is now transacted by means of them, would cost an annual sum of 6,000,000 pounds sterling. Besides, time is money, especially for the masses, and for every journey of 12 miles, 111,000 passengers gain each an hour, in all 38,000

years of a man's working life, estimating that he works eight hours a day. If we count his day's labour at three shillings, the English railroads save the nation 2,000,000 sterling a year in the one item of time.

The Mormons.

Mormonism is extending its dominion faster, in proportion to the number of its adherents, than any other communion at the present time. Neither any protestant sect in England and the United States, nor protestantism itself as opposed to catholicism, nor christianity as opposed to heathenism, can boast such progress. Its converts are not made among minds in the lowest state of ignorance, as in some cases, nor amongst those which have been self-tortured into a morbid refinement, as in others. They are the intelligent workmen and placid housewives of the two great Anglo-Saxon communities, men and women, in very many cases, of average acuteness, of calm piety, and decent lives. It is easy to abuse their extraordinary doctrines, and we must confess that, if it were in our province to compare the claims of sectarian systems, we should be troubled at having to undertake the defence of this one; but the fact remains, that its progress is the best realization of the parable of the mustard seed that has been afforded under the eyes of modern men.

We have often adverted to the probable future importance of the Mormons as a political community, apart from their singular position as a widely-scattered sect. The expansion of the metropolis of the faith at Utah, is a marvel even in the history of American developments. A writer on the spot, whose letter we have recently perused in a New York journal, states that the white population of the territory is now rated at from fifty to eighty thousand, and appears to incline to the opinion that the higher estimate is below the mark. At the time of the last census, we believe, it was roughly calculated at less than ten thousand. Emigration has, within a very few years, flowed in, not only from the eastern states of the union and from Europe, but from California, Australia, and the islands of the Pacific. The Mormons are

now consequently able to prefer their demand for admission as a sovereign state, and the principal feature in the last message of governor Brigham Young to the territorial legislature, was an urgent recommendation to enter upon the necessary preliminaries for this purpose. Of course this step will only be the beginning of the end. The American government will then have to decide whether they can go into federation with a state, not only so peculiar in its notions of religion and morality, but so evidently bent on constituting an *imperium in imperio* and being a law unto itself. We can form no other guess as to what the American government may do, except that they will certainly try to shirk the difficulty as long as possible; but, whether they determine to admit or to reject this strange connexion, we believe it is equally certain to be a source of serious trouble to them. The writer to whom we have already alluded says that, although the Mormons will apply in real earnest for admission to the union, "their real sentiments are that they do not care a fig whether they are admitted or not. They cannot but be sensible that their path is onward to self-government and eventual independence, by whatever means this finale will be approached." The American government will certainly be loath to tolerate their independence, but whether it can break and reduce the power which they have established in their distant fastnesses is a matter problematical already, and which will become more so in the lapse of a few years.

When we attempt to account for the influence of Mormonism, we are naturally accustomed to consider it as a new diversion of the religious passion always at large in our own community. It is something altogether novel to regard it as a means of awakening the heathen. Yet

the claim to this mission, which the Mormons are now setting up, may perhaps bring home to our minds, more powerfully than anything else, the fact that these strange "new things" are sincerely accepted by many of those who outwardly profess them, and that this is the true cause of their otherwise unaccountable success. We never deal with a movement of this kind justly or safely, unless we are duly impressed with its reality to its true apostles. Our authority on the condition of Utah, already quoted, counts the Indians in the territory at upwards of twenty thousand; and he somewhat ingenuously confesses that "a serious impression" has been produced on himself and others "who were never inclined to religion to any great extent," by what he has seen of its influence on the savages of these mountains. The missions to the Indians, he says, extend in every direction round Great Salt Lake City, for four or five hundred miles. With the exception of one, which has been broken up by violence, they are reported to be all successful. We are told that some whole tribes which a few months ago were as wild as wolves, are "clothed and fed, washed and combed, and pursuing the arts of peace, industry, and plenty." If this be true, it must be admitted that the relation of civilized man to the savage

of Utah bears a most favourable comparison to that which on many other parts of American territory, in three or four of which, at least, wars of extirpation, marked by a deplorable spirit of severity, are being waged at the present time. It is a new phase, however, of Mormon activity, and may be considered in endeavouring to solve their character and account for their singular success, than which few more interesting studies can be set to the moralist or the politician. The writer to whose statements and opinions we have referred, after expressing his anticipation that they will, ere long, control several of the interior states and territories, says, "there are three principal levers which constitute Mormon power as a body politic, viz.:—First, unanimity of action; second, their peculiar institution of marriage and multiplication; thirdly, their immense and well-concerted missionary system, which already wields an influence over the whole globe." This analysis appears to us near enough to probable accuracy to deserve consideration. The problem to be weighed is, how far the causes indicated may be expected to promote the spread of the sect at present rates, and we conceive it to be one which ought not to go without careful consideration in America.—*Manchester Guardian*.

Varities.

SOME of the so-called "strong-minded women" of the United States have commenced auctioneering. What next!

THOSE who respect themselves will be honourable; but he who thinks lightly of himself will be held cheap by the world.

ONE man walks through the world with his eyes open, and another with them shut; and upon this difference depends all the superiority of knowledge the one acquires over the other.

"How rapidly they build houses now!" said Tom to an old acquaintance, as he pointed to a two-story house; they commenced that building only last week, and they are already putting in the lights."—"Yes," rejoined his friend, "and next week they will put in the liver."

A FLIGHT OF FANCY.—To look at the ladies' bonnets, you would imagine that the March winds had blown them all off, but it is no such thing; it is only an air the bonnets, in their conceit give themselves. They fly off of their own accord, and we believe so stiff-necked are they in their generation, that not all the blowing up in the world would be able to give them a different turn.—*Punch*.

POVERTY is the nurse of manly energy and heaven-climbing thoughts, attended by love and faith and hope, around whose steps the mountain breezes blow, and from whose countenance all the virtues gather strength. Look around you upon the distinguished men in every department of life who guide and control the times, and inquire what was their origin and what was their early fortunes. Were they, as a general rule, rocked and dandled in the lap of wealth?

IMPROVE IT.—To those who do not properly employ their time, we present the following :

"Time once past, never will return—
The moment that is lost, is lost forever."

"PAPA, I planted some potatoes in our garden," said one of the smart youths of this generation to his father, "and what do you think came up?"—"Why, potatoes, of course."—"No, sir! There came up a drove of hogs and eat them all."

THE IDEAL WOMAN.—The true woman, for whose ambition a husband's love and her children's adoration are sufficient, who applies her military instincts to the discipline of her household, and whose legislatives exercise themselves in making laws for her nurse; whose intellect has field enough for her in communion with her husband, and whose heart asks no other honours than his love and admiration; a woman who does not think it a weakness to attend to her toilet, and who does not disdain to be beautiful; who believes in the virtue of glossy hair and well-fitting gowns, and who eschews rents and ravelled edges, slipshod shoes, and audacious make-ups; a woman who speaks low, and does not speak much; who is patient and gentle, and intellectual and industrious; who loves more than she reasons, and yet does not love blindly; who never scolds and never argues, but adjusts with a smile; such a woman is the wife we have all dreamed of once in our lives, and is the mother we still worship in the backward distance of the past.—
Charles Dickens.

A Wish.

Ye British Saints, may you be blessed
With peace and plenty in the West,
When Zion's standard is unfurled,
And floats in freedom o'er the world.

With flocks and herds may you abound,
And rich abundance flow around
Your heritage in Ephraim's vale,
Where none may hear the needy wail.

May peace and union, love and truth
Be sealed on sire, and tender youth,

And matron mothers filled with years,
And virgins bathed in joyful tears.

In Jacob's temples may you tread,
And see the King, the Saints' great head,
And from him learn celestial worth,
That's swelling forth to fill the earth.

Yes, British Saints, this is my prayer,
That we may dwell together there,
With all the Saints from every clime—
This is my wish, expressed in rhyme.

C. H. WHEELLOCK.

ADDRESSES.—Mark Lindsey, 3 Chesterton Lane, Cambridge.
James Lavender, care of William Sells, Chapel Street, Hemel Hemstead, Herts.
John M. Browne, Down Lane, Tunbridge Wells.
William J. Smith, 8 Oxford Street, Leamington, Warwickshire.
William Norris, Mr. J. Rawlings, Upton Noble, near Evercreech, Somerset.
John H. Kelson, Mr. Francis, Back Lane, South Molton, Devon.

Money List, April 18—25, 1856.

Joseph Flitton.....	£2 0 0	Brought Forward.....	£40 0 0
John Aird.....	6 0 0	Simeon Pickering	2 0 0
James Frewin (per John Hyde).....	5 0 0	Josiah Holmes	5 0 0
William Shiers (per J. A. Young)	5 0 0	William C. Dunbar	43 10 3
Benjamin W. Brindle	10 0 0	Milo Andrus (per E. Snow).....	12 15 10
Thomas Stephens	10 0 0	R. J. Townsend (per W. C. Gregg)	2 0 0
William Brownlow.....	2 0 0		
Carried Forward.....	£40 0 0		£105 6 1

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 20, Vol. XVIII.

Saturday, May 17, 1856.

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History of Joseph Smith.

(Continued from page 300.)

[January, 1841.]

January 1, 1841. The *Millennial Star* [No. 9, Vol. I.] contains the following communication, which I have read several times. It is one of the sweetest pieces that has been written in these last days. I therefore insert entire—

Election and Reprobation.—Do you believe in election and reprobation? To prevent the necessity of repeating a thousand times what may be said at once, we purpose to answer this oft-asked question in writing, so that the Saints may learn doctrine, and all who will may understand that such election and reprobation as is taught in the Old and New Testaments, and other revelations from God, we fully believe, in connexion with every other principle of righteousness; and we ask this favour of all into whose hands our answer may come, that they will not condemn until they have read it through, in the spirit of meekness and prayer.

The Lord (Jehovah) hath spoken through Isaiah (xlii 1.) saying, "Behold my servant whom I uphold—mine elect in whom my soul delighteth;" evidently referring to the Lord Jesus Christ, the Son of God, chosen, or elected by the Father. (1 Peter i. 20) "Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God to serve him in the redemption of the world, to be a covenant of the people (Isaiah xlii 6) for a light to the Gen-

tiles, and the glory of his people Israel, having ordained him to be the judge of the quick and dead (Acts x. 42) that through him forgiveness of sins might be preached (Acts xiii. 38) unto all who would be obedient unto his gospel." (Mark xvi. 16, 17.)

Every High Priest must be ordained (Heb. v. 1), and if Christ had not received ordination, he would not have had power to ordain others, as he did when he ordained the Twelve (Mark iii. 14) to take a part in the ministry which he had received of his Father; also, (John xv. 16) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, (Heb. v. 4.) for no man taketh this honour unto himself, but he that is called of God as was Aaron (v. 5). So also Christ *glorified not himself* to be made an *high priest*, but he that said unto him, Thou art my Son, this day I have begotten thee." No being can give that which he does not possess; consequently, no man can confer the Priesthood on another, if he has not himself first received it; and the Priesthood is of such a nature that it is impossible to investigate the principles of election, reprobation, &c., without touching upon the Priesthood also; and although some may say that Christ, as God, needed no ordination, having possessed it eternally; yet Christ says, (Matt. xxviii. 18) "All power is given unto me in heaven and on earth;" which could not have been if he was in eternal possession; and in the previously quoted verse we discover that He that

said unto him [*i.e.* his Father] glorified him *to be made* an High Priest, or ordained him to the work of creating the world and all things upon it, (Col. i. 16) "For by him were all things created that are in heaven and that are in the earth," &c., and of redeeming the same from the fall, and to the judging of the quick and dead, for the right of judging rests in the Priesthood, and it is through this medium that the Father hath committed all judgment unto the Son (John v. 22), referring to his administration on earth. It was necessary that Christ should receive the Priesthood to qualify him to minister before his Father, unto the children of men, so as to redeem and save them. Does it seem reasonable that any man should take it upon him to do a part of the same work, or to assist in the same Priesthood, who has not been called by the spirit of prophecy or revelation as was Aaron, and ordained accordingly? And can it be expected that a man will be called by revelation who does not believe in revelation? Or will any man submit to ordination for the fulfilment of a revelation or call, in which he hath no faith? We think not.

That we may learn still further that God calls or elects particular men to perform particular works, or on whom to confer special blessings, we read, (Isaiah xlv. 4) "For Jacob my servant's sake, and Israel mine elect, I have called thee (Cyrus) by thy name, to be a deliverer to my people Israel, and to help to plant them on my holy mountain, (Isaiah lxxv. 9, see connexion) for mine elect shall inherit it, and my servants shall dwell there, even on the mountains of Palestine, the land of Canaan which God had before promised to Abraham and his seed; (Gen. xvii. 8) and the particular reason why Abraham was chosen or elected to be the father of this blessed nation, is clearly told by the Lord, (Gen. xviii. 19) "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him;" and this includes the general principle of election, *i.e.* that God chose, elected, or ordained Jesus Christ, His Son, to be the creator, governor, saviour, and judge of the world; and Abraham to be the father of the faithful, on account of His foreknowledge of their obedience to His will and commandments, which agrees with the saying in the 2 Tim. ii. 21, "If a man purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

Thus it appears that God has chosen or elected certain individuals to certain blessings, or to the performance of certain works;

and that we may more fully understand the movements of the Supreme Governor of the universe, in the order of election, we proceed to quote the sacred writers, (Rom. viii. 29, 30) "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." And whom did He foreknow? Those that loved Him, as we find in the 28th verse of the same chapter—"For we know that all things shall work together for good to them that *love God*, to them who are the called according to his purpose." And "who are the called according to his purpose?" Those whom He foreknew, for He foreknew that those who loved Him would do His will and work righteousness; and it is vain for men to say they love God, if they do not keep His commandments. Cain found it so when he presented an unrighteous offering, for God said unto him, (Gen. iv. 7) "If thou doest well, shalt thou not be accepted?" And yet he was not accepted. "But whoso keepeth his word, in him verily is the love of God perfected; and hereby know we that we are in him" (1 John ii. v.), or, that we "are the called according to his purpose."

But did not God foreknow all things and all men? Surely; "Known unto God are all his works from the beginning of the world" (Acts xv. 18). But does that prove that all men would love Him and keep His commandments, so that He would predestinate them unto eternal life? Certainly not, for that would make God to foreknow things which were not to be, and to predestinate men to that unto which they could never attain. (Matt. vii. 13) "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

The principles of God's kingdom are perfect and harmonious, and the Scriptures of truth must also agree in all their parts, so that one sentiment thereof shall not destroy another, and when we read that, "whom he did foreknow, he also did predestinate;" and that "known unto God are all his works;" so that it might appear from an abstract view thereof, that God foreknew all, and consequently predestinated all "to be conformed to the image of his Son;" we ought also to read, (Mark xvi. 16) "He that believeth not shall be damned;" and (John viii. 24), "If ye believe not that I am he, ye shall die in your sins;" also (Matt. xxv. 41), "Depart from me ye cursed, for I was an hungred and ye gave me no meat," &c.

Paul, referring to the Saints (Rom. i. 7). calls them beloved of God, *called* to be

Saints; and says, (Rom. viii. 1) "There is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit," and goes on to show in his epistle to the Romans, that the law (the law of carnal commandments given to the children of Israel, the covenant people,) could not make the comers thereunto perfect (see also Heb. x. 1), but was given for a schoolmaster to bring us unto Christ (Gal. iii. 24); so that when he had come and offered himself without spot unto God (Heb. ix. 14), the sacrifice of the law should be done away in him, that the honest in heart all might come unto the perfect law of liberty (James i. 25); or the Gospel of Christ, walking no longer after the flesh but after the spirit, and be of that number who love God and keep His commandments, that they might be called according to His purpose (Rom. viii. 28); and these were the individuals referred to, whom God foreknew; such as Abel, Seth, Enoch, Noah, Melchisedec, Abraham, Lot, Isaac, Jacob, Joseph, Moses, Caleb, Joshua, the harlot Rahab, who wrought righteousness by hiding the servants of God, when their lives were sought by their enemies, Gideon, Barak, Sampson, Jephtha, David, Samuel, and the Prophets; (Heb. xi.) "Who through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." These all died in faith, having kept the commandments of the Most High, having obtained the promise of a glorious inheritance, and are waiting the fulfilment of the promise which they obtained; (Heb. xi. 40) "God having provided some better thing for us, that they without us should not be made perfect."

The Prophet Alma bears a similar testimony to the other Prophets concerning election, in his 9th chap. [Book of Mormon] saying, "This is the manner after which they were ordained; being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works, in the first place being left to choose good or evil; therefore they having chosen good, and exercising exceeding great faith, are called with a holy calling; yea, with that holy calling, which was prepared with, and according to a preparatory redemption for such; and thus they have been called to this holy calling on account of their faith, while others would reject the Spirit of God on account of the hardness of their hearts and blindness of their minds, while, if it had not been for this, they might have had as great privilege as their brethren; or in fine, in the first

place, they were on the same standing with their brethren. Thus, this holy calling being prepared from the foundation of the world for such as would not harden their hearts, being in and through the atonement of the only-begotten Son, who was prepared, and thus being called by this holy calling, and ordained unto the high priesthood of the holy order of God, to teach his commandments unto the children of men, that they might also enter into his rest, this high priesthood being after the order of his Son, which order was from the foundation of the world, or, in other words, being without beginning of days or end of years, being prepared from eternity to all eternity, according to his foreknowledge of all things." (Rom. ix. 11, 12) "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth; it was said unto her, the elder shall serve the younger." As we have before shown why God chose Abraham to be the father of the faithful, viz, because He knew he would command his children and his household after him; so now we see, by this, why the purposes of God, according to election, should stand, and that for His oath's sake. (Gen. xxii. 16, 17, 18) "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Here the Lord Jesus, coming through the seed of Abraham, is again referred to, through whose sufferings and death, or in whom all the nations of the earth were to be blessed, or made alive, as they had died in Adam (1 Cor. xv. 22). In this, election is made manifest, for God elected or chose the children of Israel to be His peculiar people, and to them belong the covenants and promises, and the blessings received by the Gentiles come through the covenants to Abraham and his seed; for through the unbelief of the Jews (Rom. xi. 17) they were broken off, and the Gentiles were grafted in; but they stand by *faith* (Rom. xi. 20), and not by the *oath of election*; therefore it becometh them to fear lest they cease quickly to bear fruit and be broken off (verse 21) that the Jews may be grafted in again; for they shall be grafted in again (verse 23), if they abide not in unbelief.

The Gentiles became partakers of the blessings of election and promises, through faith and obedience, as Peter says, writing to the

strangers scattered abroad (1 Pet. 1st chap.), who were the Gentiles, the "elect according to the foreknowledge of God the Father, through sanctification of the spirit *unto obedience*;" (1 Peter xi. 9) for "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light, (verse 10) which in *time past* were not a people, but now are the people of God, which had not obtained mercy, but now have obtained mercy."

Why were they a peculiar people? Because God had chosen that generation of Gentiles, and conferred on them the blessings which descended through the Priesthood, and the covenants unto the house of Israel, or grafted them into the good olive tree (Rom. xi. 17); and thus the house of Israel became the ministers of salvation to the Gentiles; and this is what the house of Israel was elected unto, not only their own salvation, but through them salvation unto all others; (John iv. 22) "For salvation is of the Jews," (Rom. xi. 11) and "through their fall salvation is come unto the Gentiles."

Among the promised seed we find Jesus Christ neither last nor least, but the great High Priest and head of all, who was chosen to lay down his life for the redemption of the world, for without the shedding of blood there could be no remission of sins (Heb. ix. 22). (Deut. vii. 6, 7, 8, 9) Moses bears a similar testimony with Peter and Paul to the principles of election—"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore, that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;" which proves the long continuance of the blessings of this highly favoured people.

And the Lord said unto her, (Rebecca, Gen. xxv. 23) "The Elder shall serve the younger." And why? Because that Isaac, the father of Esau and Jacob, the husband of Rebecca, and the son of promise to Abraham, was the heir; and as Esau was the elder son of his father Isaac, he had a legal claim to the heirship; but through unbelief, hard-

ness of heart, and hunger, he sold his birthright to his younger brother Jacob (Gen. xxv. 33); and God knowing beforehand that he would do this of his own free will and choice, or acting upon that agency which God has delegated to all men, said to his mother, "The elder shall serve the younger;" for as the elder son Esau, has sold his birthright, and by that means lost all claim to the blessings promised to Abraham; those blessings and promises must have failed, if they had not descended with the purchased birthright unto the younger son, Jacob, for there was no other heir in Israel's family; and if those blessings had failed, the purposes of God according to election must have failed in relation to the posterity of Israel, and the oath of Jehovah would have been broken, which could not be though heaven and earth were to pass away. (Rom. ix. 13) "As it is written, Jacob have I loved, but Esau have I hated." Where is it written? (Mal. i. 1, 2). When was it written? About 397 years before Christ, and Esau and Jacob were born about 1773 years before Christ, (according to the computation of time in Scripture margin,) so Esau and Jacob lived about 1376 years before the Lord spoke by Malachi, saying, "Jacob have I loved, but Esau have I hated," as quoted by Paul. This text is often brought forward to prove that God loved Jacob and hated Esau before they were born, or before they had done good or evil; but if God did love one and hate the other before they had done good or evil, He has not seen fit to tell us of it, neither in the Old or New Testament, or any other revelation; but this only we learn that 1376 years after Esau and Jacob were born, God said by Malachi—"Jacob have I loved, and Esau have I hated;" and surely that was time sufficient to prove their works, and ascertain whether they were worthy to be loved or hated.

And why did He love the one and hate the other? For the same reason that He accepted the offering of Abel and rejected Cain's offering. Because Jacob's works had been righteous, and Esau's wicked, and where is there a righteous father who would not do the same thing? Who would not love an affectionate and obedient son more than one who was disobedient, and sought to injure him and overthrow the order of his house? (Objection.) But God seeth not as man seeth, and He is no respecter of persons. (Acts x. 34.) True, but what saith the next verse, "He that *feareth God and worketh righteousness* is accepted of him;" but it does not say that he that worketh wickedness is accepted, and this is a proof that God has respect to the *actions* of persons; and if He did not, why should He command obedience to His law? For if He had no respect to the actions of men, He would be just as well

pleased with a wicked man for breaking His law as a righteous man for keeping it; and if Cain had done well, he would have been accepted as well as Abel (Gen. iv. 7), and Esau as well as Jacob, which proves that God does not respect persons, only in *relation to their acts*, (See Matt. xxv. 34 to the end) "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat," &c.; and because that God blessed Abel and Jacob, this would not have hindered His blessing Cain and Esau, if their works had been righteous like unto their brethren; so God's choosing one nation to blessing does not doom another to cursing or make them reprobate, according to the reprobation of God, as some suppose; "But by resisting the truth they became reprobate concerning the faith" (2 Tim. iii. 8); and are "abominable, and disobedient, and unto every *good work* reprobate" (Titus i. 16); consequently, are not fit subjects for the blessings of election.

Rom. ix. 15, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." (See Exod. xxxiii. 13 to the 19) "My presence shall go with thee, and I will give thee rest, for thou hast found grace in my sight, and I know thee by name, and I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (Rom. ix. 16) "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" having His eye at the same time directed towards His covenant people in Egyptian bondage. For the Scripture saith unto Pharaoh (Exod. ix. 16, 17), "And in very deed for this cause have I raised thee up, for to shew in thee my power, and that my name may be declared throughout all the earth. As yet exaltest thou thyself against my people, that thou wilt not let them go?"

God had promised to bring the house of Israel up out of the land of Egypt at His own appointed time; and with a mighty hand and an outstretched arm, and great terrible-ness (Deut. xxvi. 8). He chose to do this thing that His power might be known, and His name declared throughout all the earth, so that all nations might have the God of heaven in remembrance, and reverence His holy name; and to accomplish this it was needful that He should meet with opposition to give Him an opportunity to manifest His power; therefore He raised up a man, even Pharaoh, who, He foreknew, would harden his heart against God, of his own free will and choice, and would withstand the Almighty in His attempt to deliver His chosen

people, and that to the utmost of his ability; and he proved himself worthy of the choice, for he left no means unimproved which his wicked heart could devise to vex the sons of Abraham, and defeat the purposes of the Most High, which gave the God of Abraham an opportunity to magnify His name in the ears of the nations, and in sight of this wicked king, by many mighty signs and wonders, sometimes even to the convincing the wicked king of his wickedness, and of the power of God, (Exod. viii. 28, &c.) and yet he would continue to rebel and hold the Israelites in bondage; and this is what is meant by God's hardening Pharaoh's heart. He manifested Himself in so many glorious and mighty ways, that Pharaoh could not resist the truth without becoming harder; so that, at the last, in his madness, to stay the people of God, he rushed into the Red Sea, with all his host, and was covered with the floods.

Had not the power of God been exerted in a remarkable manner, it would seem as though the house of Israel must have become extinct, for Pharaoh commanded the midwives to destroy the sons of the Israelitish women as soon as they were born (Exod. i. 15, 16), and called them to account for saving the men children alive, (verse 18) and charged all his people saying, "Every son that is born, ye shall cast into the river," (verse 22) and yet God would have mercy on whom He would have mercy (Rom. ix. 18); for He would have mercy on the goodly child, Moses, when he was hid and laid in the flags (Exod. xi. 3) by his mother to save him from Pharaoh's cruel order, and caused that he should be preserved as a Prophet and deliverer to lead his people up to their own country; and whom He would He hardened, for He hardened Pharaoh by passing before him in mighty power and withdrawing His spirit, and leaving him to his own wicked inclination, for he had set taskmasters over the Israelites to afflict them with their burdens, and caused them to build treasure cities for Pharaoh, and made them to serve with rigour; and made their lives bitter with hard bondage, in mortar and brick, and all manner of service in the field (Exod. 1st chap.); beside destroying the men children; thus proving to the God of heaven and all men that he had hardened his own hard heart, until he became a vessel of wrath fitted for destruction (Rom. ix. 22); all this long before God said unto Moses, "I will harden his (Pharaoh's) heart" (Exod. iv. 21).

Are men, then, to be saved by works? Nay, verily, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God" (Eph. ii. 8); "Not of works, lest any man should boast" (v. 9); "Not by works of righteousness which we have done, but

according to His mercy He saved us" (Titus iii. 5); and yet faith without works is dead, being alone (James ii. 17). Was not Abraham our father justified by works? (v. 21), Shall we then be saved by faith? Nay, neither by faith nor works, but by works is faith made perfect (v. 22); but "by grace are ye saved" (Eph. ii. 8); "And if by grace, then it is no more of works, otherwise grace is no more grace; and if it be of works, then it is no more grace; otherwise works is no more works" (Rom. xi. 6); "Ye see then how that a man is justified by works, and not by faith only" (James ii. 24).

Rom. x. 3, 4. "For they (Israel) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God; for Christ is the end of the law for righteousness to every one that believeth." Thus the righteousness of God is made manifest in the plan of salvation by His crucified Son; "For there is none other name under heaven given among men whereby we must be saved," but the name of Jesus Christ of Nazareth (Acts iv. 10, 12); but of this the Jews were ignorant, although they themselves crucified him; and they have been going about, wandering among all the nations of the earth ever since, for the space of 1800 years, trying to establish their own righteousness, which is of the law of Moses, which law can never make the comers thereunto perfect (Heb. x. i.); yet notwithstanding their darkness and long dispersion, there is a remnant, according to the election of grace (Rom. xi. 5); whom God will gather from among all people whither they are scattered, and will be sanctified in them in the sight of the heathen; then shall they dwell in their land which God gave to His servant Jacob, and they shall dwell safely therein, and shall build houses and plant vineyards; "Yea, they shall dwell with confidence when I have executed judgments upon all those that despise them round about; and they shall know that I am the Lord their God" (Ezek. xxviii. 25, 26; Is. xi. 11 to 16); and when this gathering shall be completed, "It shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north, and from all lands whither he had driven them, and I will bring them again unto this land which I gave unto their fathers" (Jer. xvi. 14 to the end).

Rom. xi. 7. "What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it." And why have they not obtained it? Because they sought

it not by faith, but it were by the works of the law, for they stumbled at that stumbling stone; as it is written, "Behold I lay in Zion a stumbling stone and rock of offence" (Rom. ix. 32, 33); "to both the houses of Israel, and for a gin and for a snare to the inhabitants of Jerusalem, and many of them shall stumble" (Isaiah viii. 14, 15); but "have they stumbled that they should fall? God forbid; but rather through their fall, salvation is come unto the Gentiles" (Rom. xi. 11). "And Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled" (Luke xxi. 24); and when the house of Israel shall be restored to their possessions in Canaan, it may truly be said, the election hath obtained it; for the fulfilment of God's oath of election to Abraham, as the father of the faithful, and the promises to his children, will obtain that for Israel, which he has sought for in vain by the law of Moses.

This is the election that we believe in, viz., such as we find in Prophets and Apostles, and the word of the Lord Himself, and as we have not room to give all the quotations in full, relating to election in this epistle, we would invite the Saints to examine the Scriptures, in connexion with these quoted; and whenever they find election, or any other principle or blessing, given or applied to the house of Israel, let those principles continue with the house of Israel, and not apply that to Esau which belongs to Jacob; or to the churches of modern times which belong to the ancient covenant people; and always *ascertain* how the *Lord*, the *Apostles* and *Prophets* have applied their *words*, and *ever continue the same application*, and knowledge and wisdom will be added unto you; and in the words of the beloved Peter and Paul, we would exhort you to "work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of his good pleasure" (Phil. ii. 12, 13); "Giving all diligence to make your calling and election sure" (2 Pet. i. 10); for this is that sealing power spoken of in Ephesians i. 13, 14—"In whom ye also trusted, after that ye heard the word of truth; the gospel of your salvation, in whom also, *after that ye believed ye were sealed with that Holy Spirit of promise*, which is the earnest of our inheritance, until the *redemption* of the *purchased possession*, until the praise of his glory;" (2 Pet. i. 11) "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Amen.

BRIGHAM YOUNG,
WILLARD RICHARDS.

(To be continued.)

Indian War on the Pacific.

Head Quarters, Department of the
Pacific, Benica, Cal., February 12, 1856.

To His Excellency, Isaac J. Stephens,
Governor of Washington Territory—

Sir—I received your communication of the 23rd December and 29th January, 1856, on the 6th inst., but too late to reply to it by the return steamer. For the information which it imparts, you have my thanks. When you know my instructions to Colonel George Wright, of the Ninth Infantry, at Vancouver, you will discover that many of your suggestions have been anticipated. In presenting, however, your plan of campaign, which is a very extended one, you should have recollected that I have neither the resources of a Territory, nor the treasury of the United States at my command. Still, you may be assured that the war against the Indians will be prosecuted with all the vigour, promptness, and efficiency I am master of, at the same time without wasting unnecessarily the means at my disposal, by untimely and unproductive expeditions. With the additional force which recently arrived at Vancouver, and at the Dalles, I think I shall be able to bring the war to a close in a few months, provided the extermination of the Indians, which I do not approve of, is not determined on, and private war prevented, and the volunteers withdrawn from the Walla-walla country.

Whilst I was in Oregon it was reported to me that many citizens, with a due proportion of volunteers and two newspapers, advocated the extermination of the Indians. This principle has been acted on in several instances, without discriminating between enemies and friends, which has been the cause in Southern Oregon, of sacrificing many innocent and worthy citizens—as in the case of Major Lupton and his party, (volunteers,) who killed twenty-five Indians, eighteen of whom were women and children. These were friendly Indians, on their way to the Indian reservation, where they expected protection from the whites. This barbarous act is the cause of the present contest in the Rogue river country, and

as Capt. Judah, U. S. A., reports, is retaliatory of the conduct of Major Lupton.

By the same mail which brought me your communication I received one, now before me, from a person whom I think incapable of misrepresentation, which informs me that the friendly Cayuses are every day menaced with death by Gov. Curry's volunteers. The writer says they have despoiled these Indians—who have so nobly followed the advice of Mr. Palmer, to remain faithful friends to the Americans—of their provisions. To-day, he says, these same volunteers, without discipline and without orders, are not yet satisfied with rapine and injustice, but wish to take away the small remnant of animals and provisions left.

Every day they run off the horses and cattle of the friendly Indians. These had become indignant, and will not be much longer restrained from resisting conduct so unworthy of the whites, who have made them so many promises to respect and protect them if they remain faithful friends. The writer further says, if the volunteers are not arrested in their brigand actions, the Indians will save themselves by flying to the homes of their relatives, the Nez Perces, who have promised them help, and then all the Indians of Oregon and Washington would join in the common defence. This information is in a great measure confirmed by a person, who, I am assured, enjoys your confidence.

I need not say, although I had previously instructed Colonel Wright to take possession of the Walla-Walla country at the earliest moment practicable, that I directed him to give protection, as soon as he could, to the friendly Cayuses from the depredations of the volunteers. It is such conduct as is here complained of that irritates and greatly increases the ranks of the hostile tribes, and if the Nez Perces join in the war against us, which I hope to prevent, we shall require a much larger force than we now have in Washington and Oregon Territories to resist savage barbarity and to protect the whites.

In regard to the operations east of Cascade mountains, if Governor Curry's volunteers have not driven the friendly

Cayuses and the Nez Perces into the ranks of the hostile tribes, and they should be withdrawn from the Walla-Walla country—I have great hopes that I shall be able to bring the Indians in that region to terms, notwithstanding the volunteers killed the chief, Pin-pin-mox-mox, scalped him, cut off his ears and hands, as reported by volunteers, and sent them to their friends in Oregon—all this, too, after he met them under a flag of truce, declaring he was for peace, that

he did not wish to fight, that his people did not wish to fight, “and that if any of his young men had done wrong, he would make restitution;” while at the same time he offered the volunteers cattle for food. Such conduct may have caused feelings difficult to overcome. I trust however I shall be able to do it.

I am, very respectfully, your obedient servant,

JOHN E. WOOL, Major General,
United States Army.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 17, 1856.

ELECTION AND REPROBATION.—The article on Election and Reprobation, from the History of Joseph Smith, is one of the richest documents, in principle, in the works of the Church. This subject has ever been a fruitful theme for discussion by the sectarian world; and learned divines, with all their labour, have ended where they began—in ignorance. But in this article the subject is spread out, before the attentive reader, in plainness and simplicity.

The leading principle of this subject is that all intelligences, when first created, stand on an equal footing with regard to their final salvation. All are free to choose good or evil. Through the whole course of their being, the Lord opens up the road to exaltation before them, just as far as they are willing to walk in it, and it is the devil's mission to see that the road to death is equally free, and, so far as he can make it, inviting. In this particular, the Lord is no respecter of persons, but gives all His children an equal chance to run the race, for life or death. This being the starting point for all intelligences, they have the privilege of working out the results for themselves, according to the great law of cause and effect. As soon as they begin to act for themselves, the Lord deals with them according to their works, or in the words of the article, God respects persons “*only in relation to their acts.*” Hence the exhortation of the Apostle to the Saints, to “work out their salvation.” Query? How does God know men before they are brought into the world? Is this foreknowledge of God simply an abstract intelligence, without any relation to men's conduct previous to their coming into this world? Such a supposition is equally as absurd as the sectarian notion—that He created the world out of nothing? Admit this opinion—generally received as true among the Christian sects of the day—and on the same principle why should He not fore-ordain men in this world to salvation and exaltation in the next, without any regard to their conduct here? Why is it necessary for them to go through trials and afflictions in this world, in order to prove themselves worthy of these blessings? Such a position is evidently untenable by analogical reasoning, and it is still more so when written revelation is brought to bear upon it. The Apostle Paul says, “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son.” All persons who believe the Bible, will admit that, in a general sense, God has ever known all the intelligences which He

has created; but the foreknowledge here spoken of is evidently of a special nature, and relates to particular individuals. What could have been the facts embraced in that knowledge, unless they were the works of these particular individuals, which caused the Almighty to pre-determine that they were fitted eventually to arrive at that state of perfection in the scale of being expressed in the words—"to be conformed to the image of His Son?" The Apostle further says, "Moreover, whom He did predestinate"—that is, decide upon in His mind—"them He also called," that is, He decreed in His councils the part they would be called upon to act in this world, and appointed them to it. The bearing of this Scripture is strong presumptive evidence, at least, that the spirits of men had the privilege of choosing good or evil before they came here, and were judged according to their works there, as well as here.

But there are other evidences which leave no room for doubt on this subject. The following from the ninth chapter of the writings of the Prophet Alma, which is quoted in the article referred to, makes the subject plain. Speaking of those Priests which were ordained after the order of the Son of God, he says, "And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding *faith and good works*; in the first place being left to choose good or evil, therefore they, having chosen good, and exercising exceeding great faith, are called with a holy calling, yea, with that holy calling which was prepared with, and according to, a preparatory redemption for *such*." A plain, common-sense analysis of this instruction of the Prophet Alma, must prove quite satisfactory to any one who is seeking after correct principle on this subject. There is no reason why the language should not all be taken in the literal sense in which it is generally understood. The words "ordained," "called," and "prepared," as now used in connexion with the Priesthood, mean set apart, and fitted by an ordination or endowment of authority and power, to perform the work to which they were called.

"From the foundation"—or beginning—"of the world." No person could understand the time of the foundation of a structure, otherwise than being antecedent to that of its completion. Whether a day, as mentioned in the Mosaic account of the creation, was according to our reckoning of time, or according to the Lord's—a thousand years—we shall not attempt here to determine, for it is not necessary in order to establish the argument. For no one will deny that the time when the Lord first commenced to organize the earth after its present order, was a definite period previous to bringing man upon it; consequently Adam, Abel, and all holy men who held the Priesthood must have been ordained, and prepared for their position here, in a previous state of existence. But we evidently cannot confine our view of the subject of this fore-ordination of the spirits of men, to only a short time previous to their taking tabernacles on the earth, for the morning of the first day of creation, as we have an account of it, evidently was not the time when the foundation of the earth was laid; for the first intimation which we have is that, "the earth was without form and void, and darkness was upon the face of the deep." What are we to understand by "the earth was without form," unless it is that it already existed as a mass of matter without being properly organized for the reception of man? The time when this mass began to be collected together, must have been the time referred to in the phrase, "from the foundation of the world;" it might have been one day of our time, a thousand years, or an eternity; but whenever it was, we are assured that holy men who have since appeared on the earth, were at that time already called, appointed, and ordained, or set apart to perform a specified work here on the earth; and that at a particular period after its organization. As we reckon time, it was a long period

after the creation before these who were ordained "from the foundation of the world" came forward to fulfil their missions. The ancient Prophets made their appearance from time to time before Christ, he and the holy men of his dispensation performed their missions after 4000 years had elapsed from the creation. Joseph Smith and the present Apostles and Prophets have appeared after over 5800 years; and there are still many more yet to come. These facts bring the subject more definitely within the scope of our understanding.

On what was this fore-ordination predicated? We have before seen that it would be contrary to the principles of the eternal Priesthood, for the Almighty to do it by the exercise of arbitrary power—by the *ipse dixit* of His will—independent of the acts of those intelligences under him, in the exercise of their free agency. For that would be the plan on which Lucifer offered, in the council of the Gods, to come on the earth and redeem all mankind, but his plan was condemned, and he sent to earth on a very different mission.

The words of the Prophet Alma, before quoted, give us considerable light on this subject. "Being called and prepared according to the fore-knowledge of God," that is, God knew by the law of cause and effect, by what they had already done in their spiritual estate, previous to the time of their being called, that they would work righteousness in their temporal probation, in the same manner as He, through His servants, now judges of what men will do in certain positions, by what they have already done, and they are placed in these positions to further prove and try them, to see whether they will fulfil these expectations. This principle of judging their future course, by the past, is evident from what follows—"On account of their exceeding faith and good works." Faith in what? In the great plan of redemption which was decided upon in the councils of eternity, previous to or at the time that the spirits of men were first created. That men had the privilege of choosing good or evil, not at some indefinite period of their existence as spirits, but that they were the first things placed before them, on the choice of which they could exercise their free agency, is evident from the words which immediately follow those quoted above—"In the first place being left to choose good or evil, therefore they having chosen good." The words "*in the first place*" evidently mean in the beginning, before anything else.

We by no means suppose that men have ever had the power of eternal lives sealed upon them in their spiritual estate. This is evidently not so, from the following—"Called with a holy calling; yea, with that holy calling, which was prepared with, and according to a preparatory redemption for such;" "preparatory redemption" signifying that, if they were faithful in performing the work which they were ordained unto, in their temporal state, it only tended to prepare or fit them for a final or complete redemption. Hence we do not find Jesus saying, "All power is given unto me in heaven and on earth," until he had passed through his mortal career, and overcome death in the resurrection. In all the dealings of God with His servants, both in ancient and modern times, He increases power and blessings upon them, in proportion to their faithfulness in performing the work to which they have been appointed, or fore-ordained. We also find, in this dispensation, that the faithful receive from time to time blessings and ordinations which are "a preparatory redemption," until the Lord has sufficiently proved them to know that they are worthy to have sealed upon them the power of eternal lives, by the *Holy Spirit of promise*.

There is much in the article, and in the quotations from ancient and modern Scripture which it contains, which might be brought to bear in order to more clearly elucidate this general principle—that faith and good works, both in the

spiritual and in the temporal estates of man, are the only foundation for final redemption, exaltation, and eternal lives, after death and the resurrection; and that although a vail hides our doings in the spiritual world from us, still in this life we are continually reaping the fruits of what we did there, and after the resurrection we will reap the reward of our deeds in both our spiritual estate and mortal career. But space will not permit of our examining this instructive subject of election further at present.

The principle of men becoming reprobate to faith and good works, through choosing evil instead of good, is beautifully illustrated in the article from the History of Joseph Smith; and therefore we shall not dwell upon it here. But it is evident that the principle of reprobation pertains to the spiritual estate of man, as well as that of election, from the fact—that one third of the spirits, led by Lucifer, rebelled in heaven, and from that time became reprobate to all good works, forfeited their right to come on the earth to take tabernacles, and were thrust out of heaven upon it, to tempt the children of men with evil, that they might in this life, also, have the privilege of acting upon their free agency, and of proving themselves by their works.

Reflection on these subjects gives us some glimpses of the extent and magnitude of the creation of man, and of the plan for his redemption. It shows us the infinite extent of the consequences of our works, whether good or evil, and the necessity of watching well every act of our lives, for their effects will be seen through the eternities to come. It also shows us the utility and beauty of the plan which the Father has devised for the exaltation of His children.

The article on Election and Reprobation was evidently intended to be only a brief compendium of the vast subject, and to contain the keys by which those, who will study it with humility, praying for the spirit of revelation to open the vision of their minds, may unlock the doors which will admit them to view its opening glories. To those who continually seek after rich treasures of knowledge, through the medium of revelation, we recommend a careful and prayerful study of the article in question. To the careless and indifferent it will, no doubt, appear dry and uninteresting. Surely if the Prophet Joseph, with the light and intelligence which he possessed, could read it several times with pleasure and satisfaction, and pronounce it “one of the sweetest pieces that has been written in these last days,” it is richly worthy of the attention of the Saints now.

ADDRESS OF THE “SKANDINAVIENS STIERNE” OFFICE.—The address of this Office, and also of Elder H. C. Haight, is, Lorentzens Gade, 504, A. 5. Stuen til Venstre, Copenhagen.

Foreign Correspondence.

THE FRENCH MISSION.

Dover, April, 1856.

President Richards.

Dear Brother—Knowing the interest you take in the welfare of the honest in heart, I offer this sheet, which communicates some things respecting the French Mission, and gives a brief account of my labours

in France. Since I have been in England, many Saints have asked me how many Branches and how many Saints there were in France, evidently thinking that the facilities for making known the principles of salvation are as great in France as they are in England. They are not; indeed, I wish they were. I know, in many places on the Continent,

there has been a steady flow of souls into the Church, and Branches have been organized in many large and populous cities. The amazing rapidity with which the doctrines of the Gospel have been promulgated and planted in foreign nations, by the Apostles and Elders of this dispensation, is a subject full of interest to the Saints, and fills their hearts with joy. There are difficulties attending the French Mission, peculiar to itself, which I will endeavour to show in the following remarks.

At a General Conference, which was held at St. Heliers, Jersey, July 23, 1853, I was appointed to labour in Havre and its vicinity. I arrived there on the 16th of the following month, and found the Saints in that place enjoying a good degree of the Holy Spirit. Havre is a large town, situated at the mouth of the river Seine, with a population of about seventy thousand.

I endeavoured to learn, day after day, from those with whom I associated, and from persons that were acquainted with the laws of the country, what were the privileges granted to dissenters by the government, in order that I might adopt some plan to disseminate the principles of the Gospel. After a short time I was sorry to learn that there were none. I was then convinced that religious liberty had been banished from the French nation. Instead of the government being the promoter of whatever tends to elevate the condition of the people, it had made laws to hinder the progress of truth, whereby the people could be enlightened and redeemed.

In France no person is allowed to sell, lend, or distribute any kind of pamphlet without having on it the *Estampille de la Prefecture*, that is, a certain stamp. Even a common circular cannot be circulated without being stamped. According to the law of the 27th July, 1849, article 6th—"All distributors or hawkers of books, pamphlets, &c., must be provided with an authorization, which will be delivered to them by the *Prefet* of Police. . . Any person acting contrary to the above, will be condemned by the tribunals, and imprisoned from one to six months, and fined from 25 to 500 francs. A copy of each work must be sent to *M. le Ministre de l'Interieur*, in order that a committee may examine them. An individual wishing to distribute pamphlets must be well known

by the mayor of the town in which he resides, and he must have a certificate from the mayor before he can have an authorization from the *Prefet*."

Some little time back, in a town in Britany, a young man was fined 500 francs (£20) for distributing religious tracts, without having an authority to do so.

A brother that was sent on a mission, in the *Department de la Sarthe*, was obliged to walk between two gendarmes like a thief, and was imprisoned several weeks, because he gave the people some tracts containing the first principles of the Gospel of Jesus Christ. All this in a Christian country!

The authorities refused to stamp our books, because the priests denounced them as being heretical. Our principles came in contact with some of the abominations of the Mother of Harlots, therefore they were afraid to let the people read our works, lest, peradventure, they might get their eyes open to the truth. When I found that I could not circulate the printed word, I thought I might be able to get among the people and talk to them about the Gospel; but I could not do so to any extent; I soon met with a greater difficulty, which was the existence of secret societies, and a number of spies, by which I found myself surrounded. These spies are called *mouchards*; their business is to hear and see all they can. If they find a number of men talking together, they will endeavour to learn what those men are talking about. They regard every movement with jealousy, and keep a watchful eye upon all whom they have reason to suspect of being engaged in propagating new principles; if they are religious principles, the priests are informed of it, and they send out their spies, which are generally women, for there are female Jesuits, as well as male; they go from house to house to learn what they can, and then report what they have learnt; and if the priest thinks proper, he can get the promulgator of those principles arrested.

Men living under such despotism are afraid to investigate principles that come in contact with the laws of the land; in fact they look upon strangers with suspicion. I was one day in a certain house writing a few items in my journal; while I was doing so a gentleman came in and remained there a short time. Just before leaving the place he called the master of the house aside, and told him to mind

what he said, because I was writing down all that they were talking about. When I heard what he had said, I was rather amused; the man had never seen me before.

The people have been deceived so many times that they have become quite mistrustful. In France a man cannot trust his neighbour; indeed some classes of men there have a password and countersign among themselves, to prevent spies from knowing their designs, and getting among them. The French are a giddy people and most of them like to talk of nothing else but politics and atheism. Religion with them is all a farce; yet I know there are some good men and women in France, that the Lord will gather out in His own due time.

Under such circumstances I could not do much without coming in contact with the laws of the nation. Before I started on my mission, I remember that I was instructed to teach the Saints under my charge, to be subject in all things, to the powers that be, and to honour their laws by a ready obedience to all requirements of them as French citizens, and to show them an example by doing so myself, and that if those requirements were not just, God would hold those authorities responsible. Knowing that obedience was the principle whereby we obtained blessings in the kingdom of God, I resolved to remain and to do my best under the circumstances in which I was then placed; looking up to the Lord for strength and wisdom, to do the little that could be done; leaving all things with Him; conscious that He held the destinies of the nations in His hands, and that He would overrule all things for the good of those that loved Him.

I baptized six persons during the time I was in Havre. In November, 1854, the Paris Saints were placed under my charge, and I visited them soon after, in company with Elder Lamoreaux. I remained in Paris several months. I could move about there much better than I could in Havre, it being a larger place, although I had to encounter the same difficulties while I was there. I made many acquaintances, but few would believe the Gospel; the major part of them were men who acknowledged no God, who felt no moral obligations; and still they flattered themselves that they were the men who would yet redeem mankind. But, alas! in what age have such men

secured solid and enlightened freedom for the people? Men who love not God cannot truly love the people, for a belief in God involves our duty towards Him, and our duty towards God includes our duty towards our fellow-men. Hence if they have overthrown one form of tyranny, it has only been to establish a greater in its room. Circumstances not allowing me to remain in Paris any longer, I returned to Havre.

In August, 1855, we had the pleasure of receiving a visit from Elder Dunbar, who was then President of the French Mission. During his stay in Paris and Havre, he cheered the hearts of the Saints in those places, and did them good; and he was enabled to understand the true state of things in France. These are a few of the many obstacles attending the preaching of the Gospel on the Continent.

The Saints in France are few, but faithful to the principles which they have embraced. By their obedience to the requirements of the Gospel, they know for themselves that Joseph Smith was a Prophet sent of God, and that the Book of Mormon is true. They have received the gifts and blessings promised by the Saviour to them that would obey the Gospel. Indeed, Peter spoke the truth when he said, "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Notwithstanding the unfavourable circumstances in which the French Saints are placed, they are still desirous of showing their faith by their works in helping to roll on this great work with their means. Oh! how thankful the Saints in this country ought to be that they are privileged to live in the midst of such freedom and religious liberty; in a land where they can worship God according to the dictates of their conscience, where they can be built up in their most holy faith.

Since I came to Dover I have been engaged in distributing French tracts among the men of the British Swiss Legion. There are a great many of them that read and speak French; several of them are interested in our principles.

By request of Elders Dunbar and Browne, I have got out some Bills announcing a course of French Lectures, so that those persons who do not understand the English, may have the privilege of

hearing the Gospel in a language that they do understand. We intend doing our utmost to spread the principles of truth this summer; we feel like leaving no stone unturned. The harvest is ripe, but the labourers are few.

I must now conclude, lest I trespass upon your time, praying the Lord to bless the efforts of His people to promote the latter-day glory.

I remain your humble servant and brother in Zion's cause,

THOMAS LIEZ.

CAPE OF GOOD HOPE MISSION.

41 Charlotte Street, Glasgow,
April 26, 1856.

President Richards.

Dear Brother—According to a promise in a previous letter, I take my pen to note a few things in regard to the country, climate, and people of the Cape of Good Hope.

The colony is divided into the eastern and western provinces. Cape Town, the largest town in the colony, is in the western province, and situated on the south-west side of Table Bay. On the south side of the town commences the base of Table Mountain, which rises to the height of nearly 3,800 feet above the level of the sea; the upper half is nearly perpendicular. On the west side of the town is a point called the *Lion's Head*, which is nearly as high as Table Mountain, being the highest part of a mountain extending along on the north-west side of the town, which has the appearance, when at sea, of a lion lying on his belly.

Elders Walker and Smith, and myself went on this mountain, on the 23rd day of May, 1853, and organized a Branch of the Church of Jesus Christ of Latter-day Saints, in the Cape of Good Hope, consisting of us three as members. I there and then prophesied that the Church that day organized in the Cape of Good Hope, would roll forth in that land till many of the honest in heart would be made to rejoice in the everlasting Gospel. I rejoice that I tarried there long enough to see this prophecy literally fulfilled.

Cape Town has about 30,000 inhabitants. About one half are coloured people—being of all shades from a jet black to almost a European complexion. A

large portion of the coloured population were formerly slaves; but by an Act of the English Parliament, they were emancipated in the year 1838. Those of them called Malays, are Mahometans, and according to their religion, they are permitted to have and do have a plurality of wives. Sometimes the English who have emigrated to that colony, intermarry with them, and then adopt their religion. They are generally very quiet people, attending to their own business, though they occasionally practise witchcraft on those with whom they get offended. There is less drunkenness and licentiousness among them than among the whites, or Christians. I called on one of their priests a few days before I left the Cape. He treated me kindly. He said the Mahometans believe there have been six great Prophets on the earth of equal authority, for these six have given the commandments; they are Adam, Noah, Abraham, Moses, Jesus Christ, and Mahomet; Mahomet was the last one; no more are to come. He said Christ is coming again, and when he comes, we shall all see and understand alike. As he believed in the Old Testament, I asked him if it did not look reasonable that there should be a seventh Prophet, as seven is a Bible number? He acknowledged it looked reasonable, though he had never thought of it before. I then told him of Joseph Smith and of the visions given to him. He was anxious to learn more about him. I gave him a small tract in Dutch, giving an account of the visions of Joseph, as he could not read English, nor converse much in that language. It is my opinion that many of them will yet receive the Gospel. I believe they are the descendants of Abraham by his wife Hagar, that is, those who are the pure blooded Malays. They have long, straight, black hair, skin darker than the American Indian, and none of the Negro features in them. They practise circumcision on their male children, when they are about thirteen years of age; or from thirteen to sixteen. The Malays are scattered more or less through the whole colony. They, and the other coloured inhabitants, form a large portion of the population, perhaps nearly one-half.

The whites are principally English and Dutch, and their descendants. The English language is spoken more or less throughout the whole colony; yet, in many towns and among the scattered

farmers in the western province, but very little English is spoken; the white inhabitants being principally of Dutch descent. An Elder, to labour successfully among them in spreading the Gospel, should be acquainted with the Dutch language.

The English language is spoken more in the eastern province than in the western. It was settled more by the English, as the whites did not settle there much, until the colony came into the possession of the English, which was in the year 1806.

It is my opinion that there are some honest in heart among the Dutch in that land, who will yet embrace the Gospel.

An Elder to travel among them should be provided with a good horse, saddle, and bridle, and dress respectably. If he goes in this way, he can travel without money, and both him and his horse will be fed and lodged, and he will be provided for much better than he would be were he to go on foot, as has been the practice of Elders in this country and in America; because, if he should go on foot, they would look upon him as some poor vagabond. Their ministers all ride on horse-back, and they expect to see every man that preaches the Gospel, when he travels, ride a good horse; and they have a great respect for preachers of the Gospel.

The winter there, which is at the time of our summer months here, is the rainy season, and the season in which the agriculturist must grow his vegetables and grain, unless he has low moist land, or land that can be irrigated; for the summer is very dry and hot, there being little or no rain.

The rains in the western province generally commence in April, and continue more or less until November; though there are many beautiful, pleasant, fair days in the winter season.

Occasionally there is a light frost on low land in the winter, and sometimes snow on the surrounding mountains. All kinds of tropical fruits grow in the colony, such as oranges, lemons, &c.

Wine and raisins are manufactured from grapes that grow in the country, which are plentiful in the western province, though many vineyards have gone to ruin since the abolition of slavery. The wine is generally cheap, and is much used by those who have emigrated there from Europe, causing much drunkenness, and a hindrance to the spread of the Gospel.

The natives of the country are not so much addicted to drinking as are the emigrants from Europe. The grape is the best fruit that grows at the Cape. It is a great country for flowers. Trees and shrubbery grow rapidly there. There is a tree there called the Gum-tree, brought there, I believe, from Australia or New Zealand. I have seen them, only 10 years old, 80 feet high, and 3 feet in circumference at the bottom. They make excellent timber which is sometimes used for masts for ships. If they would grow in the Valley as they do at the Cape, we could soon have plenty of timber there. I sent some of the seed on when the *Enoch Train* sailed.

The climate of the Cape of Good Hope is weakening to the constitution of all who are raised in a cold climate. I found it had that effect on me. I feel much stronger since I came to this country. The climate is called very healthy for a warm one. The air is pure, and the natives live to a good old age.

I find I am making this communication too lengthy; I will therefore close by promising another slice on the same subject at some future time.

That the Lord may bless you is the prayer of your brother in the kingdom of peace,
J. HAVEN.

Varieties.

AMBITION is but avarice on stilts, and masked. God sometimes sends a famine, sometimes a pestilence, and sometimes a hero, for the chastisement of mankind; none of them surely for our admiration.—*Landor*.

THE total number of paupers in England and Wales in receipt of relief (in-door and out-door) on the 1st of January, 1856, was 876,655, being a net increase of 26,202 since the 1st of January, 1855. The number of able-bodied paupers of both sexes (exclusive of vagrants) on the same day was 152,174, showing an increase of 7,674 during the year. The total amounts expended in the relief of pauperism during six months of the years 1854 and 1855 were £1,946,208, and £1,975,832, respectively.

A DEACON, not remarkable for good eye-sight, once in giving out a psalm for the congregation to sing, when he came to the following lines:—

"The eastern sages shall come in
With messages of grace."

put the audience in a roar of laughter by reading out, in a loud voice—

"The eastern stages shall come in
With sausages and cheese."

INDIAN WAR IN CALIFORNIA.—From F. H. Pratt, Esq., a resident at the mouth of Rogue river, who arrived last night in the schooner Gold Beach, we receive the startling news that the Indians in that district have united with a party of the hostile Indians above, and commenced a war of extermination against the white settlers. The station at Big Bend, some fifteen miles up the river, having been abandoned several weeks previous, the Indians made a sudden attack on Saturday morning, Feb. 23, upon the farms about four miles above the mouth, where some ten or twelve men of Captain Poland's company of volunteers were encamped; the remainder of the company being absent attending a ball on the 22d, at the mouth of Rogue river. The fight is stated to have lasted nearly the whole of Saturday, and but few of the whites escaped to tell the story. The farmers were all killed, It is supposed there are now 300 hostile Indians in the field, including those from Grave, and Galaise Creek, and the Big Meadows. They are led by a Canada Indian named Enos, who was formerly a favourite guide for Col. Fremont in his expeditions.—*New York Herald*, April 2.

Salvation's come.

Salvation's come ye Saints of Latter-days,
Tune, tune your harps and sing in joyful lays;
Rejoice aloud, ye humble, faithful poor;
Salvation even now is at your door.

Salvation's come, ye hungering, thirsting Saints;
God in His love has heard your just complaints,
And in His mercy has devised a plan
For gathering Israel to the promised land.

Ye who have toiled in Babylon for years,
And eat the bread of poverty in tears,
Rejoice, rejoice, for your salvation's come,
And with the just you shall be gather'd home.

Your faith and prayers have a memorial been
Before the Lord, and He your works has seen:
Comfort your hearts, ye poor and ye oppress'd,
For you shall enter into Israel's rest.

Nebraska City.

Your time has come, no longer be afraid,
Your circumstances have demanded aid,
The brethren have responded to the call,
And say, "In Zion there is room for all."

Yes, you shall haste to Zion's happy land,
Where loving brethren greet you heart and hand,
And cheerfully a place for you prepare,
For your reception when you gather there.

There dwells eternal truth, that ne'er will die,
And springs of knowledge that will never dry,
There you may feast your hungry, thirsty soul—
Let these glad tidings sound from pole to pole.

See the result of the Perpetual Fund,
What an amount of real good it's done;
Ye poor subscribe your pence, ye rich your pounds,
Till not a Saint in Babylon is found.

MERCY BATH.

ADDRESS.—Benjamin Ashby, Udgorn Seion Office, Swansea.

Money List, April 25—May 2, 1856.

Henry Hamilton.....	£1 9 3	Brought Forward.....	£5 9 3
John Mellor (per James Bond).....	2 0 0	John Kessell (per W. Jones).....	2 0 0
Joseph Flitton (per William Keetch).....	2 0 0		
Carried Forward.....	£5 9 3		£7 9 3

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THE
Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 21, Vol. XVIII.

Saturday, May 24, 1856.

Price One Penny.

Synopsis of a Discourse

DELIVERED BY PRESIDENT F. D. RICHARDS, AT A COUNCIL OF THE PRESIDING ELDERS OF THE WELSH CONFERENCES, HELD AT MERTHYR TYDVIL, WALES, AT 11 A. M., ON THE 26TH OF FEBRUARY, 1856.

I feel peculiar joy this morning in meeting you, my brethren, in the capacity in which we have assembled. I realize that I am among the ministers of God, that His Spirit is with us, and that He is cognizant of our doings, and of the thoughts of our hearts. I am thankful for the refreshing season we have had together in our past Conference.

My prayer is that the spirit of revelation, which is the testimony of Jesus, may be with us this morning while we transact a few items of business in his name, of such a nature as will make us useful to the Lord, and beneficial to our fellow-creatures.

I presume that you have not had such a season of enjoyment for some time before.

We (meaning himself and counsel, and several American Elders) have come here at the request of brother Dan Jones, President over the Church in Wales, to assist him in bestowing upon you his parting blessing, and probably to leave you our own, for we realize that we are going to leave you in Babylon, among various temptations, evils, and contaminating influences, which you, in common with your fellow-men, have to encounter;

but you have the power, which they have not, to resist them. For them, you have to be as eyes to the blind. You have to enlighten them, and administer life unto them. They are your fellow creatures who sin in their darkness, and are sometimes ignorant of it, and you are the persons who should let them know it.

In our administrations to you this day, we will seek, on your behalf, that you may have irresistible strength, and be as impregnable fortresses, so long as you do your duty, to shield those over whom you have to watch; for we know that in so doing the devil's shafts will be pointed at you. You will have greater responsibility upon you, for which reason more opposition will be raised up against you, than against those of our brethren who in the morning go down into the pits, and other such places, to work and toil hard, more like machines than intelligent, living, and sensitive beings, and at night return home, so wearied down, and longing for their sweetest enjoyment—rest, that they cannot sufficiently exercise the powers of their mind, to learn the ways of the Lord. You have, therefore, to teach them, to stand forward in their defence, and in a great

measure to be responsible for them. The devil, well knowing this, aims at *you*; he is well aware of the increase of influence and power in Zion, and of their extension over the face of the earth, and he will increase his opposition proportionately. Truly, brother Dan has been a tower of refuge and of defence unto you. You have realized it, and have always looked unto him as such. You may again feel the same toward brother Daniels, and we should feel in like manner towards all those who are over us in the Lord; but brethren, we want *you* to feel that *you* are the same unto others, that you have charge of Conferences, and have to watch the interests and seek the welfare of your Saints, and to feed them with the bread of life. We want you to carry unto them the spirit, power, and influence which have been felt here, and make even the Gentiles to feel it throughout the whole Principality, unto its utmost extremities—from Swansea to Holyhead.

Have the brethren chosen any Counsellors? [Elder D. Jones.—Only a few who preside over the largest Conferences.] Neither are they necessary in small Conferences. They might be useful in a large Conference, where the presiding Elder's business is too much for him to accomplish, at all times, himself. It is not necessary or expedient to have them, only where labour is multiplied, and where *one* person cannot accomplish it. It has become a policy and a fashion in some Conferences for the President over a Conference, and even over a Branch, to have two Counsellors; whereas they are not required, except to accomplish some of his purposes, when it is impossible or inconvenient for the President to do it himself. It is for this reason that I have chosen Elders Spencer and Wheelock. They go to various places, in my stead, and do my will just as I would were I there myself. It is thus I wish brothers Evans and Ashby to act, for each of them to think, as though he were part of President Daniels himself, and do what he believes President Daniels would do under the circumstances. When they do this they will gain the favour and obedience of the people, and the confidence of brother Daniels, and God will smile upon them, and prosper them in their undertakings; but if they do their own will without seeking for that of brother Daniels, it will be otherwise.

When a President, who has Counsellors, who know not their own places, wants anything done, they will not stir to do it themselves, neither will they let him do it, until he, through much labour and difficulty, convinces them and gets them willing to co-operate with him. It is so in Branches and in Conferences. When such Counsellors litigate with their President, and think they should be shoulder to shoulder with him, and interfere with business that really does not belong to them, they are greater obstacles than helps—greater curses than blessings, wherever they are.

Now, brethren, I want you to feel desirous to know the mind and will of your President, brother Daniels, and to go directly and do it. It is no matter how you find out his will, whether it be by brother Ashby or Evans, in a dream, or in any other way. When it comes in contact with your former views, you should feel so much the more thankful for knowing it. If I can know, in any manner, of brother Brigham's disapproval of anything I do, before he makes it known unto me, I am glad to know and improve, timely. This is a far better course to pursue than to legislate or litigate. It does not belong to you to even question or doubt your President's desire, in the least, and you should not do anything that you think will meet his disapprobation.

I dreamed, some time ago, that I was over in the Valley, in a room with brother Brigham and brother Joseph A. Young's mother. He expressed his satisfaction in certain measures I had adopted and practised, and encouraged me to go onward. In the morning, when I awoke, I felt very happy and confident, and continued to feel so, until my feelings were confirmed by brother Brigham's letter, which you all might have read, in which he approves of the course I had taken, and recommended me to continue in it. Had it been otherwise, I would have gone directly and held a high council in my own heart, and could I have found them, I would have had twelve of its high counsellors to examine the case, and see what was the matter there, for *there* the fault would lie, and not anywhere else. You should feel and do the same, brethren, when brother Daniels commends or reproves you, and so live as to know his mind and will, until, by and by, you will be filled with revelations yourselves, so much so, that you will

hardly ever need being told it, ere you will have understood it through the Spirit, and commenced doing it.

Beware that you do not imbibe a spirit to legislate, and litigate with your President, for by so doing the same spirit will predominate in all the Branches of your Conferences, and you will have the arduous task of convincing the Saints before you can get them to obey you; they in turn will litigate with you, and you will have to cast out that rebellious spirit from among them, before you can do any good with them. Yet, you cannot expect, at all times, that they will seek your will and obey you, as you should your President; you have to deal with them as with children. Do not be too rash in reproofing and disciplining those who have not been long in the Church, or have not had many advantages in learning its order, while to others who ought to know better, you may appropriately apply the rod. When you deal with the former, remember in what condition you were when you entered the Church—as it were, dyed in the wool, in tradition, superstition, and foolish notions. While you reflect upon this, and consider that God has placed you over them, wash their eyes with milk and water, and anoint them with strengthening eye-salve, that they may comprehend the light of eternal truth. When it is wisdom for you to reprove them, make them feel that you do it for their good, that you study their greatest interest, and they will love you the more for it.

I understand that some have been hastily cut off from the Church in Wales. When they came up in their aggravated moments, and spoke rashly, they were not spared; in their evil hour no bowels of compassion yearned over them; but they were cast down by those having the power. A time is coming when the manner in which we use this power will be closely investigated, and we have already assumed the responsibility and the consequences, in either way. Let us, then, be prudent, use discretion, act in wisdom, and deal with those under us according to their advantages, understanding, and intelligence.

By strictly attending to these matters, keeping yourselves closely connected with those who are over you, obeying their counsels, seeking to understand their suggestions and carrying them into effect,

you will properly apply the power of the Priesthood which is invested in you. You will marshal yourselves in such order, that, when brother Brigham speaks, we will obey, and make all creation feel the effect. Get the wires of the telegraph united, as brother Martin said, and the electricity will run to the ends of the earth, so will the effect of the proper application of this power in the Gospel.

In order to effect this, you know that you have to receive from those above you, and transmit the same unto those under you. One person cannot teach another any lesson, given to himself, without being able to comprehend it. You know it is a fact, also, that the Lord has revealed, and continues to reveal, the principles of the Gospel in the English language. Now, suppose that none of you in Wales, except brother Dan, understood English, that the Church in Wales was small, and its means limited, and that he could not publish all he desired in the *Udgorn Seion*, the greatest part of the teachings you would receive, like the overplus water of a milldam, would overflow and run to waste, because the one small spout could not discharge it all upon the wheel. Open two or three more spouts, and the whole stream would come down in its full force, and give the wheel a new impetus. Suppose, next, that you get every President over a Conference, and over a Branch, to learn English and understand it as well as brother Dan, then, besides reading the *Udgorn Seion*, they would read the *Star*, the *Journal of Discourses*, &c.; then you would have many streams of the same pure intelligence from on high, and the work of the Lord in Wales would increase fourfold.

Brethren, let those of the Welsh nation, who have and will come into the Church, and understand not the English language, know that until they acquire it, there is a veil between them and the Saints in Zion, and by exertion they will soon become able to understand much for themselves, without causing you so much labour to teach them. Some time ago I found brother Dan worn down with multiplied labours and anxious cares, with all their perplexities. He had piles of emigration, publishing, corresponding, &c. loading upon him, until he fell sick, in which condition I found him, when I was constrained to ask whether you intended for him to lay down his bones in Babylon.

Had the English language been understood, his burden would have been considerably less. Have your Saints learn it, then, but do it without restriction or compulsion. Take this teaching home with you as a treasure, and not as an enjoinment upon them, neither say, "You *must* learn it, or eventually be cut off from the Church;" but teach them to appreciate it as a blessing unto them, by appreciating and practising it yourselves, and they will naturally love its inviting pleasures, and will follow your example, and, in about one year hence, you will find that the power of the Priesthood will be greatly increased in Wales.

Try to have those brethren labour with you who have an ambition for learning English. When the learner has acquired it, he will be as much better for having the two languages, as it is for a person to have two arms rather than one. You can preach to the world in Welsh, and teach your converts the English language.

The English language being the chosen medium of communication in Zion, and the Saints in every foreign nation having to learn it, will bring every nation, kindred, tongue, and people who will gather there, to understand and salute each other. Suppose you should go on board the same ship with a company of French Saints, and that they should address you in their language, you would ask them, in Welsh, what they meant, and it would be very disagreeable for all. But suppose, on the other hand, that each had learned English, they would ask you, "How are you, brother?" &c. You would answer, "Tolerably well, and how are you? God bless you," &c. Would this not be desirable, brethren? [Yes! was the unanimous and loud response.] Had the Lord chosen the Welsh language for that purpose, all would have to learn it, and I would do it with pleasure.

We are going to lay hands upon the brethren who are to preside over the Church in Wales, to bless them, and set them apart for their important labours—to confer a blessing upon them which will be felt throughout the Church in Wales.

President Richards concluded, by again exhorting the brethren to be lenient towards the Saints, and tender to the weak ones, in particular; to be as eyes unto them, or as parents unto children, in comprehending their wants beyond their

limited view; to warn them of coming dangers, troubles, and difficulties, and make all worthy exertions towards emigrating them; to instruct them to live and economize so as to save their shillings and pounds, and apply them to their emigration; to guard and promote their interests in every possible manner.

President D. Spencer remarked, that he considered that the Presidents over the Conferences had had a great favour bestowed upon them in the instructions given them, that they would prove a great blessing unto them, and were calculated to make them great and mighty men, and would enable them to administer life and salvation to the people. He knew that they were essential to their prosperity, and that without them their labours would not be of any use. He supposed that upon commencing their labours they felt weak, as he did when he entered the ministry; nevertheless they were the people whom God wanted, because that He had more particularly called the poor, and required the most suitable men for administering unto them. Said he, "You have seen their afflictions, and have been down in the coal pits and shared them with them, when sectarian ministers and clergymen would get scared, act the coward, and run out. Although you may feel weak, *you* are the men the Lord wants, to save His people, and He don't see any other class of men like unto you. When you go to administer to the people, in obedience and according to these instructions, you shall feel like giants refreshed with new wine. You know their wants, and how to supply them. You can condescend to them, win their favour, and, by degrees, exalt them to the standard of truth and righteousness. They will not be afraid of, but familiar with you, and will unbosom the feelings of their hearts unto you.

"You will remember and feel the strength and power of brother Franklin's words, and will feel for the wants and necessities of the people, and go forth in the power of God to administer unto them. I tell you that you are of greater value than ten thousand clergymen, sectarian ministers, or divines with all their wealth, influence, and popularity combined. The Lord knows it, and that is the reason why He called you, and I want you to feel it.

"May the Lord be with you, is my desire, in the name of Jesus Christ. Amen."

History of Joseph Smith.

(Continued from page 310.)

[January, 1841.]

January 1st. Elders B. Young, P. P. Pratt, and John Taylor attended a Conference in Liverpool.

Elders H. C. Kimball and W. Woodruff are in London.

Elder O. Pratt in Edinburgh.

Elder George A. Smith in Burslem.

Elder Willard Richards in Preston.

Elders Orson Hyde and J. E. Page are *en route* for Jerusalem.

Elder William Smith at Plymouth, Hancock County, Illinois.

Friday, 8th. Elder Parley P. Pratt wrote President Sidney Rigdon, from Manchester, England—

In the first place, we have had one snow this winter of some three inches deep. The weather is now so cold that it is in danger of freezing potatoes in the chamber; it is the coldest that we have had. It is somewhat sickly, with scarlet and other fevers. One family of Saints buried three children at a time.

Peace is declared between the allied powers and Egypt. Palestine is in the hands of Turkey. The Jews have as much liberty there as the United States government guarantees to its citizens.

As to the progress of the work of God in this country, it is increasing at every step. It is now prospering in Ireland and in Wales, as well as in Scotland and England. It is spreading into various new places in England. We have several hundred faithful preachers, and the spirit of inquiry seems to be more generally awakened. The clergy of the Church of England, the Methodist priests, the Baptist ministers, Unitarians, &c., are all in arms, as it were, against the Saints.

The country is flooded with pamphlets, tracts, papers, &c., published against us. Some of them have bear and wolf stories in them; some of them have snake stories, and others, gander stories. I must say that "Jonathan" is far behind "John Bull" in ingenuity in regard to inventing lies. All the foolishness ever published in the United States against the truth would be considered sober earnest, compared to the follies which are being made manifest here. But I will forbear, with a promise to send you a few specimens when our next emigrants sail for your place. I must now inform you of the

fact that we have reaped the first fruits of Campbellism in England, at a place called Nottingham.

Thursday, 15th.

A Proclamation to the Saints scattered abroad, greeting:

Beloved Brethren—The relationship which we sustain to the Church of Jesus Christ of Latter-day Saints, renders it necessary that we should make known from time to time, the circumstances, situation, and prospects of the Church, and give such instructions as may be necessary for the well being of the Saints, and for the promotion of those objects calculated to further their present and everlasting happiness.

We have to congratulate the Saints on the progress of the great work of the "last days," for not only has it spread through the length and breadth of this vast continent, but on the continent of Europe, and on the islands of the sea, it is spreading in a manner entirely unprecedented in the annals of time. This appears the more pleasing when we consider, that but a short time has elapsed since we were unmercifully driven from the State of Missouri, after suffering cruelties and persecutions in their various and horrid forms. Then our overthrow, to many, seemed inevitable, while the enemies of truth triumphed over us, and by their cruel reproaches endeavoured to aggravate our sufferings. But the Lord of Hosts was with us, the God of Jacob was our refuge, and we were delivered from the hands of bloody and deceitful men; and in the State of Illinois we found an asylum, and were kindly welcomed by persons worthy the character of *freemen*.

It would be impossible to enumerate all those who, in our time of deep distress, nobly came forward to our relief, and, like the good Samaritan, poured oil into our wounds, and contributed liberally to our necessities, as the citizens of Quincy *en masse*, and the people of Illinois, generally, seemed to emulate each other in this labour of love. We would, however, make honourable mention of Governor Carlin, Judge Young, General Leech, Judge Ralston, Rev. Mr. Young, Colonel Henry, N. Bushnell, John Wood, J. N. Morris, S. M. Bartlett, Samuel Holmes, and J. T. Holmes, Esquires, who will long be remembered, by a grateful community, for their philanthropy to a suffering people, and whose kindness, on that occasion,

is indelibly engraven on the tablet of our hearts in golden letters of love.

We would likewise make mention of the Legislature of this State, who, without respect of parties, without reluctance, freely, openly, boldly, and nobly, have come forth to our assistance, owned us as citizens and friends, and took us by the hand, and extended to us all the blessings of civil, political, and religious liberty, by granting us, under date of December 16, 1840, one of the most liberal charters, with the most plenary powers ever conferred by a legislative assembly on free citizens, for "The City of Nauvoo," the "Nauvoo Legion," and the "University of the City of Nauvoo."

The first of these charters (that for the "City of Nauvoo") secures to us, in all time to come, irrevocably, all those great blessings of civil liberty which of right appertain to all the free citizens of a great civilized republic; 'tis all we ever claimed. What a contrast does the proceedings of the legislature of this State present when compared with those of Missouri, whose bigotry, jealousy, and superstition, prevailed to such an extent as to deny us our liberty and our sacred rights. Illinois has set a glorious example to the whole United States, and to the world at large, and has nobly carried out the principles of her Constitution, and the Constitution of these United States, and while she requires of us implicit obedience to the laws, (which we hope ever to see observed) she affords us the protection of law, the security of life, liberty, and the peaceable pursuit of happiness.

The name of our City (Nauvoo) is of Hebrew origin, and signifies a beautiful situation, or place, carrying with it, also, the idea of *rest*; and is truly descriptive of this most delightful situation. It is situated on the eastern bank of the Mississippi river, at the head of the Des Moines Rapids, in Hancock County, bounded on the east by an extensive prairie of surpassing beauty, and on the north, west, and south, by the Mississippi. This place has been objected to by some on account of the sickness which has prevailed in the summer months, but it is the opinion of Doctor Bennett, that Hancock County, and all the eastern and southern portions of the City of Nauvoo, are as healthy as any other portions of the western country, (or the world, to acclimated citizens) whilst the north western portion of the city has experienced much affliction from fever and ague, which, however, he thinks can be easily remedied by draining the sloughs on the adjacent islands in the Mississippi.

The population of our city is increasing with unparalleled rapidity, numbering more than 3000 inhabitants. Every facility is

afforded, in the city and adjacent country, in Hancock County, for the successful prosecution of the mechanical arts and the pleasing pursuits of agriculture. The waters of the Mississippi can be successfully used for manufacturing purposes to almost an unlimited extent.

Having been instrumental, in the hands of our Heavenly Father, in laying a foundation for the gathering of Zion, we would say, let all those who appreciate the blessings of the Gospel, and realize the importance of obeying the commandments of heaven, who have been blessed of heaven with the possession of this world's goods, first prepare for the general gathering; let them dispose of their effects as fast as circumstances will possibly admit, without making too great sacrifices, and remove to our city and county; establish and build up manufactories in the city, purchase and cultivate farms in the county. This will secure our permanent inheritance, and prepare the way for the gathering of the poor. *This is agreeable to the order of heaven, and the only principle on which the gathering can be effected.* Let the rich, then, and all who can assist in establishing this place, make every preparation to come on without delay, and strengthen our hands, and assist in promoting the happiness of the Saints. This cannot be too forcibly impressed on the minds of all, and the Elders are hereby instructed to proclaim this word in all places where the Saints reside, in their public administrations, for this is according to the instructions we have received from the Lord.

The Temple of the Lord is in progress of erection here, where the Saints will come to worship the God of their fathers, according to the order of His house and the powers of the holy Priesthood, and will be so constructed as to enable all the functions of the Priesthood to be duly exercised, and where instructions from the Most High will be received, and from this place go forth to distant lands. Let us then concentrate all our powers, under the provisions of our *magna charter* granted by the Illinois Legislature, at the "City of Nauvoo" and surrounding country, and strive to emulate the actions of the ancient covenant fathers and Patriarchs, in those things which are of such vast importance to this and every succeeding generation.

The "Nauvoo Legion" embraces all our military power, and will enable us to perform our military duty by ourselves, and thus afford us the power and privilege of avoiding one of the most fruitful sources of strife, oppression, and collision with the world. It will enable us to show our attachment to the State and nation, as a people, whenever the public service requires our aid, thus proving ourselves obedient to

the paramount laws of the land, and ready at all times to sustain and execute them.

The "University of the City of Nauvoo" will enable us to teach our children wisdom, to instruct them in all knowledge and learning, in the arts, sciences, and learned professions. We hope to make this institution one of the great lights of the world, and by and through it to diffuse that kind of knowledge which will be of practicable utility, and for the public good, and also for private and individual happiness. The Regents of the University will take the general supervision of all matters appertaining to education, from common schools up to the highest branches of a most liberal collegiate course. They will establish a regular system of education, and hand over the pupil from teacher to professor, until the regular gradation is consummated and the education finished.

This corporation contains all the powers and prerogatives of any other college or university in this State. The charters for the University and Legion are *addenda* to the city charter, making the whole perfect and complete.

Not only has the Lord given us favour in the eyes of the community, who are happy to see us in the enjoyment of all the rights and privileges of freemen, but we are happy to state that several of the principal men in Illinois, who have listened to the doctrines we promulge, have become obedient to the faith, and are rejoicing in the same; among whom is John C. Bennett, M.D., Quartermaster General of Illinois. We mention this gentleman first, because, that during our persecutions in Missouri, he became acquainted with the violence we were suffering while in that State, on account of our religion; his sympathies for us were aroused, and his indignation kindled against our persecutors, for the cruelties practised upon us, and their flagrant violation of both the law and the Constitution. Amidst their heated zeal to put down the truth, he addressed us a letter, tendering to us his assistance in delivering us out of the hands of our enemies, and restoring us again to our privileges, and only required at our hands to point out the way and he would be forthcoming, with all the forces he could raise for that purpose. He has been one of the instruments in effecting our safety and deliverance, from the unjust persecutions and demands of the authorities of Missouri, and also in procuring the city charter. He is a man of enterprize, extensive acquirements, and of independent mind, and is calculated to be a great blessing to our community.

Dr. Isaac Galland also, who is one of our benefactors, having under his control a large quantity of land, in the immediate vicinity of

our city, and a considerable portion of the city plot, opened both his heart and his hands, and "when we were strangers, took us in," and bade us welcome to share with him in his abundance, leaving his dwelling house, the most splendid edifice in the vicinity, for our accommodation, and partook himself to a small uncomfortable dwelling. He sold us his large estates on very reasonable terms, and on long credit, so that we might have an opportunity of paying for them without being distressed, and has since taken our lands in Missouri in payment for the whole amount, and has given us a clear and indisputable title for the same. And in addition to the first purchase, we have exchanged lands with him in Missouri to the amount of eighty thousand dollars. He is the honoured instrument the Lord used to prepare a home for us, when we were driven from our inheritances, having given him control of vast bodies of land, and prepared his heart to make the use of it the Lord intended he should. Being a man of extensive information, great talents, and high literary fame, he devoted all his powers and influence to give us a character.

After having thus exerted himself for our salvation and comfort, and formed an intimate acquaintance with many of our people, his mind became wrought up to the greatest feelings, being convinced that our persecutions were like those of the ancient Saints, and, after investigating the doctrines we proclaimed, he became convinced of the truth and of the necessity of obedience thereto, and, to the great joy and satisfaction of the Church, he yielded himself to the waters of baptism, and became a partaker with us in our sufferings, "Choosing rather to suffer afflictions with the people of God than enjoy the pleasures of sin for a season."

In connexion with these, we would mention the names of General James Adams, Judge of Probate, of Sangamon County; Dr. Green of Shelby County; R. D. Foster, Sidney Knowlton, of Hancock County; Dr. Knight, of Putnam County, Indiana; with many others of respectability and high standing in society, with nearly all the old settlers in our immediate neighbourhood. We make mention of this that the Saints may be encouraged, and also that they may see that the persecutions we suffered in Missouri were but the prelude to a far more glorious display of the power of truth, and of the religion we have espoused.

From the kind, uniform, and consistent course pursued by the citizens of Illinois, and the great success which has attended us while here, the natural advantages of this place for every purpose we require, and the necessity of the gathering of the Saints of the Most High, we would say—let the

brethren who love the prosperity of Zion, who are anxious that her Stakes should be strengthened and her cords lengthened, and who prefer her prosperity to their chief joy, come, and cast in their lots with us, and cheerfully engage in a work so glorious and sublime, and say with Nehemiah, "We, his servants, will arise and build." It probably would hardly be necessary to enforce this important subject on the attention of the Saints, as its necessity is obvious, and is a subject of paramount importance; but as watchmen to the house of Israel—as shepherds over the flock which is now scattered over a vast extent of country, and the anxiety we feel for their prosperity and everlasting welfare, and for the carrying out the great and glorious purposes of our God, to which we have been called, we feel to urge its necessity, and say—Let the Saints come *here*; *THIS IS THE WORD OF THE LORD, and in accordance with the great work of the last days.* It is true, the idea of a general gathering has heretofore been associated with the most cruel and oppressing scenes, owing to our unrelenting persecutions at the hands of wicked and unjust men; but we hope that those days of darkness and gloom have gone by, and, from the liberal policy of our State Government, we may expect a scene of peace and prosperity we have never before witnessed since the rise of our Church, and the happiness and prosperity which now await us, is, in all human probability, incalculably great. By a concentration of action, and a unity of effort, we can only accomplish the great work of the last days, which we could not do in our remote and scattered condition, while our interests, both temporal and spiritual, will be greatly enhanced, and the blessings of heaven must flow unto us in an uninterrupted stream; of this, we think there can be no question.

The great profusion of temporal and spiritual blessings, which always flow from faithfulness and concerted effort, never attend individual exertion or enterprize. The history of all past ages abundantly attests this fact. In addition to all temporal blessings, there is no other way for the Saints to be saved in these last days, as the concurrent testimony of all the holy Prophets clearly proves, for it is written—"They shall come from the east, and be gathered from the west; the north shall give up, and the south shall keep not back." "The sons of God shall be *gathered* from far, and his daughters from the ends of the earth."

It is also the concurrent testimony of all the Prophets, that this gathering together of all the Saints, must take place before the Lord comes to "take vengeance upon the ungodly," and "to be glorified and admired by all those who obey his gospel." The

fiftieth Psalm, from the first to the fifth verses inclusive, describes the glory and majesty of that event.

"The mighty God, even the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people). Gather my Saints together unto me; those that have made a covenant with me by sacrifice."

We might offer many other quotations from the Scriptures, but believing them to be familiar to the Saints, we forbear.

We would wish the Saints to understand that, when they come here, they must not expect to find perfection, or that all will be harmony, peace, and love; if they indulge these ideas, they will undoubtedly be deceived, for here there are persons, not only from different States, but from different nations, who, although they feel a great attachment to the cause of truth, have their prejudices of education, and, consequently, it requires some time before these things can be overcome. Again, there are many that creep in unawares, and endeavour to sow discord, strife, and animosity in our midst, and by so doing, bring evil upon the Saints. These things we have to bear with, and these things will prevail either to a greater or lesser extent until "the floor be thoroughly purged," and "the chaff be burnt up." Therefore, let those who come up to this place be determined to keep the commandments of God, and not be discouraged by those things we have enumerated, and then they will be prospered—the intelligence of heaven will be communicated to them, and they will, eventually, see eye to eye, and rejoice in the full fruition of that glory which is reserved for the righteous.

In order to erect the Temple of the Lord, great exertions will be required on the part of the Saints, so that they may build a house which shall be accepted of by the Almighty, and in which His power and glory shall be manifested. Therefore let those who can freely make a sacrifice of their time, their talents, and their property, for the prosperity of the kingdom, and for the love they have to the cause of truth, bid adieu to their homes and pleasant places of abode, and unite with us in the great work of the last days, and share in the tribulation, that they may ultimately share in the glory and triumph.

We wish it likewise to be distinctly understood, that we claim no privilege but what we feel cheerfully disposed to share

with our fellow citizens of every denomination, and every sentiment of religion; and therefore say, that so far from being restricted to our own faith, let all those who desire to locate themselves in this place, or the vicinity, come, and we will hail them as citizens and friends, and shall feel it not only a duty, but a privilege, to reciprocate the kindness we have received from the be-

nevolent and kind-hearted citizens of the State of Illinois.

JOSEPH SMITH,

SIDNEY RIGDON,

HYRUM SMITH,

Presidents of the Church.

Nauvoo, January, 15th, 1841.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 24, 1856.

MAIL FROM UTAH.—On the 5th instant we received a mail from Utah, which brought Numbers 44, 45, 46, and 47 of the *Deseret News*, and letters bearing date to January 31.

In addition to the news contained in the letters which are published in this Number of the *Star*, we have selected the following items from our file of papers.

Elder B. F. Cummings wrote, December 4, from Fort Limhi, the Indian mission in Oregon, that health, peace, and prosperity prevailed in that region of country. There had been about six weeks of cold weather, and there were two or three inches of snow on the ground at that date, but generally the climate had proved agreeable.

On the 14th December, the inhabitants of Parowan, Iron County, beheld quite a remarkable phenomenon in the heavens. There was a large circle around the moon, about 40 degrees in diameter, with three bright spots or mock moons at the top and sides. There was at the same time a complete horizontal circle, at an elevation of 22 degrees above the horizon, also having several bright spots, and another bright circle around the zenith, thus presenting a sky full of circles and mock moons. Elder J. H. Martineau, the narrator, describes the night of the occurrence as still and perfectly clear, with the stars shining brightly, which rendered the celestial scenery peculiarly strange and brilliant.

T. S. Williams & Co. were compelled to leave about 200 head of cattle, belonging to their last train, on the Weber river, about 40 miles from G. S. L. City. They left a young man by the name of John King, and Frank Knowlton, a lad of 17 years old, to look after them. J. King foolishly attempted to reach the Valley by the usual route over the mountains, and twelve days after, his companion found his body about five miles from camp, he evidently having been frozen to death in the attempt to return. The lad, Knowlton, after using up several animals in getting through the snow, succeeded in reaching the city by another route.

On the 9th of January arrangements were made by the Seventies for a general jubilee, to commence on the 12th February, as the dedication services of their new council hall.

The winter in the mountains is represented as being quite severe. A large amount of snow had fallen, and in consequence of this and the severity of the weather, considerable numbers of poor cattle were dying. On the other hand, the great amount

of snow will insure an abundance of water for irrigating the crops the coming season.

DEPARTURE.—The ship *Thornton*, Captain Collins, cleared on May 3, and sailed on the 4th for New York, with 764 souls of the Saints on board, of whom 163 were from the Scandinavian Mission.

This company is under the Presidency of Elders James G. Willie, Millen Atwood, Jacob A. Ahmansen, and Moses Clough. Elders Willie, Atwood, and Clough arrived in England January 5, 1853; and consequently have been labouring in the ministry, in this country, nearly three years and four months. Elder Ahmansen was one among the first who received the Gospel in Scandinavia. He was baptized by Elder E. Snow, when the Gospel was first carried by him to Denmark. Since that time he has laboured faithfully in the ministry, and held responsible positions in the Scandinavian Mission. Elders John Kelly, late President of the Cheltenham Conference, A. M. Findlay, formerly of the East India mission, and John Chislett, who has been labouring in the Swiss mission, also sailed in the *Thornton*. These brethren have all been faithful and diligent in the ministry, and have left their fields of labour to go home to Zion with our blessing, and they have our prayers for their future success and welfare.

NOTICE OF TRANSFER.—In view of our approaching return to Utah, and the transfer of the business of our Presidency, we call attention to the following Notice—

It is requested that the Presidents of Missions, and the Pastors and Presidents in the British Mission, will forward to us, prior to the 30th of June, all Tithing collected, and the Donations to the P. E. Fund, and Temple Offerings, for the quarter ending June 30, from the Saints under their respective jurisdictions.

Also that the Pastors and Presidents in the British Mission will see that General Book Agents forward to us, prior to the 30th of June, all the funds possible to the credit of their respective Conferences.

All persons who have money on deposit at this Office are requested to communicate with us, stating the amount.

It is desirable that all individual obligations, whether for goods, cash, or postage, should be cancelled previous to the 30th of June, that we may not be under the unpleasant necessity of transferring such items to our successor for collection.

It is particularly requested, that all the remittances above contemplated, reach us before or not later than the 30th of June, as our accounts will be closed on that day.

F. D. RICHARDS.

Foreign Correspondence.

DESERET.

Fillmore City, Dec. 24, 1855.

Elder Franklin D. Richards.

Dear Brother—We at present hail from this place, being here during the session

of the Legislature, which convened at this point on the 10th instant, and will hold forty days. We send you the Message, and the laws providing for holding a convention and taking the census, with a view of obtaining our admission into the

Union as a State. There has, as yet, but little else passed the Legislative Assembly of much importance. The *Deseret News*, which will go out with this mail, will give all the items. We are not in receipt of anything new from this California mail, except the return of Dr. Kane; therefore I have but little to write. We still wish to urge the Saints to cross the plains as before suggested—on foot, in charge, so far as may be practicable, of American Elders.

It is now probable that brother Lorenzo Snow will not go out the ensuing spring, but, most likely, Orson Pratt may, and others of the Twelve.

We still feel the burden of the past season's operations, and desire you to assist all you can to liquidate the St. Louis indebtedness. Be careful to avoid any additional indebtedness in the operations of the ensuing year.

I expect that when you leave, my son Joseph will accompany you, and that you will come directly through; others are older, and can manage as best suits them. I presume a goodly share will have companies in charge.

We contemplate having a set of school books printed at the Liverpool Office, in the new alphabet; we would like to have you inform us in relation to getting up a font of type, and whether we will have to send any person to Liverpool for that purpose, or to oversee the printing of the books, the manuscript of course being furnished from this Territory. It is our intention to introduce this system in the schools throughout the Territory. We consider the Deseret Alphabet a great improvement in letters, simplifying the attainment of our language to the youth as well as to foreigners. The Legislative Assembly will probably take this matter in hand and make an appropriation to further this object. As you are probably aware, brother Samuel W. Richards is here, and I presume will write to you. Your family are all well so far as I am acquainted.

Brothers Kimball and Grant are here, and, together with myself, are enjoying tolerable good health.

Remember me to Joseph, Edmund, brother Little, and all the boys. You, together with them, have our unceasing prayers and faith for preservation of health and strength, from the powers of darkness and of the adversary, and that all

may return to us pure and uncontaminated from the wickedness and pollutions in this ungodly generation. We have continued favourable reports of their faithfulness, industry, and of the good influence which they are exercising, which gives us great joy. We trust that they will keep humble and continue to rely upon the Lord of Hosts who is able to save them, and will do so, inasmuch as they are faithful before Him. All is peace with us, and the various settlements are prosperous.

There will be sufficient provision for the inhabitants until another harvest, if it comes as usual.

Praying the Lord to bless you continually, in all your labours, and in His own due time bring you unto us in peace and safety, I remain, very truly, your brother in the Gospel of Christ.

BRIGHAM YOUNG.

Great Salt Lake City, January 7, 1856.

Dear Brother Franklin—It has been in my mind many times to write to you, but, always writing you from the office, it seemed as though if I should, there would be but little left for me to say. Geo. A. Smith is at Iron County, and probably may not write you this mail.

It is now about four years since I had the privilege of bidding you farewell at Liverpool. Since that time the vicissitudes of life have placed you there, and me here, and I anticipate, with pleasure, that they will soon bring you home again; where they will place me, futurity must tell, for I don't know, but if it should be on Europe's shores, I would feel to say, Amen.

You are probably aware that since my return, I have been engaged in the Historian's Office. In 1854—5, I clerked in the Legislature. This winter, during the sitting of the Assembly, I have copied 300 pages of manuscript for a "Latter-day Saints' Reader," and "Latter-day Saints' Elocution," which I am now engaged in compiling and arranging. I mentioned last spring to President Young, that I considered good "Readers," or school books, could be compiled here, principally from our own works, so that while our youth were learning to read, they might, at the same time, be learning the faith of their fathers—the truths of heaven—the revelations of God. He told

me to go a-head, and prosper at it, and he would see what I would produce, at the same time asking me how and where I thought such works could be published to advantage. Whether they will be published or not I do not know, but I think it is a good idea to encourage our own literature as soon as practicable, and to this end have I devoted my winter's labour.

The weather has been very severe; the thermometer has been at 12 degrees below zero—piercing cold. There has been snow on the ground since the beginning of December. At intervals it has nearly disappeared, but, before it had time to get entirely away, a fresh fall of it would come, so that there has been good sleighing nearly all the time. In consequence of hard frost the water courses have frozen over, causing the water to flow over the streets, and making them an entire sheet of ice, difficult to travel on, on foot, or with oxen unshod. This weather has been hard on the cattle, and many have died. We had some more snow last night and this morning. The snow will be a great blessing to us the ensuing season for irrigation.

The measles have been prevalent, though I have heard of but few dying. There has been more disease and death this season than usual.

The Missionaries who were appointed for this Territory have been alive to their duties, and have found in many localities a great necessity for such a mission, in consequence of the Saints getting lukewarm, and setting their hearts on horses, cattle, farms, and property, more than on building up the kingdom.

We have organized a Polysophical Society in our ward, which has created quite an interest this winter. Essays, poems, lectures, and speeches have been delivered, exhibiting that love for literature which is the pride of a free people. Ballo's excellent band has been in attendance, and the exercises being interspersed with songs and recitations, has produced a variety which has not failed to please and enliven, as well as enlighten, the most fastidious. During the absence of the Legislators, all other societies have been adjourned. The Seventies have framed a constitution for a Library; and I might add a Museum, in which may be deposited all collections of antiquities, relics, ancient coins, philosophical and astronomical in-

struments, as well as books, maps, charts, drawings, &c., &c.

Elder Amasa Lyman has been with us this winter, and, in the absence of the First Presidency and Twelve, has much edified, instructed, and built up the Saints. We have been thankful to the Lord for his opportune visit. He looks and feels well.

There was a "Mass Meeting" of the inhabitants held at the Tabernacle last Saturday afternoon, for the purpose of agitating the question of establishing a daily express and passenger conveyance from the Missouri river, *via* Great Salt Lake City, to San Francisco, California. After many speeches and addresses, the meeting adjourned for one week. There is no doubt but this great project will soon be carried into practical operation, and when it is successfully carried out, by some enterprising company, it will be easy for them to have a telegraphic line along the road. As the conveyances of this company will go day and night, and have stations every 30 or 40 miles, they will probably go through from the Missouri river to California in about 12 days, perhaps less. Every one is sanguine that such a company will be eminently successful, and I believe it only needs President Young to say, "Brethren, let us go a-head." This probably will be the Company that will construct a railroad across the great Continent.

The health of the First Presidency and Twelve is, generally, first-rate. I have not seen President Young look so well since I came home. He enjoyed very good health at Fillmore.

It will be pretty hard times here this spring, in consequence of the scarcity of grain, through the failure of crops last season, and the severity of the winter. This will probably cause many who are ready, at every trial we are called to pass through, to find an excuse for leaving us to seek other climes, they not being one with us.

We have had good meetings lately, not only in the Tabernacle, but in the wards. The Saints, generally, feel alive to the work of God, and to preparing themselves for the events that are coming on the earth. I will say, brother Franklin, that I do enjoy my prayer-meetings in the Endowment House. They are to me a source of much comfort and gratification. I feel oft times, when I do not express it to my

brethren, as Paul said, that we "sit together in heavenly places, in Christ Jesus;" and are truly favoured, and I assure you, while we pray for all our brethren who are on missions, you are especially remembered.

The tithing of this people is now being collected by the Bishops in the various wards, and instead of settling the accounts at the General Tithing Office, all are settled with the Bishops. Minute schedules are issued from the General Tithing Office, which are filled up by the Bishops, and reported back to the Office, and when they are bound they show the tithing of all the Saints; and through that channel, an almost unlimited report of the statistics and finances of the Territory will be yearly obtained.

Space forbids me saying much more, but I will add, that I called lately on your family and found them all well, and anxiously looking forward to next August for your return. Sister Jane has built a considerable addition to your house this fall. I have admired her plan very much, and, for comfort and convenience, consider her addition unsurpassed.

Brother Bullock bids me inform you that he spent two hours with your family last Sabbath. My family are all well, and wish to be remembered to you and brother George Turnbull, Also with myself to all our brethren and sisters in Scotland. Praying God my heavenly Father to bestow on you every needful blessing and bring you safely home in due time, I remain yours devotedly in the Lord,

ROBERT L. CAMPBELL.

IOWA.

Council Bluff City, April 7, 1856.

Dear Brother Franklin—I arrived at this point on the morning of the 31st of March, after a tedious journey of 10 days, from Iowa City, where I last addressed you.

The route from Iowa City to this place is a good one, the distance is 277 miles, and the country is settled all the way. Provisions can be got on this route as reasonable as in any of these upper coun-

tries. Horses and cattle are dear all through the country where I have been, but I learned to-day that good work cattle can be got on Grand River, in Missouri, for from sixty to seventy dollars per yoke. Horses from \$80 to \$100 per head, and good cows from \$15 to \$25.

Since I have been at this point, I have got some lands deeded to the Church at Florence, *alias* Winter Quarters, and am building a frame warehouse for the Church, 24 by 40 feet. I have also made arrangements for timber and fuel for Church purposes, for the term of ten years, free of charge. I have also contracted our ferriage across the Missouri, Elk Horn, and Loup Fork rivers, for ten years, at the following rates—across the Missouri, one wagon with one pair of horses or oxen, 50 cents; 5 cents for every additional head; hand carts, 10 cents; men, women, and children, free. Rates of ferriage across the other two rivers—one wagon and team as above, \$1, 25 cents; loose stock 6½ cents; hand carts 12½ cents; men, women, and children, free.

There is a great chance for work in this region of country, at the present time. One hundred and fifty men could have employment in this, and other adjoining towns. Common labourers can get two dollars per day, and mechanics three dollars. Towns are springing up like mushrooms after a rain storm.

I shall leave this place in three or four days for St. Louis, to assist brother George in the purchase of cattle, horses, &c. The spring is opening up nice here, grass begins to start in low grounds, and I am anxious to see the emigration rolling along to the peaceful valleys of Ephraim. I have not heard from home since I left England, although A. W. Babbitt, and the mail are expected every day. There will not be much emigration this year except ours.

My kind love to brothers Spencer and Wheelock, and all the brethren of my acquaintance.

Praying heaven's blessing to smile upon you, and hoping soon to see you, I remain, your brother in Christ,

WM. H. KIMBALL.

THE *Boston Bee* contains the following polite hint—"Deacon ——— is requested not to commence snoring in church to-morrow morning until after the commencement of the sermon, as several of the congregation are anxious to hear the text."

News from Utah.

(From the "Deseret News.")

LEGISLATIVE PROCEEDINGS.—During the last week of the session of the Legislative Assembly, "An act to incorporate the Deseret Express and Road Company," "An act incorporating the Deseret Agricultural and Manufacturing Company," and, "An act apportioning the Representation of Utah Territory," were passed, as were also more grants to herd grounds, the customary appropriation bills, and several resolutions, and a number of memorials to Congress were adopted.

Upon nomination by His Excellency, the Governor, at the request of the Assembly, Edward Hunter, of G. S. L. City, was unanimously elected President of the Deseret Agricultural and Manufacturing Society, and Charles Oliphant, William C. Staines and Seth M. Blair, of G. S. L. City, James Brown, sen., of Ogden, and Calvin C. Pendleton, of Parowan, were elected directors.

As memorials to Congress are seldom or never heard from after their adoption by the Assembly, the spirit for memorializing was not very enthusiastic, still justice and courtesy seemed to require that a few be forwarded to Washington, as such a course would at least give our honourable senators and representatives a knowledge of some of our views and just demands, and an opportunity for action thereon.

The reported list includes a "Memorial for an appropriation of \$50,000 to defray Territorial expenditures upon the State House, and to further prosecute the work thereon; for an appropriation of \$200,000 for the purpose of making a road from Bridger's pass, in the Rocky Mountains, to California; for \$11,318, to defray the expense incurred by Utah in determining certain points in her boundaries; for right of way for a telegraph from Missouri river to California; for grant of lands, and for the establishment of a daily mail from the Eastern States to California."

It is to be hoped that the General Government will be candidly and liberally disposed towards that portion of the family comprised in Utah's bounds, more especially when they reflect that we have settled upon, and rapidly and peaceably

developed a portion of the public domain, so isolated and difficult of occupancy, and so undesirable by any other class of the Union's teeming millions. The taming of the numerous native tribes in our midst, and in the regions round about, with so little bloodshed as yet, the locality of our position, it being a resting and recruiting point, or half-way house, between the Missouri and California, and the small expense we have ever been to the parent, in accomplishing objects so generally beneficial, should weigh in favor of a young Territory, struggling, under so many disadvantages, but with a praiseworthy ambition, for an honourable position among her sisters.

Still further, the continued peaceful characteristics of our Legislative Assemblies, the invariably commendable nature of their enactments, example and doings, the high moral character of the people, and their freedom from a litigious spirit, as evidenced by the small amount of business in our courts, and numerous other cogent praiseworthy facts in our behalf, all call loudly for that encouragement, by way of appropriations, mail facilities, common urbanity and kindly usage, which Utah so richly deserves.

THE LEGISLATIVE ASSEMBLY adjourned on Friday last, the 18th January, at the expiration of the 40 days graciously allowed by the Organic Act for the continuance of the session, and within an hour after, as reported, the population of Fillmore city began to decrease. The Supreme and Second Judicial District Courts having previously adjourned, the members and officers of both branches of the Legislature, the judges and officers of the courts, and the mixed multitude that has been from various causes attracted to the capital during the winter, soon made preparations to change their temporary sojourn for their homes in the different parts of the Territory, and before night-fall most of them were on their way.

Governor Young, Presidents Kimball and Grant, General Wells, Professor Carrington, and most of the members of the Legislative Assembly arrived from Fill-

more city, on the 21st Jan., all in good health as far as we have seen and heard. Honourable Secretary Babbitt, Honourable Enoch Reese, member from Carson, and one or two others preceded them, arriving on the evening of the 20th. On the 22nd the Judiciary department, including the Judges of the Supreme Court, Clerk, United States Marshal and deputies, and other subordinate officers, members of the bar, &c., also arrived, having doubtless done all the legal business on hand or required of them by the laws of the United States and of the Territory, in their several capacities.

We have been informed that there was only one case on the docket of the Supreme Court, and that being shortly disposed of, the Court adjourned for want of business. Who would not like to be a judge in Utah, where there is so little litigation going on and so few crimes committed? The few lawyers that have not as yet taken warning and turned their attention to some other vocation, by which they may obtain a livelihood, had better do so without delay, to prevent their coming to poverty; for they cannot live by their profession in this Territory, as all very well know.

LOS VEGAS.—Elder William Bring-

hurst writes from the Vegas, under date Dec. 10, that the brethren in that region continue to enjoy peace, health, union, and plenty, and have nearly finished their fort walls to the height of eight feet. The letter enclosed a specimen of cotton of very good quality, planted on the first of July and gathered on the first of November, affording a fair indication that any required staple and quality can be raised in that locality.

The settlers are quite spirited in planting peach stones and other fruit seeds, and are making arrangements to procure grape cuttings, figtrees, &c., from lower California, and there is no doubt but their soil and climate will prove well adapted to raising almost every desirable variety of the products of warm climates.

DIED.—In this city, Jan. 25, 1856, of dropsy, Joseph Ayres, aged 67 years and 7 months. He was a native of England, was baptized in Birmingham in 1841; came to Nauvoo in 1842, and emigrated to the Valley of mountains in 1853. He was a good man, and beloved by all who knew him, and died in the full hope of a glorious resurrection with the sanctified.

Of consumption, in Great Salt Lake City, Mrs. Mary Watt, wife of George D. Watt, aged 50 years.

Varieties.

PERSONS will refrain from evil speaking when persons refrain from evil hearing.

THERE is no happy household but that in which both husband and wife have a generous forbearance for each other's follies. If "do as you would be done by" were made the common law, much less parchment would be used.

SIR Moses Montefiore carries with him to Jerusalem the product of a subscription for his co-religionists, amounting to 3,000,000 or 4,000,000*f*. While at Constantinople, much attention was shown him by the ministers of the Porte. Amongst other favours, a firman was granted authorising the establishment of a Jewish hospital at Jerusalem.

THE CHANCELLOR'S DIFFICULTY.—A great Chancellor of France, D'Auguesseau, was once asked if he was not struck with the abuses that were going on in the courts subject to him, and whether he had not thought of reforming them. His reply was, "I have often thought of it; I have often considered it; but when I reflect upon the number of barristers and solicitors who would be ruined by it, I hesitate in taking such a step."

INDIAN WAR IN OREGON.—Among the official documents received from Oregon, is a letter from Joel Palmer, Superintendent of Indian Affairs, who, confirming the statements of Governor Curran, says, "The present difficulty in Southern Oregon is wholly attributable to the acts of the whites," adding, "I cannot but feel it is our duty to adopt such measures as will tend to secure the lives of these Indians, and maintain the guarantees secured by treaty stipulations. The future will prove that this war has been forced upon these Indians against their will, and that too by a set of reckless vagabonds, for pecuniary and political objects, sanctioned by a numerous population who regard the Treasury of the United States as a legitimate object of plunder. The Indians in that district have been driven to desperation by acts of cruelty against their people. Treaties have been

violated, and acts of barbarity committed by those claiming to be citizens, that would disgrace the most barbarous nations of the earth. If none but those who perpetrated such acts were to be affected by this war, we might look upon it with indifference; but unhappily this is not the case.—*New York Herald*, April 22.

THE GRAND NAVAL REVIEW.—On the 23rd of April, the flower of the British Navy—the glory and boast of the British people—was gathered together on the coast of Hampshire, to pass in grand review under the eyes of Her Majesty the Queen, the nobles and representatives of England, the Admiralty, officers of the French Navy, the lords of the shipping interest, and tens of thousands of the British people. As might be expected from such a nation as England, in the exhibition of that part of her strength for which she is most celebrated, the scene was warlike, magnificent, and imposing. Nature also seemed to do her very best to add to the glory of the occasion, and to make it worthy of such a grand national holiday. There were 4 squadrons of gun boats, the “white,” the “red,” the “blue,” and the “light,” numbering in all 160. They carried 608 guns, and their aggregate horse power was 12,410. There were 55 ships of the line, frigates, &c., carrying 2,289 guns, and their aggregate horse power was 20,035. The total number of gun-boats, ships of the line, &c., was 215, carrying in all 2,897 guns; the aggregate horse power of which was 32,445. Some idea of the grand assemblage of ships on this occasion, may be gathered from the fact, that those sent out from Southampton alone, carrying spectators of the review, were of considerably more tonnage than Lord Nelson’s fleet at the battle of Trafalgar.

All is Well.

BY MISS ELIZA R. SNOW.

O awake! my slumb’ring minstrel—
Let my harp forget its spell;
Say, O say, in sweetest accents,
Zion prospers—*all is well.*

Strike a chord unknown to sadness,
Strike, and let its numbers tell,
In celestial tones of gladness,
Zion prospers—*all is well.*

Zion’s welfare is my portion,
And I feel my bosom swell

With a warm, divine emotion:
When she prospers—*all is well.*

Zion, lo! thy day is dawning,
Though the darksome shadows swell:
Faith and hope prelude the morning—
Thou art prospering—*all is well.*

Thy swift messengers are treading
The high courts where princes dwell;
And thy glorious light is spreading—
Zion prospers—*all is well.*

ADDRESS.—John Thomas, Mr. Thomas Johnson’s, Black Rock, Llanelly, Breconshire.

Money List, May 2—9, 1856.

Henry Hamilton.....	£1 9 3	Brought Forward.....	£18 11 3
John Mellor (per James Bond)	2 0 0	George Sparkes	2 0 0
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THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 22, Vol. XVIII.

Saturday, May 31, 1856.

Price One Penny.

Marriage and Morals in Utah.

AN ADDRESS WRITTEN BY ELDER PARLEY P. PRATT, AND READ IN JOINT SESSION OF THE UTAH LEGISLATURE, BY MR. THOMAS BULLOCK, CHIEF CLERK OF THE HOUSE, IN REPRESENTATIVES' HALL, FILLMORE, DEC. 31, 1855. THE ASSEMBLY TENDERED THE AUTHOR THEIR THANKS BY A UNANIMOUS VOTE, AND BY A LIKE VOTE ORDERED THE ADDRESS TO BE PUBLISHED IN THE "DESERET NEWS."

(From the "Deseret News.")

Mr. President and Gentlemen—At the opening of the present session of our annual Legislature I had the honour of being unanimously chosen Chaplain of the Council.

I was then and there laid under a solemn oath, to faithfully perform the duties of this high and holy calling to the best of my abilities, and was also solemnly charged by the honourable President, Mr. Kimball, not merely to be fervent in prayer during the session, but also to contribute my mite in moulding the moral and social institutions of our common country.

In accordance with these sacred responsibilities placed upon me, I have, with some pains, prepared this address, which I am extremely happy in having the privilege of laying before you; not merely, or principally for your sakes; but for the sake of the people of our Territory—our nation, and the world.

As our young and rising Territory is about preparing to enter upon her sovereignty as a free and independent repub-

lic, and to assume her place amid the family of American States, it becomes her citizens, and especially those engaged in founding her institutions, to purify themselves and to come together with pure hearts and clean hands; and, clothed with light as with a garment, lay a constitutional foundation, and make or adopt such laws as will tend to purify and exalt the people—establish righteousness and peace, and multiply and perpetuate a nation of freemen in the highest degree of moral, intellectual, and physical development.

No time-serving, or mere temporary policy should enter into our composition, or influence us for one moment. We act, not merely or principally for ourselves or the living age; but for untold millions of posterity, and for ages yet unborn; who, doubtless, will be influenced by our institutions, and mould their morals, manners, precepts, and even their consciences, more or less, after the pattern we set them.

A wholesome moral atmosphere, and a conscience purified and enlightened by

the spirit of truth, are indispensably necessary to a permanent national growth, and to the strength and perpetuity of institutions.

The All-wise Creator, the God of nature, has implanted in the human heart certain affections, which under proper culture and direction, give rise to family ties; hence the necessity and importance of the moral and social relations, and the institutions for their proper direction and government.

'Tis Nature's universal law, and the just and great commandment with blessing; that each and every species should multiply and fill the measure of its creation. Hence the growth of families—the germs of nations; and hence, as we before observed, the necessity of laws founded in wisdom, to guard, as it were, the fountain and issues of life.

In short—moral and social affections and institutions are the very foundation of all government, whether of family, Church or State. If these are perverted, or founded in error, the whole superstructure is radically wrong, and will contain within itself the seeds of its own decay and dissolution. These facts are not only self-evident, but are according to all experience: being exemplified in the decadence and dissolution of nations and empires of old; as well as in the general weakness and corruption so characteristic of men and things in more modern times.

The Prophet Isaiah, in looking through the vista of long distant years, at length beholds the vision of modern "Christendom," or of the corruptions growing out of Roman sway. He exclaims, Isa. xxiv. 5, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws; changed the ordinance, broken the everlasting covenant."

We here inquire: What laws were transgressed? What ordinance was changed, and what everlasting covenant was broken—the effect of which would defile the very earth under its inhabitants? This leads us back, in our researches, to the earliest institutions, laws, ordinances, covenants, and precedents on record touching marriage and the moral and social relations.

If we find laws, statutes, covenants and precedents emanating from God; sworn to by himself to be everlasting; as a blessing to all nations—if we find these have to do with exceeding multiplicity of the

race, and with family and national organization and increase—if such institutions are older than Moses, and are found perpetuated and unimpaired by Moses, and the Prophets, Jesus and the Apostles, then it will appear evident, that they were intended to be perpetual; and that no merely human legislation or authority, whether proceeding from emperor, king or people, has a right to change, alter, or pervert them.

It will then remain to be shown by whom these institutions were changed, or perverted; the direful effect of such change upon the nations; and the only course left for those who would survive the crash of nations and the wreck of worlds.

Our object, gentlemen, is to urge upon the statesmen and people of, at least, one state or government of our earth to avoid the rock and quicksands on which so many have made shipwreck—to restore the laws, the ordinance, and the everlasting covenant of our God; that her citizens may be purified and preserved by the same; and her institutions, being founded in truth, may be perpetuated for ever.

I beseech, therefore, honourable gentlemen to hear me patiently. Abraham, the friend of God, lived in Asia upwards of four hundred years before the law of Moses was written on tables of stone, or thundered from Mount Sinai.

To this man God gave laws, commandments, statutes, and judgments in an everlasting covenant. He said unto him, Genesis 12th, verse 2nd, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

And again, Genesis 17th chapter, verse 1st to 8th, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him: I am the Almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him saying: as for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations

of thee, and kings shall come out of thee, and I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

In the foregoing promises it is evident that there is an everlasting covenant, touching multiplicity of our species, government-making, or the raising up of families and nations, and their exceeding prosperity and increase: a covenant everlasting and unchangeable in which all nations should be blessed, if they were ever blessed at all.

In connexion with this covenant we have reason to believe that God would reveal laws, statutes, and institutions which would be productive of the greatest possible increase of a wise, healthy, and virtuous posterity.

In the precedents recorded of Abraham and his posterity, two principles are conspicuous as being subservient to the carrying out of these ends, viz.—

First: A plurality of wives—

Secondly: An entire prohibition of all sexual intercourse, except upon the principle of marriage: a breach of which was considered a capital offence, punishable with death. God provided Abraham with Sarah, Hagar, Keturah, and several other wives not named. By this means he became the father of many nations, and his seed was multiplied exceedingly.

God also gave to Jacob, Abraham's grandson, four wives: viz., Leah, Rachel, Bilhah, and Zilpha; by which means he became the father of twelve tribes. The history of these things is so conspicuous in the book of Genesis that we need not quote chapter and verse.

Now after Abraham had obtained all these wives, and had raised up children by them, the Lord bears testimony in the 26th chapter of Genesis, verse 5th, saying, "Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws." Here then, we have demonstration that a man living four hundred years before the law of Moses was given, had statutes, commandments, and laws given him of God; and that he kept them.

These laws evidently included polygamy

or plurality of wives, from the fact that he had them, as a means of carrying out the promise of exceeding multiplicity. Here, then, the matter is set forever at rest, that polygamy is included in the ordinance of marriage, and in the everlasting covenant and laws of God; and that, under proper regulations, it is an institution, holy, just, virtuous, pure, and, in the estimation of God, abundantly calculated to bless, preserve, and multiply a nation.

Hence the laws of some of our states, which recognize polygamy as a crime, are at once both unscriptural, and unconstitutional, as well as immoral. Common law in England, and in the United States, recognizes the Bible as the very foundation of all moral and criminal jurisprudence; and the Constitution of the United States, and of each state, guarantees the liberty of, at least, an enlightened conscience, founded on the moral law of God as found in that holy book. Hence, should an individual, or a community, in all good faith, regulate their marriages by the laws of God as given to Abraham, no state law can harm them, while the civil courts are bound to abide that holy and sacred guarantee of the Constitution: viz., "Liberty of conscience."

Having demonstrated the fact of an everlasting covenant made with Abraham and his seed, including plural marriage, and certain laws designed to multiply and bless many nations, and to be a blessing to all the families of the earth, we will now inquire after the penal laws touching morality, or the intercourse of the sexes.

The first intimation we will notice on this subject is found in Genesis 20th chapter, as follows—"And Abraham journeyed from thence towards the south country and dwelt between Kadesh and Shur, and sojourned in Gerar. And Abraham said of Sarah his wife, she is my sister; and Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, behold thou art but a dead man for the woman which thou hast taken, for she is a man's wife. But Abimelech had not come near her; and he said, Lord wilt thou slay also a righteous nation? Said he not unto me, she is my sister? And she, even she herself, said, he is my brother; in the integrity of my heart, and the innocency of my hands have I done this.

"And God said unto him in a dream, yea I know that thou didst this in the in-

tegrity of thy heart, for I also withheld thee from sinning against me; therefore suffered I thee not to touch her. Now, therefore, restore the man his wife; for he is a Prophet, and he shall pray for thee, and thou shalt live; and if thou restore her not, know thou that thou shalt surely die, thou and all that are thine." Here we have the law of God revealed by his own mouth, about four hundred years before the law of Moses was given; making death the penalty of adultery.

This penal law, then, was part and parcel of the laws, statutes, and covenants under which Abraham and his neighbours lived, and it seems to have been an ancient and general law handed down by the fathers, to which Abimelech was no stranger; he did not plead his ignorance of the law, but the innocency of his intentions, and his ignorance of the true circumstances.

Again, Genesis, chapter 34th, records a case of fornication, committed by Shechem, the son of Hamon, the Hivite, prince of the country, with Dinah, the daughter of Jacob, the grandson of Abraham; and how punished. Two of the sons of Jacob, viz., Simeon and Levi, took their swords and slew this fornicator and all the men about him, who had been accessory to the seduction of their sister, or who had consented thereto; and they took their goods for a spoil. They may in this case have superseded the bounds of the law; but still it goes to show with what abhorrence these sons of a chaste and plural marriage held the crime of fornication.

We will now inquire whether the law of Moses, or the Gospel ever changed the covenant of Abraham, or disannulled the law of marriage, or the penalty of death affixed to adultery and fornication.

For this purpose we shall trace the subject down through the different ages and dispensations, bringing a few instances, out of many, illustrative of the subject. But first of all, we will take the direct testimony of the Apostle Paul, found in Galatians, 3rd chapter, and 14th and 18th verses inclusive, which read thus—"That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth

it, or addeth thereto. Now to Abraham and his seed were the promises made, he saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant that was confirmed before of God in Christ—the law (of Moses) which was four hundred and thirty years, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, (of Moses,) it is no more of promise but God gave it to Abraham by promise."

Again, verse 29th, Paul says to the Gentiles—"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here we have the most direct and positive testimony, in the New Testament, that the covenant and promise made to Abraham were intended for all time, and for the believing Gentiles, and all true Christian people; and that they were entirely distinct from the law of Moses, and were never disannulled, or changed, either by Moses or Christ. Hence we affirm that the law of plural marriage, and death as a penalty of adultery and fornication, has been in force through all time, and through every dispensation, from Abraham till the present: and that of right it should be of force among all truly Christian nations: that the carrying out of these holy laws in righteousness would greatly multiply and bless a nation; and that the breach, or change of them, would corrupt the world, and defile the very earth with abominations.

But, let us now come to historical illustrations. In the 25th chapter of Numbers we have an account of Zimri, a prince in Israel, who committed fornication with Cosbi, the daughter of Zur, a prince of Midian; and how Phinehas the grandson of Aaron, the Priest, took a javelin and thrust them both through the body, and slew them; and how the Lord staid the plague on account of this act; and rewarded Phinehas with an everlasting covenant of Priesthood, for his zeal in thus punishing the crime of fornication.

We should remember, too, that Moses, who was himself a polygamist, both in practice and as a legislator, was the Prophet and legislator, under whose administration this crime was thus severely punished.

In the first book of Samuel, chapter 1st, we find an account of Elkanah, and his

two wives, Hannah and Peninnah; and of Samuel, the son of this pluralist, who was a promised child, devoted to the service of God and brought up in the holy temple. To this child came the word of the Lord against the house of Eli the Priest, saying, (1st Samuel, 3rd chapter, verses 11th to 14th) "Behold I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all the things which I have spoken concerning his house: where I begin I will also make an end. For I have told him that I will judge his house forever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever."

Here seems to be certain sins which the ordinances of remission could never cleanse. God swore that neither sacrifice nor offering should ever atone for them. What were these sins committed by the sons of Eli? The answer is found in the 2nd chapter of 1st Samuel. They, as Priests, robbed the sacrifices, and committed whoredoms with the women who came to the tabernacle: this they did repeatedly and would not repent. In the 4th chapter of said book, we find the record of the fulfilment of the words of the young child, Samuel. Israel was worsted in a battle with the Philistines; the two Priests, the sons of Eli, Hophni and Phinehas, were slain; the sacred ark which they bore was taken by the enemy. Their father Eli, on hearing this news, fell backward and his neck brake; and Phinehas' wife died on hearing the same news. Here we have a most striking example and illustration of God's blessing on plural marriage, and of His curse, and death, attendant on adultery and fornication.

Samuel, the son of Elkanah, the polygamist, was blessed as a holy Prophet, to denounce death upon adulterers.

We next will notice a case of adultery committed by David, king of Israel, and how punished. 2nd Samuel, chapter 12, verses 7 to 14—"And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel: I anointed thee king over Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house

of Israel and of Judah; and if that had been too little, I would, moreover, have given unto thee such and such things. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and has slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.

"Thus saith the Lord, behold I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israel and before the sun. And David said unto Nathan: I have sinned against the Lord. And Nathan said unto David, the Lord also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

Here, again, we find death the penalty of adultery; but in this instance God in His mercy spared his life because it was a first offence, and because he sincerely repented. But He punished him very severely, in the death of his child, in taking his wives from him, and in denouncing rebellion and war in his own house.

In this instance, as in all the former cases, the same God who punishes adulterers with such severity declares in favour of polygamy, and expressly reveals the fact that He Himself gave into David's bosom the wives of his master, Saul.

These few instances, drawn from the Old Testament, must suffice to show that Moses and the Prophets did not alter the law of marriage, or the penal laws against adultery, &c., as existing in the everlasting covenant made with Abraham.

We next inquire whether Jesus Christ or his Apostles ever altered or abolished these laws. John, chapter 8, verses 3 to 7, reads thus—"And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law, commanded us that such should be stoned; but what

sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So, when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her." If Jesus had wished to abolish or alter this item of the law, this was a timely opportunity—a point in hand: but so far from this, he ordered the woman to be immediately stoned: provided there was one virtuous man among all her accusers who was himself so pure as to be worthy to execute the law; but as none were found in that age of degeneracy, she went unpunished; but was strictly admonished to sin no more.

Again, 1st Corinthians, chapter 5th, verse 5th. The Apostle Paul, in reference to a person in the Church who had committed fornication, exhorted the Saints "to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This destruction of the flesh must have had reference to the death of the body; the man having justly forfeited his life, in accordance with the law of God. And the spirit being saved in the day of the Lord Jesus, must have had an allusion to the great day of his second coming; thus showing that the fornicator, under the light of the Gospel, had forfeited his life in this world, and his salvation in the world to come, for at least eighteen hundred years.

Thus, under all dispensations, whether Patriarchal, Mosaic, or Christian, the penalty annexed to unlawful sexual intercourse appears to be the same; growing out of a fixed and unchanged law of God—a wise provision—a bright cherub with a flaming sword, as it were, to guard the chaste and sacred fountain or issues of life.

It is true Jesus Christ and his Apostles, so far as their writings have come to us, have not dwelt on practical plurality in their own age, for the best of all reasons, Judea was then a Roman province, under Roman laws, which were opposed to polygamy. On this account the Jews had greatly degenerated; they had corrupted their way, and perverted the pure institutions of their more virtuous fathers. Hence John the Baptist and Jesus Christ reproved them sharply, calling them a

generation of vipers—"an evil and adulterous generation, who had made void the law of God by their traditions." But, one thing is certain—Jesus Christ and his Apostles always approved of Abraham, Isaac, and Jacob, and the holy Prophets of old, bore testimony of their virtue and faithfulness, and represented them as honourable fathers of the faithful, and members or rulers in the kingdom of God.

Jesus said on one occasion to the Jews, "If ye were Abraham's seed ye would do the works of Abraham." On another occasion he said, "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God;" but ye shall be thrust out. See Luke 13th chapter, verses 28, 29.

Paul and the Apostles exhorted the Saints to be like Abraham the father of the faithful, whose children they were through the Gospel; and if children, then heirs to the same covenants of promise.

Now we have already shown that the promises made to Abraham, to which the New Testament Saints were heirs, included exceeding multiplicity of children, and consequently of wives, as the means of carrying out the same. But, lest any might mistake this point of the covenant and promises, Jesus Christ himself has set it for ever at rest. He said, Luke 18th chapter, verses 29, 30, "Verily I say unto you there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive many fold more in this present time, and in the world to come, life everlasting."

Men, brethren and fathers—In this review we have proved—

First: An everlasting covenant made with Abraham, in which all nations should be blessed.

Secondly: That one main feature of this covenant pertained to the exceeding great multiplicity of our species, and to the organization, perpetuity, and growth of families, nations, and kingdoms.

Thirdly: That God, being the best judge of the means of multiplying, appointed a plurality of wives, for good and holy men, as a principal means of multiplying their seed, and forbade, on pain of death, all sexual intercourse, except that sanctioned by the holy laws of marriage.

Fourthly: That the covenant and laws

pertaining to marriage and virtue, or the moral and social relations of the sexes, as held by Abraham, Isaac, and Jacob were never altered or disannulled either by Moses or the Prophets, Jesus Christ or the Apostles; consequently that this covenant, and the laws, penalties, and promises thereunto pertaining, are, or by right ought to be, still of force.

Fifthly: That all nations were to be blessed in these covenants and institutions; and that the Gentiles were to become fellow heirs of the same by the Gospel; through which they became the seed of Abraham.

And, sixthly: That to transgress these holy laws, change this ordinance, or break this everlasting covenant, would, according to Isaiah the Prophet, "defile the very earth, under the inhabitants thereof." We next inquire: What power has been guilty of such innovations? "Who has transgressed the laws, changed the ordinance, broken the everlasting covenant?"

This we charge home upon Rome. She is the "fourth beast" of Daniel's vision: "She ruled the earth as with a rod of iron:" "She made war with the Saints and overcame them:" She changed the laws and institutions of both Jews and Christians: by her sorceries were all nations deceived: She, in short, is "Mystery, Babylon the Great, the mother of harlots and abominations of the earth." She licensed whoredoms; but forbade to marry; allowing to none of her citizens but one wife, and to many of them, viz., the clergy, none at all.

Every, so called, Christian nation, including even Protestant England and the American States, has retained, at least, this one trait of her superstitions and abominations. They have either permitted or licensed whoredoms; and strictly prohibited a plurality of wives. They have punished lightly, or not at all, that which was, under all dispensations, by the law of God considered a capital offence—a crime unto death; and have made a crime, and annexed a heavy penalty to that which, according to the Bible, was never recognized as a crime at all, either by God, Jesus Christ, the Holy Ghost, angels, Prophets, or Apostles. Yea, fellow citizens, the laws of some of our states, I am ashamed to tell it, would recognize as illegitimate the children of Abraham and Jacob; would take from them their wives; thus tearing asunder

what God hath joined together; and would doom those holy Patriarchs, themselves, to hard labour and solitary confinement within the walls of a prison for years; and then suffer their wives and children to be prostituted with impunity; and then, as if to crown the climax of inconsistency, such an order of things, taken together, would be called "Virtue," and such institutions be dignified by the name of "Christianity." Such institutions have filled "Christendom" with whoredoms, her cities with abominations, and the world with disease and rottenness; till the words of Isaiah have been fulfilled: "The earth is defiled under the inhabitants thereof."

For instance, look at Paris, the capital of Christian France; one third of the children born there are said to be illegitimate, according to their own laws. Look at the capital of Austria, another so-called Christian power: one half of her children are said to be illegitimate.

Look at the census of Europe, and even of our older states of this Union: see the hundreds of thousands of females more than of males. All this surplus of immortal beings are doomed by the Romish law, prohibiting polygamy, to live single, and to never form those ties which would enable them lawfully and honourably to answer the "end" of their creation as wives and mothers. Nor is this all; under the present institutions men are trained to feel little or no obligation to marry: many of them choose to live single. This increases the number of females doomed to single life. Nor does the mischief end here; the present wars in Europe, alone, have deprived the world of perhaps half a million of men in the vigour of life—candidates for the sacred offices of husband and father; by which means the same number of females are, by the monogamic law, added to the prohibited list. All the surplus female population arising from these and other causes are, by the one wife system, utterly prohibited marriage; and thus compelled to break the first and great command of God, viz., "Be fruitful and multiply."

Thus the laws of modern "Christendom," borrowed from Rome, have overwhelmed the nations with the grossest immoralities; with sin, and sorrow, and tears, and wretched loneliness and widowhood. The widows mourn having no husbands; the virgins mourn, having no

bridegrooms; children mourn, having no protectors; and families and nations mourn, having no confidence in themselves or each other. Virtue and confidence have fled; mercy weeps tears of blood; charity itself falters, and is ready to yield to the cries of justice for vengeance on the earth.

What, then, shall the righteous do? We reply: Restore the law of God—the new and everlasting covenant. Let every good citizen of both sexes marry at a proper age, bless them, and say—"Be fruitful and multiply." Make death the penalty for fornication and adultery; thus throwing a shield around our families and sacred domestic institutions. Let the monogamic law, restricting a man to one wife, with all its attendant train of whoredoms, intrigues, seductions, wretched and lonely single life, hatred, envy, jealousy, infanticide, illegitimacy, disease, and death, like the millstone cast into the depths of the sea—sink with Great Babylon to rise no more. Let every man and woman be virtuous, pure, holy, filling the measure of their creation. And let us go to, and fill these mountains; the States, North and South America; the earth; and an endless succession of worlds with a holy, virtuous, and highly intellectual seed—whose hearts shall delight in the law of God.

Let our sons become the sons of God, through faith in Jesus Christ, and obedience to the Gospel; let His law be indelibly engraven on the tablet of their hearts; let them be early indoctrinated in every principle of virtue and honour; that each may be a conservatory of chastity, and wield a savoury influence in every circle of

his acquaintance. Let them learn to respect themselves as sons of God, and the other sex as sisters—daughters of the Highest—holy vessels, eternal beings, destined as companions and co-workers in the great science of life. Let them be taught to aspire, by every principle of honour and integrity, to the Patriarchal throne, as heads of families and saviours of men.

Let our daughters also obey the ordinances of God, and receive and cultivate the gift of the Holy Ghost, in every good and pure affection. Let them early understand the true relationship they are destined to sustain to the other sex. Let them be taught to respect them as brothers, worthy of their confidence and affection—worthy to become their saviour and head, as Christ is the head of the Church. Let them be taught to respect and revere themselves, as holy vessels, destined to sustain and magnify the eternal and sacred relationship of wife and mother; to be the ornament and glory of man; and to share with him a never fading crown, and an eternally increasing dominion.

In short, let us educate our sons and daughters in all that is holy, and true, and virtuous, and pure, and lovely, and of good report; let us gradually and carefully develop in them the true affections and attributes of their nature, let us cultivate every intellectual and moral sense and faculty within them, and lead them gently onward in the great science of life and exaltation; that, when time shall be no more, we may rejoice with the untold millions of our posterity in the eternal mansions.

The Latter-day Saints' Millennial Star.

SATURDAY, MAY 31, 1856.

THE RESULTS OF THE LATE WAR.—Another great tragedy in the world's history has been acted, and the groans of slaughtered thousands are being forgotten amid the din of commercial strife and of maddening speculation.

This is peculiarly an age of excitement—of restless, unceasing exertion for the attainment of something which, if secured, seldom or never satisfies the mind. If the object of pursuit eludes the grasp of the pursuer, his exertions are not checked—his course is only changed. So it is with the war that has just ended, or rather, for the

present, suspended. Nominally, peace is made, but it is only a lull in the conflict, brought about by the force of circumstances operating upon the contending parties. The same ambitious projects, corrupt motives, and evil passions, still exist in the bosoms of those who have been contending. The elements of strife are not diminished, but rather increased, and they may burst forth in still greater fury, when those who have been winded in the contest shall have increased their means of aggression by reaping, for a time, the renovating fruits of peaceful industry. The object of nations is still selfish, sordid aggrandizement, at the expense of their neighbours. Success is the great criterion by which they judge of the righteousness of the course which they pursue in the attainment of their object.

The human family is like a vast machine, operated upon by a tremendous motive power, with nothing to regulate its movements, or to check its accelerating motion. If the parts come in collision, there is a crash, and the weaker part is destroyed, but the machine still rushes on, until it is so far impaired that it can answer no useful purpose. So it is with mankind, they live fast, die fast, and, when they come in collision with each other, the weaker are crushed by the stronger. This is the case in peace as well as in war; with individuals as well as with nations; and the machinery of the world, as organized by men, is becoming so worthless that the Lord will soon remove the rubbish out of the way, in order that something better may occupy its place.

Probably, no war of modern times has been so destructive to human life, in proportion to the numbers engaged in it, and the time it has lasted, as the one which has just ended. It is difficult even to approximate to a correct estimate of the number of human beings whose lives have been shortened by it, or how many years of life allotted to man have been blotted out from the annals of time. If the whole list of destructive ills which the war has brought about were taken into consideration, in all their ramifications, the deaths caused by it may safely be estimated at one million. Blood guiltiness rests somewhere, but where it is, it is not our province to determine. When all things that are hid shall be revealed, it will be made manifest.

It is not our design to detail the events of the war, or to pass our judgment, separately, upon the parties who were concerned in it. It is its results in which we are more particularly interested. The bearing it has on the future, relative to the gathering of Israel, and the establishment of God's kingdom on the earth, are the principal points of interest to the Saints.

The times of the Gentiles are being fulfilled, or the time when they will cease to rule on the earth is at hand. When their kingdoms are utterly overthrown, when peace and righteousness are established on the earth, and the city of Zion has become the great capital of the world, and Jerusalem an auxillary city, governing the eastern hemisphere, then the "balance of power" will be established so that it will never need re-adjusting, and the map, not only of Europe, but of the whole earth, will be permanently arranged. While the rest of the world speculate on the effects of the war, and of the treaty of peace which has terminated it, on trade and commerce on the destiny of Turkey, and the politics of Europe; to Latter-day Saints it has an interest which supersedes them all. To them it is enough to know that the hand of the Lord is visibly manifest in it, in bringing to pass that which He has promised concerning Israel in the last days—that they should be gathered again to the land of their fathers, rebuild the holy places at Jerusalem, and there offer to Him a burnt offering in righteousness.

The way has been gradually opening, during the past century, for the gathering of the Jews to the land of their fathers. The curse that has rested upon them since their dispersion by the Romans, has been gradually removing. In this matter, in the

old world, Britain has taken the lead, and she has yet, no doubt, a still more important part to act in it, and well would it be for her if she would act her part in the name of the Lord, and for the accomplishment of His purposes, instead of for merely political objects and her own aggrandizement.

The ostensible object of Russia, in its late attack on Turkey, was to protect the Greek Christians who form a large portion of its population, and to gain possession of the holy places at Jerusalem. This accomplished, Turkish territory would soon have fallen under Russian rule. Although we believe that Russia enjoys as free a government as Russians are capable of appreciating, still, had she gained the preponderance in Turkey, a sturdy and vigorous despotism would have taken the place of a decayed one, already ripe for a change more consonant with the liberal spirit of the age. The enemies of Russia have done in part what she aimed at—liberated the Greek Christians of Turkey, but not them exclusively, for on the broad principles of freedom, they have laid the foundation for all religionists to enjoy liberty in Turkey alike. The Allies sought only to check the progress of Russian aggression, and they have succeeded, at least for the present, and to make this check more lasting, they are endeavouring to resuscitate a decayed empire, by forcing upon the Sultan the adoption of a more liberal government, in order to develop the natural resources of his dominions. Thus, while the Allies have in whole and Russia has in part accomplished the selfish objects for which they went to war, the Lord has most admirably made them both the instruments for accomplishing His will in opening the door, more effectually, for the deliverance of the Jews and their restoration to the promised land. The great obstacles to the gathering of the Jews—want of protection and the right to become owners of the soil—are now removed, and they have the privilege of becoming the legal owners of that land, the very dust of which they hold sacred. The oppressions which they have been subject to for centuries, have compelled them to lay hold of that great lever of power—gold—to an extent that will enable them to make rapid progress in the work of gathering when they once move in it as a people, and to make rapid advancement to power and nationality as soon as they begin to act upon the principle of union, and that time is, evidently, near at hand.

We have read much that has been said by the newspapers of the day, on the subject of the late war, and the treaty of peace which has concluded it. They have treated largely on their political consequences, and on their important bearings on commerce and civilization, to the entire exclusion of the most interesting event which they are likely to be the means of accomplishing. The restoration of the Jews to the land of promise, in the latter times, is plainly foretold in the Scriptures, and Christ said, that when it did transpire the times of the Gentiles would be fulfilled, and yet, this event, which will be a great turning point in the destiny, not only of Christendom, but of the world, scarcely elicits any attention or interest. It shows how completely sectarian Christians, with the Bible in their hands, are blinded to the Lord's purposes and their own destiny. Probably their eyes will be opened when their time is fulfilled—their glory departed, and the "law goes forth from Zion, and the word of the Lord from Jerusalem."

THE ENGLISH LANGUAGE.—We are highly gratified to learn, by the correspondence from Denmark, that laudable efforts are being made in that country to carry out our counsels—for the Saints who do not understand the English language to endeavour to acquire a knowledge of it. Elder Haight and the Saints are evidently moving strongly in the matter, and in the right direction.

The order for English books, referred to in Elder Haight's letter, together with

others previously received, amounts to an encouraging item, and we presume that quite a number of the native Elders who labour under him begin to find the vail removing from their minds which has in part hidden the light that comes from Zion. We trust that they will soon realize, from this cause, a considerable addition of knowledge and power to do good, and to advance the work of the Lord.

We also learn that in Wales many of the Saints are making progress in acquiring a knowledge of the English language, and we anticipate that but a short time will elapse before there will be a host of Elders, both in Wales and in the Missions on the Continent, who will be able to acquire the intelligence that flows from Zion, by the same medium through which it is first given to the world, and, hence, be the better able to diffuse it among the people where they labour.

We are rejoiced to see the energy with which the foreign Saints are taking hold of this subject, and we say that, if they will persevere, they will reap abundant blessings as the reward of their labours.

THE "ENOCH TRAIN."—This ship sailed from Liverpool on the 23rd of last March, and arrived at Boston on the 30th of April, after a voyage of 39 days. Although the passage was somewhat lengthy, it appears to have been pleasant and agreeable.

We have received an interesting report from Elder James Ferguson, President of the company of Saints who sailed in the *Enoch Train*, but it came to late for insertion in this Number of the *Star*. It will appear in the next.

APPOINTMENT.—Elder Joseph Schofield is appointed to preside over the Lands-End Conference, instead of Joseph Taylor, who is disfellowshipped because of transgression.

F. D. RICHARDS.

Foreign Correspondence.

DESERET.

Parowan, Iron County,
Feb. 5, 1856.

Brother Franklin—In the midst of a winter unusually severe, in this country, I find myself on my old stamping ground, and in anticipation of the passage of the monthly California mail, I take the pen to give you a few items that have occurred since I last wrote.

The Supreme Court held its session at Fillmore, and after sitting several days, it disposed of its only appeal case by confirming the decision of the court below, and settling it as a principle of the Utah Judiciary, that a thief should have justice done him, and serve out the imprisonment due for his crime, lawyers quibbles to the contrary notwithstanding.

An adjourned term of the District Court

closed its sitting on the 16th of January; also, the Legislature adjourned on the 18th. A considerable number of men were at Fillmore from this and Washington counties, to attend the courts as jurors, witnesses, &c. Myself and the Representatives, accompanied them on their return home to this place, where we arrived on the 19th of January.

On Sunday the 20th, William H. Dame was appointed to preside over this stake of Zion, in place of the late John C. L. Smith, deceased. Calvin C. Pendleton and Jesse N. Smith have been chosen his Counsellors. Mr. I. C. Haight has been engaged in taking the census of Iron and Washington counties, which has been no small task in the winter. The population of the two counties, as far as reported, is about 7000.

I preached three times at Cedar City on

Sunday last, to a very large assembly. I attended a party of the Quorum of Elders on Saturday evening. Preparations were making for the prosecution of the Iron business in the spring. A new saw mill has been erected near the old iron furnace; also a saw-mill in Pine Valley, about 30 miles from Cedar.

They have a Dramatic Association, which gives entertainments twice a week, also an excellent brass band; and altogether, Cedar city is one of the most flourishing places in the mountains. Parowan is much smaller in population, but is still a thriving place. The destruction of the crops by the grasshoppers has given its progress quite a check the past season.

The death of President J. C. L. Smith was deeply deplored by the people here. Bishop Lewis has built a store-house of stone, two stories high with basement cellars. It is the best store-house in the Territory. A company of brethren leave here to-day for the Beaver, to commence the settlement there. One hundred families are expected to locate there this spring. The water is lower in the creeks than it has ever before been known to be by the oldest inhabitant. Pine creek is dried up, and most of the streams have been frozen so that the water does not get down to the valleys, except for a few hours during the day.

They have a Dramatic Association in Parowan, which plays every Saturday night. They are playing some choice pieces, and give good satisfaction to the people, as is evinced by the crowded houses they draw.

G. A. SMITH.

HINDOSTAN.

Calcutta, Hindostan, March 8, 1856.

President F. D. Richards.

Dear Brother — Having just arrived from Orissa, I again improve the opportunity of communicating to you a few items respecting the work of the Lord in this part of the vineyard.

During my late mission south of this, I have visited the chief military stations, delivered public lectures, distributed tracts, visited the mansions of the great ones, the humble domicile of the poor, and I have borne testimony to their inmates of the truth and fulness of the Gospel, as

it is now restored through the Prophe Joseph Smith.

These testimonies, of course, elicited great contempt from the proud aristocrats of India, none of whom, or with very few exceptions, received my testimony, but rejected it with the greatest scorn.

Those of humble circumstances, who believed the truth, were afraid of losing their bread if they openly embraced it. The spirit of fear enslaves them, and totally deprives them of their agency. They do not possess moral courage enough to induce them to take up the cross. Consequently they continue in the popular stream of corruption which is so characteristic of India, whose inhabitants live and roll in luxuries, not knowing how to appreciate God's blessings, they only pervert them to their own condemnation.

Heathenism and modern Christianity are on a par in relation to morality, and I can with certainty record that, professing as they do so much sanctity, the Christians are more culpable than the Heathens. In all my travels in India I have observed that immorality, with its train of miseries, follows closely after Europeans. Infamy is the great characteristic of the soldiers in general. There are most unmistakable evidences of vice stamped upon the countenances of what are called native Christians. The tender sex will follow us through the avenues of their cities and villages, offering themselves for money in broad daylight without a blush of shame. So much for Christian civilization! Yet, in the face of this, when I announce myself as a minister of the Gospel, as taught by us, these introducers of corruption are all ready to exclaim, "Polygamy! Licentiousness! Beastliness! Away with him!" Now these vices and inconsistencies are palpable facts, which look sectarian Christians right in the face, and they cannot get away from them.

I have baptized none down south, neither are there any investigating, to my knowledge; but this I do know, that my skirts are clear from their blood, and God has a reckoning with them.

I arrived here on the 3rd instant, just in time to see Elder A. Musser, who was going on board the ship *Viking*, on his way home *via* London. Captain Winzon, our much esteemed and true friend, who brought us out from America, gave him

a passage gratis. He feels highly honoured in taking a servant of God, for he has learned by experience the efficacy of the Holy Priesthood, for he testifies to the fulfilment of predictions pronounced upon him by the Elders of Israel.

I accompanied them down the river three days, and preached the Gospel to many. One Captain Kelly is very much interested, and wants to go to the Valley. Others are making inquiries, and while they remain I shall feed them. I had a joyful time with Elder Musser, whom I had not seen for nearly three years. He arrived from Bombay about two months ago, having left fifteen members in that Presidency, but they are in a very scattered condition, being unable to organize themselves into Branches. There is no one appointed to preside over that mission. Elder Musser has faithfully fulfilled his mission, and returns home with the confidence of all the Saints. I have tried much to get up a small company to go with him, but owing to the scattered condition of the Saints, and their poverty, I have been unable to accomplish it. I am resolved, in the strength of Israel's God, to stir up the few who remain scattered over this country. I have corresponded freely with all those who are taking any interest in getting away, but many or most of the Saints here are very poor, and will require time to accumulate means in order to emigrate.

My present circumstances are anything but satisfactory as regards preaching, &c., there having been no public meetings held since I left in June last. The people have rejected our testimony. However, it is my intention to cry aloud and spare not whenever an opportunity offers for preaching.

I will especially make endeavours to gather up to this place, between now and the month of June, and leave the country for good. I shall have much to do if I accomplish it, owing to the never-ending time it takes to do a little in this country. In this respect it is the worst country, I am quite sure, under the sun; it takes the people so long to move, and the Saints to a great degree are dependant upon their usages, customs, &c.

We number, in this Branch, about 14 members; there are 7 in the Madras Presidency; and 8 at Rangoon under the charge of Elder McCune, who is very diligent and punctual in meetings, &c. I have not

had time to see them all since my return.

Elder McCune has made collections for the P. E. Fund, which will probably be used for migrating the poor from this place. I instructed him to receive donations, with the view that it should be applied in this country if absolutely necessary, and I really believe it will be. If I have done amiss in this one particular, I shall cheerfully comply with your instructions relative to the matter. The peculiar circumstances of the Saints in this land led me to do so, and as no helping hand can be extended to them from the P. E. Fund in England, I concluded that it was the best means I could devise, under the present circumstances.

I must here add that two have been added by baptism to this Branch since my last report—one a widow, the other chief officer of the ship *Lancaster*, in which Elder Musser came from Bombay; he baptized him last sabbath.

One death has occurred in this place, also one at Madras; and of late, in the general hospital at Calcutta, that of our esteemed brother, Elder Adams, who for a long time had been sickly. He had taken his discharge from the army, and proceeded from Rangoon to this place, with the view to accompany brother Musser home, but after a partial recovery he took a relapse, which ended in the embrace of death.

Brother Adams was among those who first received the Gospel in India, and has faithfully discharged his duties pertaining to his office, to the best of my knowledge. His name stands most prominent on the tithing list, and that of the P. E. Fund, which is conclusive evidence of his strong faith in the work. He was exceedingly anxious to return to Scotland and take his mother to Zion. He would, I am informed by brother Musser, often exclaim, in a flood of tears, "O that I may live to take her to the Valley!"

I have not had time to glean any information respecting his affairs, but shall request brother McCune to report the same to his bereft parent. To make it short, he has died the death of the righteous, and awaits his reward in common with all the faithful Saints who have left and who will leave this frail existence. Peace to his slumbering ashes!

I am happy to inform you that I have just received your kind favour of the 18th

of January, enclosed in which is a bill for books. I greatly appreciate your unremitting exertions on our behalf in this dark corner of the earth.

With sentiments of profound respect, I remain your brother in the Gospel of peace,

R. SKELTON.

DENMARK.

Copenhagen, May 8, 1856.

President F. D. Richards.

Dear Brother—As the anxiety to learn the English language, and to get acquainted with the doctrines of our Church, increases among the Danish Saints, the demand for English writings increases accordingly; therefore, I forward to you the inclosed "little order for books," which you will please to send me, and charge my account with the amount. I am pleased to see how desirous the Saints are to obey the counsel concerning this matter, as well as in others pertaining to the future benefit of the people of God. The Priesthood are faithful in carrying out every instruction, and in making all possible effort to roll on the work which is opposed in many ways in these lands, but yet it is advancing.

I have learned by a letter from Elder J. A. Ahmansen, that the Scandinavian Saints had arrived safely in Liverpool, which was a great satisfaction to me, and I expect that they, ere this, are crossing the Atlantic on their way home to Zion, the place which they have long desired to see.

It is a general time of health here, at present, and I hope you are enjoying this inestimable blessing.

With much respect and esteem, I remain your fellow labourer in the Gospel,

H. C. HAIGHT.

Copenhagen, April 26, 1856.

Lorentsens gade 504, E. 2.

President F. D. Richards.

Dear Brother—More than a year and a half has passed away since we had the honour of being favoured with a visit from you. Never do we forget the happy hours we spent in your company; and though we did not understand, without the help of an interpreter, very much of what you said, nevertheless the power of

your words penetrated to the very inmost recesses of our hearts, and gave us joy and happiness without measure. How very often, in my youth, have I felt a singular desire to have lived in the days of the Apostles and Prophets, and I have been very sorry on account of it not having been my destiny, but your presence here convinced me of my happiness, and I felt to rejoice like Simeon in days of old.

You have been ever since that time in warm and dear remembrance with every one of us, and I have, many and many a time, endeavoured to look up to you through the *Millennial Star* and other communications which were able to give me light, but it has always been like looking through a veil, on account of my not understanding your language; but I am now very thankful to the Lord, that this veil begins to be considerably thinner, and my hope is that it will soon be perfectly drawn away.

But through all this, I have, nevertheless, perceived that you have been as a father to us, in providing for our emigration in a very satisfactory manner, which I have very often learned through letters from the emigrating Saints. Your care towards us is further evidenced by sending to us our beloved and esteemed brethren, Daniel Spencer, and Joseph A. Young, on a visit in order to encourage and strengthen us, and in the society of whom we spent happy days, and enjoyed an increased portion of the Lord's Spirit. Not less do we value the sending of Elder Hector C. Haight to us as our President, and we find in him everything that may be expected from a true servant of God.

Likewise we see your providing care for us in the Epistle, in the *Millennial Star*, concerning the English language. I know that none of us as yet are able fully to understand the use of being obedient to the excellent advice it contains, but certain it is, that many of us already see that this will be the very best means to bring us the soonest forward on the right way; and, therefore, you may believe that the English language is practised, in almost every place among the Saints.

Knowing that you will soon leave us, in order to return to the bosom of your family, to enjoy the company of the highest and most chosen Saints of the Lord, and to rest from your laborious and responsi-

ble mission; and my whole soul being filled with thankfulness to my heavenly Father and to you, for all that you have done for us, and having nothing to show my gratitude with, and no other way of bidding you farewell, I have taken up my pen to give you my most hearty thanks for everything you have done for us.

May the Lord bless you and preserve you, and multiply all your blessings, in the name of Jesus. Amen.

Pray, give my best love to the Saints in Zion, and do remember us in the future.

With the highest esteem, your obedient servant,

O. N. LILJENQUIST.

Varieties.

GEMS OF THOUGHT.—Never despise humble services; when large ships run aground, little boats may pull them off. To despair is to sulk with God. Most men have, like Achilles, a vulnerable spot; but it is in the head, not the heel. Ambition often plays the wrestler's trick of raising a man up merely to fling him down.

We say it with grief and shame—the lukewarmness, the coldness, the thorough apathy, and the patent faithlessness of the majority of Churchmen in the House of Commons, have arrived at such a pitch as may well make Romanists and Dissenters rejoice, and all faithful Churchmen despair.—*Liverpool Mail*, May 17.

SPELLING.—Words are thought to be accidents, and yet how curious it is that the name of God should be spelt with exactly four letters in so many different languages! In Latin it is Deus; French, Dieu; Old Greek, Zenus; German, Gott; Old German, Odin; Swedish, Gode; Hebrew, Aden; Dutch, Herr; Syrian, Adad; Persian, Syra; Tartariad, Edga; Slavonian, Belg or Boog; Spanish, Dias; Hindoo, Eigi or Zeni; Turkish, Addi; Egyptian, Aumn or Zent; Japanese, Zain; Peruvian, Liau; Wallachian, Zene; Etrurian, Chur; Tyrrhenian, Eber; Irish, Dieh; Croatian, Doha; Margaaian, Oesc; Arabian, Alla; Duialtuam, Bogt.

SALE OF A WIFE.—A short while ago Mr. Robert Rhodes was united in the bonds of matrimony with a Miss Eastham, of Longridge; but the marriage was unfortunate. Both parties very soon forgot their vows “to love and cherish,” for shortly after they relinquished the fascination of each other's charms, and separated. Since this event they have both lived in private lodgings. To bring the marriage knot to a solution, the husband, on Monday last, publicly led his wife through the streets of the village in a halter, offering her for sale, when, being viewed by one and examined by another, she was ultimately, after a little higgling, “knocked down” for twenty shillings. The purchaser was a Mr. George Banks, who quietly, but gallantly seized the halter, and led her away. What next?

A FAIR OFFER.—Doctor Franklin once made the following offer to a young man—“Make a full statement of all you owe and of all that is owing you. Reduce the same to a note. As fast as you can collect, pay over to those you owe. If you cannot collect, renew your note every year, and get the best security you can. Go to business diligently, and be industrious; waste no idle moments; be very economical in all things; discard all pride; be faithful in your duty to God; be regular and hearty in prayer, morning and night; attend church regularly every Sunday; and do unto all men as you would they should do unto you. If you are in too needy circumstances to give to the poor, do whatever else is in your power for him cheerfully; but if you can, always help the poor and unfortunate. Pursue this course diligently and sincerely for seven years, and if you are not happy, comfortable, and independent in your circumstances, come to me, and I will pay your debts.”

ADVICE TO OPEN-AIR PREACHERS.—Mr. Joshua Wilson seasonably calls attention, in the *British Banner*, to a remark of John Wesley, recorded by the Rev. Robert Miller. That minister, being with Mr. Wesley at Winchelsea, in 1790, on the last occasion on which he preached in the open air, suggested that he should stand with his back to a wall. This he declined, and afterwards, at dinner, he said—“Brother Miller wished me to stand while preaching with my back to a wall, forgetting, I suppose, that I preached out of doors before he was born, if not before his father was born. Many of my preachers have killed themselves for want of judgment, by preaching out of doors; they have stood so as to have nothing to collect the sound of their voice. Any person may preach out of doors with as much ease as in a chapel, if he will only stand in such a way as to have the people between him and some high building.”

LIVE FOR SOMETHING.—Thousands of men breathe, move and live—pass off the stage of life and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them, none could point to them as the justment of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished, their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, Oh man immortal! Live for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands with whom you come in contact year by year, and you will never be forgotten. No, your name—your deeds—will be as legible on the hearts you leave behind, as the stars on the brow of the evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

Dear Zion.

Air—"Minie."

O, ye mountains high, where the clear blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the clear stream-
lets flow,
How I long to your bosom to flee.
O Zion! dear Zion!
Far o'er the sea,
My own mountain home, soon to thee will I come,
For my fond hopes are centred in thee.
Though the great and the wise all thy beauties de-
spise,
To the humble and pure thou art dear;
Though the haughty may smile, and the wicked re-
vile,
Yet we love thy "glad tidings" to hear.

O Zion! dear Zion!
Far o'er the sea,
Though thou art forc'd to fly to thy "chambers"
on high,
We will share joy or sorrow with thee.
In thy mountain retreat God shall strengthen thy
feet,
On the necks of thy foes thou shalt tread,
And their silver and gold, as the Prophets have told,
Shall be brought to adorn thy fair head.
O Zion! dear Zion!
Far o'er the sea,
Soon thy towers shall shine with a splendour divine,
And eternal thy glory shall be!

CHARLES W. PENROSE.

ADDRESSES.—James Bond, 31 Southampton Street, Leicester.
James L. Chalmers, 6 Hawk Hill, Dundee.
Charles R. Dana, } 20 Rupert Street, Everton, Liverpool.
John Kay, }
John Sanderson, William Sells', Chapel Street, Hemel Hempstead, Herts.
John Croston, }
Richard R. Hodgson, } 17 Derby Street, Barrack Road, Newcastle-on-Tyne.

Money List, May 9—16, 1856.

William H. Perks	£4 0 0	Brought Forward.....	£13 5 0
John Holsall	2 0 0	John Threlkeld.....	3 16 0
Elias Cave	2 5 0	William Shiers.....	2 0 0
Josiah Holmes	5 0 0	George Sparkes.....	2 7 8
Carried Forward.....	£13 5 0		£21 8 8

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REPORT FROM THE "ENOCH TRAIN."

THE

Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 23, Vol. XVIII.

Saturday, June 7, 1856.

Price One Penny.

Report from the "Enoch Train."

Boston, Quarantine ground, U.S.A.,
April 30, 1856.

Dear President Richards—With thankful hearts to the God whom we serve, we transmit you the following report of our voyage from Liverpool.

While lying at anchor during the night of Friday March 21, sister Mary Ann, wife of Elder Thomas Lyon, was delivered of a daughter, which was named Christina Enoch.

After you left us on Saturday, the 22nd, the Presidency called together and organized the ship's company into five wards. Elder John A. Hunt was appointed President of the first ward—forward steerage, which contained the young men; Nathan T. Porter, President of the second; Andrew Galloway, of the third; Spicer W. Crandall, of the fourth; Truman Leonard, President of the fifth; John D. T. McAllister, Captain of the guard, and clerk of the company. The wards were then numbered, guard posted, and at half-past eight o'clock prayers were attended to by the Presidents of the several wards, and all retired to rest.

Sunday 23. At 6 o'clock, a.m., the horn was blown for the Saints to rise, the decks were then cleaned, and at half-past seven prayers were attended to. About eight o'clock we weighed anchor; wind N.N.E., and the weather fair. The ship was towed down the river by the steam tug

Independence. At half-past nine o'clock, all the company were mustered, to see if there were any stow-a-ways—found none. While the Saints were waiting for inspection, Elder C. H. Wheelock addressed them. Your letter, appointing Elders Ferguson, Ellsworth, and McArthur, as the Presidency of the company, was read by the clerk. The Saints responded to it with a hearty Amen.

At mid-day, water was served to all the company. About five, p.m., brothers Wheelock and Dunbar left in the tug that had been towing us during the day. Towards evening a fresh breeze filled our sails, and we glided along nicely. A few were sea-sick.

Monday 24. At two o'clock, a.m., sister Agnes, wife of Samuel Hargraves, was delivered of a son—named Enoch Train. Towards noon many of the Saints were very sick, the wind was S.E., blowing middling fresh, and the ship making five knots an hour. The general routine of cleaning, serving water, &c., was attended to. At fifteen minutes past ten, p.m., sister Elizabeth, wife of William Johnstone, was delivered of a son—named Hamilton. At midnight the ship rolled heavily, and was going at the rate of eleven knots.

Tuesday, 25. As usual, the horn sounded—the rise. A great many were very sick. The Elders from Zion, and those whom they selected, were around

like ministering angels, comforting and blessing the Saints. Prayers were called but very few attended. Many of the Saints were greatly blessed through the administration of the ordinances. Towards evening we cleared the channel, and sailed on the broad Atlantic. The next day we spoke the barque *Emily Flynn* of Belfast. The boat was lowered and manned for the purpose of putting off our Channel pilot. When it came alongside the barque, it was found that she was bound for Ham-burgh. The pilot, and the letter that was written for you, by President Ferguson, returned to us again.

Thursday, 27. Nearly all the sick were on deck, chatting, singing, and running about. We had a splendid run for a few days, and expected to be in Boston in four weeks, but it was ordered otherwise by a kind Providence. The captain steered south to escape the ice.

Monday, 31. At night, sister Esther Devereux, aged sixty-nine years, wife of John Devereux, died of consumption. She was a native of Dymock, Gloucestershire, England, late of the Herefordshire Conference. The next day it was so very rough that we could not attend to the burial. Wednesday, April 2, at six, a.m., sister Devereux was committed to the deep, in lat. $41^{\circ} 32' N$, long. $24^{\circ} 42' W$. We generally held meetings on Sundays, Tuesdays, and Fridays. We served provisions on Fridays, when the weather would permit.

Thursday, April 3. The Saints were all well, with the exception of one child, who was troubled with consumption of the bowels. The company were all on deck. Towards evening we had a little dancing, while the band played several lively airs. The Saints by this time began to enjoy their food.

Sunday, 6. The morning was nearly calm, and sea smooth. The horn was blown as usual. Prayers at a quarter-past eight o'clock. At two p.m., according to appointment, the company assembled in a Conference capacity. Elder James Ferguson presided. The hymn commencing, "O Lord, thy people bless" was sung. Prayer by Elder McAllister. "Now let us rejoice in the day of salvation" was then sung. The blessing of the children who were born on board, and several others, was then attended to. The usual Conference business then commenced, by motions being made

to sustain the general authorities of the Church in Zion, and also to sustain President F. D. Richards and his Counsellors, and the authorities of the company as it was then organized. These motions were adopted by a unanimous vote. Elder McArthur was then called upon to address the Conference.

He spoke upon the first principles of the Gospel, and practical "Mormonism," and bore his testimony to the truth of the same. Elder Ferguson bore his testimony to what had been said, and spoke upon the principle of marriage; and advised the Saints, those that had come on board with the intention of getting married, to wait until they got home to Zion. He also made some remarks upon the death of sister Devereux, and her burial at sea, and gave instructions calculated to do good to the company. Elder Ellsworth gave some very good instructions, and bore his testimony to the truth of "Mormonism." A committee of cleanliness, and one to keep order around the galley, were then appointed.

The Conference closed by Elder McAllister singing the "Merry Mormons." Benediction by Elder Spicer W. Crandall. The Captain then presented Enoch Train Hargraves with a sovereign. The day was lovely, and the sperm whales played about us for some time. The weather was warm, and everybody rejoiced exceedingly.

Thursday, 17. Sister Mary, wife of James Sheen, junior, was delivered of a son. All the sisters in their confinement, were attended by sister Hardie of Edinburgh.

Our passage has been a pleasure trip. All have been happy and contented. Those that were not were soon made so. Our steward and cooks have done well. God bless them. In fact we can say God bless all, for they have done nobly.

Monday, 21. Spoke the *Typhoon*, (iron ship) bound for Liverpool. We wanted her captain to take our pilot, and some letters to England, but he would not. The pilot is now with us in Yankee land.

Thursday, 24. Between two and three o'clock, a.m., Jane, daughter of Hugh and Jane Clotworthy, aged two years, died of consumption of the bowels. She was buried at two o'clock, p.m. Last night, at half-past nine o'clock, we cast anchor. The Saints assembled for meeting between decks. Elder Ferguson and

Council addressed them. After the instruction, Hosannah was shouted three times. A heavenly time we had, and one never to be forgotten. The five Presidents were instructed to look after their wards while journeying to the frontiers, and to select two Counsellors each. The Saints were instructed to remain on the ship until all should leave it. If they needed anything from Boston they were counselled to inform their Presidents. All agreed to do so.

By a unanimous vote of the company a resolution was passed, instructing brother Ferguson to tender you their sincere thanks for the provisions and medical stores you so kindly provided for them. We have just passed the Doctor. The inspection—from the time he jumped on deck until he got on his own craft again—occupied about fifteen minutes.

Captain Rich is a man in every sense of the word, and has been very kind to us. At a previous meeting a vote of thanks was tendered to him through President Ferguson. The following is a copy—

Ship *Enoch Train*,
95 Miles East of Boston, U.S.A.,
April 28, 1856.

Sir—I have much pleasure in having been selected as the medium through whom to communicate the gratitude of the whole of our company, for the multiplied displays of your kind attention to them, and solicitude for their health and comfort, during their voyage from Liverpool. By a unanimous vote of the company, I am requested to tender you the thanks of their hearts, and their most sincere prayers that God may reward you by administering of the richness of His bounty, health, peace, and enduring happiness to you and yours,

Respectfully,

Your sincere friend,

JAMES FERGUSON,

President of the Company of
Latter-day Saints, on board the
Enoch Train.

Captain H. S. Rich,
Ship *Enoch Train*.

When the above was presented to the Captain, he presented the following letter to President Ferguson, written ten days previously, in order to be ready when he came in sight of Boston lights.

To Mr. James Ferguson, and the Elders on board the ship *Enoch Train*, from Liverpool to Boston.

Gentlemen—Boston lights are now in view, and soon we must part, but may we hope, not for ever. But previous, allow us to tender to you our thanks for the spirit of kindness manifested by you all during the present voyage, tending to the health, and comfort of our passengers under your charge. If such rules and regulations could be followed by all emigrant ships, we should have less, far less of sickness and distress at sea. Cleanliness is part of your religion, and nobly you have carried it out. May your trip across our states be one of pleasure, and when this is passed, and you are encamped upon our western prairies, may your thoughts wander back with pleasure to your ocean voyage.

Gentlemen, farewell, may health, peace, and prosperity go with you, and when your pilgrimage is accomplished on earth, may a bright immortality be yours, in the world which is to come.

Most respectfully,

HENRY S. RICH,

Master, *Enoch Train*,

CHAS. B. JONES,

Surgeon, ditto.

Ship *Enoch Train*,
Off Boston, 1856.

We have no grumblers, and no murmurers, everybody is contented and happy. Yesterday our pilot was received by three hearty cheers from the company, and "Yankee Doodle" by the band.

Many good things might be said, but I find the report is quite lengthy, therefore I will now close.

Please to accept our kind love, together with that of the company, for yourself and Council, and all under your charge. We remain, Your brethren in the Gospel,

J. FERGUSON,

E. ELLSWORTH,

D. D. MCARTHUR,

JOHN D. T. MCALLISTER,
Clerk.

P.S.—Thursday, May 1, eight o'clock, a.m., we arrived at Constitution wharf. We passed inspection without any difficulty. At four, p.m., the next day, we left the ship by omnibus. The American flag waved from the top of the leading 'buss.

We left Boston by train at five for New York, where we arrived to day, May 3. The company are well, with few exceptions, but a little fatigued. We expect to start to-

morrow or next day for the frontiers. Good bye, God bless you, we all hope to meet you in health on the plains.

J. F.

History of Joseph Smith.

(Continued from page 329.)

[January, 1841.]

Friday, 15th. I published the following in the Times and Seasons—

Elders Orson Hyde and John E. Page are informed that the Lord is not well pleased with them, in consequence of delaying their mission, (John E. Page in particular) and they are requested, by the First Presidency, to hasten their journey towards their destination.

Sunday, 17th. Elder B. Young preached twice in the Music Hall, Liverpool.

Monday, 18th. Elders B. Young and W. Richards commenced reading the Book of Mormon, and writing an index to the English edition.

Tuesday, 19th. Elder Amos Fielding has baptized twenty-nine at Newcastle-upon-Tyne, England.

I received the following revelation.

1. Verily, thus saith the Lord unto you, my servant Joseph Smith, I am well pleased with your offering and acknowledgments, which you have made, for unto this end have I raised you up, that I might shew forth my wisdom through the weak things of the earth. Your prayers are acceptable before me, and in answer to them I say unto you, that you are now called, immediately to make a solemn proclamation of my Gospel, and of this Stake which I have planted to be a corner-stone of Zion, which shall be polished with that refinement which is after the similitude of a palace. This proclamation shall be made to all the kings of the world, to the four corners thereof; to the honourable President elect, and the high-minded governors of the nation in which you live, and to all the nations of the earth, scattered abroad. Let it be written in the spirit of meekness, and by the power of the Holy Ghost, which shall be in you at the time of the writing of the same; for it shall be given you, by the Holy Ghost, to know my will concerning those kings and authorities, even what shall befall them in a time to

come. For, behold I am about to call upon them to give heed to the light and glory of Zion, for the set time has come to favour her.

2. Call ye, therefore, upon them with loud proclamation, and with your testimony, fearing them not, for they are as grass, and all their glory as the flower thereof, which soon falleth, that they may be left also without excuse, and that I may visit them in the day of visitation, when I shall unveil the face of my covering, to appoint the portion of the oppressor among hypocrites, where there is gnashing of teeth; if they reject my servants and my testimony which I have revealed unto them. And again, I will visit and soften their hearts, many of them, for your good, that ye may find grace in their eyes, that they may come to the light of truth, and the Gentiles to the exaltation or lifting up of Zion. For the day of my visitation cometh speedily, in an hour when ye think not of, and where shall be the safety of my people, and refuge for those who shall be left of them?

3. Awake, O kings of the earth! Come ye, O, come ye, with your gold and your silver, to the help of my people, to the house of the daughters of Zion!

4. And again, verily I say unto you, let my servant Robert B. Thompson help you to write this proclamation; for I am well pleased with him, and that he should be with you; let him, therefore, hearken to your counsel, and I will bless him with a multiplicity of blessings; let him be faithful and true in all things, from henceforth, and he shall be great in mine eyes; but let him remember that his stewardship will I require at his hands.

5. And again, verily I say unto you, blessed is my servant Hyrum Smith, for I the Lord loveth him, because of the integrity of his heart, and because he loveth that which is right before me, saith the Lord.

6. Again, let my servant John C. Bennett, help you in your labour in sending my word to the kings and people of the earth, and stand by you, even you my servant

Joseph Smith, in the hour of affliction, and his reward shall not fail, if he receive counsel; and for his love he shall be great; for he shall be mine if he do this, saith the Lord. I have seen the work which he hath done, which I accept, if he continue, and will crown him with blessings and great glory.

7. And again, I say unto you, that it is my will that my servant Lyman Wight should continue in preaching for Zion, in the spirit of meekness, confessing me before the world, and I will bear him up as on eagle's wings, and he shall beget glory and honour to himself, and unto my name, that when he shall finish his work, that I may receive him unto myself, even as I did my servant David Patten, who is with me at this time, and also my servant Edward Partridge, and also my aged servant Joseph Smith, sen., who sitteth with Abraham, at his right hand, and blessed and holy is he, for he is mine.

8. And again, verily I say unto you, my servant George Miller is without guile; he may be trusted because of the integrity of his heart; and for the love which he has to my testimony, I the Lord loveth him; I therefore say unto you, I seal upon his head the office of a bishopric, like unto my servant Edward Partridge, that he may receive the consecrations of mine house, that he may administer blessings upon the heads of the poor of my people, saith the Lord. Let no man despise my servant George, for he shall honour me.

9. Let my servant George, and my servant Lyman, and my servant John Snider, and others, build a house unto my name, such an one as my servant Joseph shall show unto them; upon the place which he shall show unto them also. And it shall be for a house for boarding—a house that strangers may come from afar to lodge therein; therefore, let it be a good house, worthy of all acceptation, that the weary traveller may find health and safety, while he shall contemplate the word of the Lord, and the corner-stone have I appointed for Zion. This house shall be a healthy habitation, if it be built unto my name, and if the governor, which shall be appointed unto it shall not suffer any pollution to come upon it. It shall be holy, or the Lord your God will not dwell therein.

10. And again, verily I say unto you, let all my Saints from afar—and send ye swift messengers, yea, chosen messengers, and say unto them—Come ye, with all your gold, and your silver, and your precious stones, and with all your antiquities; and with all who have knowledge of antiquities, that will come may come, and bring the box-tree, and the fir-tree, and the pine-tree, together with all the precious trees of the earth; and with iron, with copper, and with brass, and

with zinc, and with all your precious things of the earth, and build a house to my name, for the Most High to dwell therein; for there is not a place found on earth that He may come and restore again that which was lost unto you, or, which He hath taken away, even the fulness of the Priesthood; for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead: for this ordinance belongeth to my house, and cannot be acceptable to me, only in the days of your poverty, wherein ye are not able to build a house unto me. But I command you, all ye my Saints, to build a house unto me; and I grant unto you a sufficient time to build a house unto me, and during this time your baptisms shall be acceptable unto me.

11. But, behold, at the end of this appointment, your baptisms for your dead shall not be acceptable unto me; and if you do not these things at the end of the appointment, ye shall be rejected as a Church, with your dead, saith the Lord your God. For, verily I say unto you, that after you have had sufficient time to build a house to me, wherein the ordinance of baptizing for the dead belongeth, and for which the same was instituted from before the foundation of the world, your baptisms for your dead cannot be acceptable unto me; for therein are the keys of the holy Priesthood ordained, that you may receive honour and glory. And after this time, your baptisms for the dead, by those who are scattered abroad, are not acceptable unto me, saith the Lord; for it is ordained that in Zion and in her Stakes, and in Jerusalem, those places which I have appointed for refuge, shall be the places for your baptisms for your dead.

12. And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name? For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed, which had been hid from before the world was; therefore, verily I say unto you, that your anointings and your washings, and your baptisms for the dead, and your solemn assemblies and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations, and foundation of Zion, and for the glory, honour, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name.

13. And verily I say unto you, let this

house be built unto my name, that I may reveal mine ordinances therein, unto my people; for I deign to reveal unto my Church things which have been kept hid from before the foundation of the world; things that pertain to the dispensation of the fulness of times; and I will show unto my servant Joseph all things pertaining to this house, and the Priesthood thereof; and the place whereon it shall be built; and ye shall build it on the place where you have contemplated building it; for that is the spot which I have chosen for you to build it. If ye labour with all your mights, I will consecrate that spot, that it shall be made holy; and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place. But if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blest, because they pollute mine holy grounds, and mine holy ordinances, and charters, and my holy words, which I give unto them.

14. And it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfil the promises which ye expect at my hands, saith the Lord; for instead of blessings, ye, by your own works, bring cursings, wrath, indignation, and judgments upon your own heads, by your follies, and by all your abominations, which you practise before me, saith the Lord.

15. Verily, verily I say unto you, that when I give a commandment to any of the sons of men, to do a work unto my name, and those sons of men go with all their mights, and with all they have, to perform that work, and cease not their diligence, and their enemies come upon them, and hinder them from performing that work; behold, it behoveth me to require that work no more at the hands of those sons of men, but to accept of their offerings; and the iniquity and transgression of my holy laws and commandments, I will visit upon the heads of those who hindered my work unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God. Therefore for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God: and I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth, upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God.

16. And this I make an example unto you, for your consolation, concerning all those who have been commanded to do a work, and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God; for I am the Lord your God, and will save all those of your brethren, who have been pure in heart, and have been slain in the land of Missouri, saith the Lord.

17. And again, verily I say unto you, I command you again to build a house to my name, even in this place that you may prove yourselves unto me, that ye are faithful in all things whatsoever I command you, that I may bless you, and crown you with honour, immortality, and eternal life.

18. And now, I say unto you, as pertaining to my boarding-house, which I have commanded you to build, for the boarding of strangers, let it be built unto my name, and let my name be named upon it, and let my servant Joseph and his house have place therein, from generation to generation: for this anointing have I put upon his head, that his blessing shall also be put upon the head of his posterity after him; and as I said unto Abraham, concerning the kindreds of the earth; even so I say unto my servant Joseph, in thee, and in thy seed, shall the kindred of the earth be blessed. Therefore let my servant Joseph and his seed after him have place in that house, from generation to generation, for ever and ever, saith the Lord, and let the name of that house be called the Nauvoo House; and let it be a delightful habitation for man, and a resting place for the weary traveller, that he may contemplate the glory of Zion, and the glory of this, the corner-stone thereof; that he may receive, also, the counsel from those whom I have set to be as plants of renown, and as watchmen upon her walls.

19. Behold, verily I say unto you, let my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, organize themselves, and appoint one of them to be a president over their Quorum for the purpose of building that house. And they shall form a constitution whereby they may receive stock for the building of that house. And they shall not receive less than fifty dollars for a share of stock in that house, and they shall be permitted to receive fifteen thousand dollars from any one man for stock in that house; but they shall not be permitted to receive over fifteen thousand dollars stock from any one man; and they shall not be permitted to receive under fifty dollars for a share of stock from any one man, in that house; and they shall not be permitted to receive any man as a stockholder in this house, except the same shall pay his

stock into their hands at the time he receives stock; and in proportion to the amount of stock he pays into their hands, he shall receive stock in that house; but if he pay nothing into their hands, he shall not receive any stock in that house. And if any pay stock into their hands, it shall be for stock in that house, for himself, and for his generation after him, from generation to generation, so long as he and his heirs shall hold that stock, and do not sell or convey the stock away out of their hands, by their own free will and act; if you will do my will, saith the Lord your God.

20. And again, verily I say unto you, if my servant George Miller, and my servant Lyman Wight, and my servant John Snider, and my servant Peter Haws, receive any stock into their hands, in monies, or in properties, wherein they receive the real value of monies, they shall not appropriate any portion of that stock to any other purpose, only in that house; and if they do appropriate any portion of that stock anywhere else, only in that house, without the consent of the stockholder, and do not repay fourfold, for the stock which they appropriate anywhere else, only in that house, they shall be accursed, and shall be moved out of their place, saith the Lord God, for I the Lord am God, and cannot be mocked in any of these things.

21. Verily I say unto you, let my servant Joseph pay stock into their hands for the building of that house, as seemeth him good; but my servant Joseph cannot pay over fifteen thousand dollars stock in that house, nor under fifty dollars; neither can other man, saith the Lord.

22. And there are others also, who wish to know my will concerning them; for they have asked it at my hands. Therefore I say unto you, concerning my servant Vinson Knight, if he will do my will, let him put stock into that house for himself and for his generation after him, from generation to generation, and let him lift up his voice, long and loud, in the midst of the people, to plead the cause of the poor and the needy, and let him not fail, neither let his heart faint, and I will accept of his offerings; for they shall not be unto me as the offerings of Cain, for he shall be mine, saith the Lord. Let his family rejoice, and turn away their hearts from affliction, for I have chosen him, and anointed him, and he shall be honoured in the midst of his house, for I will forgive all his sins, saith the Lord. Amen.

23. Verily I say unto you, let my servant Hyrum put stock into that house, as seemeth him good, for himself and his generation after him, from generation to generation.

24. Let my servant Isaac Galland put stock into that house, for I the Lord loveth

him for the work he hath done, and will forgive all his sins; therefore, let him be remembered for an interest in that house, from generation to generation. Let my servant Isaac Galland be appointed among you, and be ordained by my servant William Marks, and be blessed of him, to go with my servant Hyrum, to accomplish the work that my servant Joseph shall point out to them, and they shall be greatly blessed.

25. Let my servant William Marks pay stock into that house, as seemeth him good, for himself and his generation, from generation to generation.

26. Let my servant Henry G. Sherwood pay stock into that house, as seemeth him good, for himself and his seed after him, from generation to generation.

27. Let my servant William Law pay stock into that house, for himself and his seed after him, from generation to generation. If he will do my will, let him not take his family unto the eastern lands, even unto Kirtland; nevertheless I the Lord will build up Kirtland, but I the Lord have a scourge prepared for the inhabitants thereof. And with my servant Almon W. Babbitt there are many things with which I am not well pleased; behold, he aspireth to establish his council instead of the council which I have ordained, even the Presidency of my Church, and he setteth up a golden calf for the worship of my people. Let no man go from this place who has come here essaying to keep my commandments. If they live here, let them live unto me; and if they die, let them die unto me; for they shall rest from all their labours here, and shall continue their works. Therefore, let my servant William put his trust in me, and cease to fear concerning his family, because of the sickness of the land. If ye love me, keep my commandments, and the sickness of the land shall redound to your glory.

28. Let my servant William go and proclaim my everlasting Gospel, with a loud voice, and with great joy, as he shall be moved upon by my Spirit, unto the inhabitants of Warsaw, and also unto the inhabitants of Carthage, and also unto the inhabitants of Burlington, and also unto the inhabitants of Madison, and await patiently and diligently for further instructions at my General Conference, saith the Lord. If he will do my will, let him from henceforth hearken to the counsel of my servant Joseph, and with his interest support the cause of the poor, and publish the new translation of my holy word unto the inhabitants of the earth; and if he will do this, I will bless him with a multiplicity of blessings, that he shall not be forsaken, nor his seed be found begging bread.

29. And again, verily I say unto you, let

my servant William be appointed, ordained, and anointed, as a Counsellor unto my servant Joseph, in the room of my servant Hyrum; that my servant Hyrum may take the office of Priesthood, and Patriarch, which was appointed unto him by his father, by blessing and also by right, that from henceforth he shall hold the keys of the Patriarchal blessings upon the heads of all my people, that whoever he blesses shall be blessed, and whoever he curseth shall be cursed; that whatsoever he shall bind on earth shall be bound in heaven; and whatsoever he shall loose on earth shall be loosed in heaven; and from this time forth, I appoint unto him that he may be a Prophet and a Seer and a Revelator unto my Church, as well as my servant Joseph, that he may act in concert also with my servant Joseph, and that he shall receive counsel from my servant Joseph, who shall show unto him the keys whereby he may ask and receive, and be crowned with the same blessing, and glory, and honour, and Priesthood, and gifts of the Priesthood, that once were put upon him that was my servant Oliver Cowdery; that my servant Hyrum may bear record of the things which I shall shew unto him, that his name may be had in honourable remembrance from generation to generation, forever and ever.

30. Let my servant William Law also receive the keys by which he may ask and receive blessings; let him be humble before me, and be without guile, and he shall receive of my Spirit, even the Comforter, which shall manifest unto him the truth of all things, and shall give him in the very hour, what he shall say, and these signs shall follow him—he shall heal the sick, he shall cast out devils, and shall be delivered from those who would administer unto him deadly poison; and he shall be led in paths where the poisonous serpent cannot lay hold upon his heel, and he shall mount up in the imagination of his thoughts as upon eagle's wings; and what if I will that he should raise the dead, let him not withhold his voice. Therefore let my servant William cry aloud and spare not, with joy and rejoicing, and with hosannas to Him that sitteth upon the throne forever and ever, saith the Lord your God.

31. Behold I say unto you, I have a mission in store for my servant William and my servant Hyrum, and for them alone; and let my servant Joseph tarry at home, for he is needed; the remainder I will show unto you hereafter: even so. Amen.

(Continued on page 362.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 7, 1856.

"MORMONISM" IN EUROPE.—About nineteen years ago a few "Mormon" Elders from America landed on the shores of Britain. Fatigued, poorly clad, penniless, and destitute of earthly friends, they had nothing to recommend them but the important message which they bore, and their humility, and integrity of heart. They had no reward for those who might receive them, but the offer of the simple truths of the Gospel, and the gift of the Holy Ghost through its ordinances. They commenced their labours in Britain, for the reason that there the bands of the oppressor had been broken, and the barriers of priestcraft, and religious intolerance sufficiently weakened, by the growth of liberal principles, to admit the Gospel.

The Lord has declared that the "Gospel must be preached among all nations, and then shall the end come." This declaration, coupled with the fact that He has also decreed that He will turn and overturn until He whose right it is shall rule, sufficiently accounts for the rapid political changes which are startling mankind from the repose of ages. The time of His rule is near at hand, and the nations will be tossed to and fro in the storms of anarchy, and dashed on the rocks of confusion, until they are willing that the Lord shall appoint their rulers, and give them laws through revelation. The work of the Lord must roll on, and those who oppose it will find that this

is a day of special providences, when mighty men fail, and kings suddenly pass on into oblivion.

If the Gospel must be preached, the Elders of Israel are the ones to go forth among the nations to do it. When they are sent to a nation, and its rulers refuse them admittance, it will not be long before those rulers are set aside, and the barriers broken that the honest in heart may go free.

The Latter-day Saints, as a people, have nothing to do with political revolutions. To them they are of interest, mainly, as indications of the progress of the latter-day work, and as a means of opening the way for the spread of truth, and the gathering out of those who receive it. Their home is on the Western Continent; there all their hopes centre, and there they would live in peace with all men if their neighbours would let them alone. They verily know that the Gospel which they believe is that which the Lord has declared shall be preached to all people. The nations of Europe, that have closed their doors against it, need not console themselves with the idea that "Mormonism" will never trouble them again, for they shall have revolution after revolution, wars without, and discords within, perplexity, pestilence, and famine, until their power is broken, their political safe-guards trampled under foot, and their people have the opportunity of hearing the Gospel as revealed through Joseph Smith, and of accepting or refusing it, to their salvation or condemnation.

It is solemn mockery to talk of the sacred rights of kings and emperors, whose titles to their thrones are written in the blood of their subjects, who require disciplined legions to keep their people in subjection, and who, not satisfied with that, set themselves up as the keepers of the souls as well as the bodies of their subjects. They have set themselves above God, for He has never taken away the free agency of man, but they in their self-conceited wisdom, set themselves up as judges how men shall be saved. Lucifer, in the councils of heaven, once offered to save the whole world on the same principle—with their free will if he could, but forcibly if he must, but the proposition met with no favour there. From that time he has never ceased his efforts to trammel the free agency of man, and he has generally found the rulers of the earth pliant tools for him to work with, but the time has come when the human mind is to be set free from outward constraint, that men may choose or refuse for themselves, and as that takes place the Gospel will be offered to every nation, kindred, tongue, and people.

Thousands, no doubt, ask what the "Mormons" intend to do in Europe? We answer, just what they are now doing—preach the Gospel in every kingdom and city as soon as there is an opportunity; administer the ordinances of it to all who will receive their testimony, and then urge them to hasten to the place of gathering, where they can become more fully identified as subjects of God's kingdom, and learn His law more perfectly. They intend to gather the best people there are, out of every nation, and those are not the rich and noble of the earth, but the blood of Israel who will become heirs of salvation, who have generous souls and noble hearts, capable of sufficient expansion to receive the truth, drink at the fountain of eternal knowledge, and bask in the rays of light which are emanating from the celestial worlds.

They would like to perform the work their great Master has set them to do, in peace and quiet if the devil would let them, but do it they will. If their work has to be done amid the storms of persecution, and if the testimony which they bear has to be sealed with blood, the sooner will the end of the wicked come, and the reign of righteousness be ushered in. "Truth is mighty and must prevail," and the Lord Himself will work with the nations until they either receive it or are destroyed.

The kingdom of God will be made up of the best material that the world produces; therefore, when it is established it will have the best subjects, the best laws, and the best system of government, based on the principle of the fullest liberty for all men to do right. It will have a most thorough and efficient organization for self-defence, and to execute the mandates of the Almighty, who will direct its affairs by revealing His will to His servants the Prophets, until He shall come to rule in person. The nations of the earth one after another will see the glory, prosperity, and power of this kingdom, and they will seek the counsel of its wise men, and they will be willing to dwell in the shadow of its power, that they may be saved from destruction, through contentions within, and wars without. Then they will receive the law from Zion, and the word of the Lord from Jerusalem.

NEWS FROM UTAH.—May 25, we received Numbers 50 and 51 of the *Deseret News*. These papers are probably the forerunners of the monthly mail, of March 1, which has now been due over a month. We shall expect the letter mail and the missing Numbers of the *Deseret News* by the next steamer.

In the Tabernacle in Great Salt Lake City, on Sunday, February 24, 1856, the names of a large number of Elders appointed on missions were read. The greater portion of them were called to strengthen the missions among the Lamanites.

The following were appointed on foreign missions. To Europe; Elders Orson Pratt and Ezra T. Benson, of the Quorum of the Twelve; Phineas H. Young, Orson Pratt, junior, Miles Romney, James Beck, James Ure, Truman O. Angel, James Taylor, Lorenzo Hatch, Isaac Higbee, William Pace, William Miller, Jesse Hobson, Peter Robinson, Thomas R. King, John A. Ray, Edwin Holden.

To Australia; Andrew Jackson Stewart, Thaddeus Fleming, Joseph A. Kelting, Louis R. Chaffin, Zerubbabel Snow, James Phelps, George Clark.

To the East Indies; Thomas S. Johnson, William M. Wall, Alexander P. Chesley, George Parish, Martin Crandall, Joseph Kelly, William Bird, John Whitbeck.

History of Joseph Smith.

(Continued from page 360.)

32. And again, verily I say unto you, if my servant Sidney will serve me, and be Counsellor unto my servant Joseph, let him arise and come up, and stand in the office of his calling, and humble himself before me; and if he will offer unto me an acceptable offering, and acknowledgments, and remain with my people, behold, I the Lord your God will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighbourhood in which my servant Joseph resides, and in all his journeyings let him lift up his voice as with the sound of a trumpet, and warn the inhabitants of the earth to flee the wrath to come: let him assist my servant Joseph; and also let my

servant William Law assist my servant Joseph, in making a solemn proclamation unto the kings of the earth, even as I have before said unto you. If my servant Sidney will do my will, let him not remove his family unto the eastern lands, but let him change their habitation, even as I have said. Behold, it is not my will that he shall seek to find safety and refuge out of the city which I have appointed unto you, even the city of Nauvoo. Verily I say unto you, even now, if he hearken to my voice, it shall be well with him: even so. Amen.

33. And again, verily I say unto you, let my servant Amos Davis pay stock into the hands of those whom I have appointed to build a house for boarding, even the Nauvoo House; this let him do if he will have an

interest, and let him hearken unto the counsel of my servant Joseph, and labour with his own hands that he may obtain the confidence of men; and when he shall prove himself faithful in all things that shall be entrusted unto his care; yea, even a few things, he shall be made ruler over many; let him therefore abase himself that he may be exalted: even so. Amen.

34. And again, verily I say unto you, if my servant Robert D. Foster will obey my voice, let him build a house for my servant Joseph, according to the contract which he has made with him, as the door shall be open to him from time to time; and let him repent of all his folly, and clothe himself with charity, and cease to do evil, and lay aside all his hard speeches, and pay stock also into the hands of the Quorum of the Nauvoo House, for himself and for his generation after him, from generation to generation, and hearken unto the counsel of my servants Joseph, and Hyrum, and William Law, and unto the authorities which I have called to lay the foundation of Zion, and it shall be well with him forever and ever: even so. Amen.

35. And again, verily I say unto you, let no man pay stock to the Quorum of the Nauvoo House, unless he shall be a believer in the Book of Mormon, and the revelations I have given unto you, saith the Lord your God: for that which is more or less than this cometh of evil, and shall be attended with cursings and not blessings, saith the Lord your God: even so. Amen.

36. And again, verily I say unto you, let the Quorum of the Nauvoo House have a just recompense of wages for all their labours which they do in building the Nauvoo House, and let their wages be as shall be agreed among themselves, as pertaining to the price thereof; and let every man who pays stock bear his proportion of their wages, if it must needs be, for their support, saith the Lord; otherwise their labours shall be accounted unto them for stock in that house: even so. Amen.

37. Verily I say unto you, I now give unto you the officers belonging to my Priesthood, that ye may hold the keys thereof, even the Priesthood which is after the order of Melchisedek, which is after the order of my Only Begotten Son.

38. First, I give unto you Hyrum Smith to be a Patriarch unto you, to hold the sealing blessings of my Church, even the Holy Spirit of promise, whereby ye are sealed up unto the day of redemption, that ye may not fall; notwithstanding the hour of temptation that may come upon you.

39. I give unto you, my servant Joseph, to be a Presiding Elder over all my Church, to be a Translator, a Revelator, a Seer, and

Prophet. I give unto him for Counsellors, my servant Sidney Rigdon, and my servant William Law, that these may constitute a Quorum, and First Presidency, to receive the oracles for the whole Church.

40. I give unto you, my servant Brigham Young, to be a President over the Twelve Travelling Council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature. They are, Heber C. Kimball, Parley P. Pratt, Orson Pratt, Orson Hyde, William Smith, John Taylor, John E. Page, Wilford Woodruff, Willard Richards, George A. Smith. David Patten I have taken unto myself; behold his Priesthood no man taketh from him; but verily I say unto you, another may be appointed unto the same calling.

41. And again I say unto you, I give unto you a High Council, for the corner stone of Zion, viz., Samuel Bent, H. G. Sherwood, G. W. Harris, Charles C. Rich, Thomas Grover, Newel Knight, David Dort, Dunbar Wilson. Seymour Brunson I have taken unto myself, no man taketh his Priesthood, but another may be appointed unto the same Priesthood in his stead, (and verily I say unto you, let my servant Aaron Johnson be ordained unto this calling in his stead) David Fulmer, Alpheus Cutler, William Huntington.

42. And again I give unto you Don C. Smith, to be a President over a Quorum of High Priests: which ordinance is instituted for the purpose of qualifying those who shall be appointed standing Presidents or servants, over different Stakes scattered abroad, and they may travel also if they choose, but rather be ordained for standing Presidents, this is the office of their calling, saith the Lord your God. I give unto him Amasa Lyman, and Noah Packard, for Counsellors, that they may preside over the Quorum of High Priests of my Church, saith the Lord.

43. And again I say unto you, I give unto you John A. Hicks, Samuel Williams, and Jesse Baker, which Priesthood is to preside over the Quorum of Elders, which Quorum is instituted for standing ministers, nevertheless they may travel, yet they are ordained to be standing ministers to my Church, saith the Lord.

44. And again, I give unto you Joseph Young, Josiah Butterfield, Daniel Miles, Henry Herriman, Zera Pulsipher, Levi Hancock, James Foster, to preside over the Quorum of Seventies, which Quorum is instituted for Travelling Elders to bear record of my name in all the world, wherever the Travelling High Council, my Apostles, shall send them to prepare a way before my face. The difference between this Quorum and

the Quorum of Elders is, that one is to travel continually, and the other is to preside over the Churches from time to time—the one has the responsibility of presiding from time to time, and the other has no responsibility of presiding, saith the Lord your God.

45. And again I say unto you, I give unto you Vinson Knight, Samuel H. Smith, and Shadrach Roundy, if he will receive it, to preside over the Bishopric, a knowledge of said Bishopric is given unto you in the book of Doctrine and Covenants.

46. And again I give unto you Samuel Rolfe and his Counsellors for Priests, and

the President of the Teachers and his Counsellors, and also the President of the Deacons and his Counsellors, and also the President of the Stake and his Counsellors; the above offices I have given unto you, and the keys thereof for helps and for governments, for the work of the ministry, and the perfecting of my Saints, and a commandment I give unto you that you should fill all these offices and approve of those names which I have mentioned, or else disapprove of them at my General Conference, and that ye should prepare rooms for all these offices in my house, when you build it in my name, saith the Lord your God: even so. Amen.

(To be continued.)

Home Correspondence.

THE LONDON CONFERENCE.

24, King Edward Street, Islington,
London, May 7, 1856.

Dear President Richards—It is now some time since I communicated anything to you, directly, by letter from London. The reasons I have to assign for my negligence in this respect, are that through the depôt, all business matters with the Liverpool Office are attended to; so that I have no occasion to write on business. I fancy that mere friendly communications, during the bustle of the emigration which you have had of late upon your hands, would prove more troublesome than interesting, yet, let me assure you that in the midst of all the other duties I have to perform, the pleasing one of remembering you to God and my brethren is not forgotten, neither are you forgotten by the Saints and Priesthood of the London Conference. The counsel and instructions that emanate from you, through the medium of the *Star*, from week to week, are carefully studied, and strictly adhered to, as I believe you will shortly learn by our works, which speak louder far than words.

The Priesthood in the Conference are united, and what speaks well in their favour, they are obedient to every word of counsel which they receive from those who are over them in the Lord. They are also diligent in spreading the principles of the Gospel, among the benighted population of this great metropolis.

The recent visit of President Wheelock has, in every respect, proved a blessing to the Conference. Finding it impossible to detain him long enough to visit each Branch, separately, during his stay, and yet, feeling desirous that all should benefit by his visit, we called several Branches together, in the largest halls which the Conference controls, in different parts of London. On each occasion we had crowded meetings, and a good measure of the Holy Ghost rested upon our brother, so that teachings and counsel, exactly suited to the circumstances of the Saints, were given, and that too with force and power, and yet, with that humility and earnestness, that made every word tell, and find its way to the judgment and hearts of all present. We felt that the spirit of the Presidency in our mountain home, and the spirit and mind of Franklin were being made manifest among us; so we rejoiced and gave the glory unto the Lord our God.

At the Pastoral Conference, held in the Linwood Gallery, Leicester square, on Sunday, the 27th of April, President Wheelock was specially blessed, in pouring out words of wisdom and knowledge unto the crowded assembly in that large room.

Pastor Dunbar, although suffering from excessive weakness, and bodily illness, was greatly blessed, and strengthened for the day, and enabled to impart suitable instructions to the Presidents of Conferences, in his Pastorate. The Travelling

Elders, Presidents of Branches, the Priesthood, and Saints generally, felt the influence of his teaching. In fact, it caused even apostates, and disappointed deserters from the West, to feel the powerful effects of the truth, as it flowed from his lips in pure streams, just as we used to hear it at home in the valley.

The naked truth is becoming more and more valuable to the Saints in these lands.

Those who muster faith enough to leave, with the prospect before them of pushing or dragging a truck or hand-cart across the Plains, will be of more real value to the Church, than many of those have been, who were enabled to reach the Valley with comparative comfort. The Saints that now emigrate, are expecting to help to build up, and establish the kingdom of God, instead of finding the work already done, and nothing left for them to do, except to go home and enjoy the fruits flowing from the labours of those who have borne the burden and heat of the day.

The Saints from this Conference, now about to emigrate, manifest a fixed determination to obey counsel, and work out their own salvation. We baptize a few every week, several of the Branch meetings are well attended, even by strangers, and our prospects for doing good are improving.

That God may bless you, brother Franklin, and continue to increase you in every good, is the earnest prayer of your obedient brother in the bonds of the Covenant.

J. D. Ross.

Liverpool, May 23, 1856.

Dear President Richards—I cannot, conscientiously, leave my native country without writing a line or two to express my feelings, in part. They are of such a nature, as to bring to my memory almost everything which has transpired in the Church, under my observation, up to the present time.

It is now eighteen years seven months and nine days since I became a member of the Church of Jesus Christ of Latter-day Saints, and fifteen years three months and sixteen days, since I embarked from this port on the ship *Sheffield*. We arrived at Nauvoo on the 17th of April, 1841; making the entire passage in sixty nine days. On our arrival in Nauvoo, we

were greeted by the Prophet Joseph Smith who made our hearts glad by giving us a hearty welcome. As I do not wish to write a lengthy letter, I will pass over a great many items that are presented before me. In Great Salt Lake City, on the 28th of August, 1852, I was appointed on a mission to England. On the 15th of September, we left that City, and I arrived in Liverpool on the 8th of February, 1853. On our arrival we were welcomed by President S. W. Richards, and treated by him in a most benevolent manner.

I was appointed to succeed Elder John Lyon, in the Presidency of the Glasgow Conference. I laboured with great pleasure in that field of labour, until I left it on the 1st of January, 1855. I will now take the opportunity of thanking my Scotch brethren and sisters for their kindness to me, and for their willingness to obey my counsel, while I laboured among them. On the 1st of January, 1855, I succeeded Elder William Glover, in the Pastoral charge of the Newcastle-on-Tyne, Hull, and Carlisle Conferences. I was succeeded in that field of labour, by Elder Henry Lunt, on the 1st of February, 1856.

During the whole of that year I laboured with great pleasure in that Pastorate, and the Spirit of the Lord was visibly manifest amongst us. During the whole of my labours I have had much satisfaction. Those who have presided over me have ever been kind and lenient, while those who have laboured under my direction have ever been willing to follow my counsels; and to all I cannot but return my thanks, hoping that they may be rewarded with an hundred fold in this world, and in the world to come with life eternal; especially yourself, whose society I have so much enjoyed, and from whom I have received much good counsel.

I cannot conclude, without bearing testimony to the truth of the work in which we are engaged. Joseph Smith, I can testify—being personally acquainted with him three years and seventy-five days, previous to his martyrdom—was a good, upright, and honourable man, and also a Prophet of the Most High God, for I can truly testify that the power of God was with him, and that he saw into futurity by the same mode and power that the Prophets always have. His brother Hyrum was equally good, and, I have no doubt, will rank with Joseph and all the holy martyrs.

Let me conclude, by a short notice of the living. I know Brigham Young, and his counsellors H. C. Kimball, and Jedediah M. Grant, to be good and upright men, also the Quorum of the twelve, and all the constituted authorities in the Church. Righteousness is their motto all the time, and whosoever say to the contrary are liars, and the truth is not in them.

I now leave the country of my nativity, once more, with a glad heart, to gather to

the far distant west, to associate with those whom I love, with the expectation of drinking at the fountain head the water of eternal life. Let me say once for all, "Mormonism" is true, and I hope that I may ever be found walking in its paths.

With much respect, I remain, as ever, your humble servant,

EDWARD MARTIN.

Foreign Correspondence.

CAPE OF GOOD HOPE MISSION.

41, Charlotte Street, Glasgow,
May 13, 1856.

President Richards.

Dear Brother—In accordance with my promise in my last communication, I take my pen to give you some further items about the country, climate, and people of the Cape of Good Hope.

In my last letter, I spoke more particularly of the Western Province of Cape Colony, I will now speak of the Eastern Province, some parts of which I had the privilege of riding over, a few months before I left.

The Eastern Province, as well as the Western, is rocky and mountainous; timber and water are scarce, and there is much barren uncultivable land. Near the sea shore, there are hills and almost mountains of white sand, which, at a distance, look like mountains covered with snow. The inhabitants are far apart. Sometimes I have rode for miles without seeing a house. To find the honest in heart in this part of the world, seems like fulfilling the prophecy of Jeremiah, where he speaks of the fishers and hunters being sent out in the last days—"And they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." I believe this prophecy, of the old Prophet, was literally fulfilled, in me and my brethren.

In my travels in that part of the country, I beheld much of the effects of the last Kaffir war. Houses and forts are in ruins, being the remains of fires lit by the torch of the savage. The inhabitants were

rife with accounts of the cruelties inflicted by the Kaffirs, on those whom they took prisoners; such as flaying them alive; cutting them up inch by inch until they would die; fastening them down to the ground, and there leaving them for the ants to destroy—an insect prevalent in that part of the land—fastening them to a stake or tree, for the purpose of permitting the Kaffir boys to practise throwing the *assegai* at them, a weapon much used by the Kaffirs in war, and in hunting. The inhabitants are continually in excitement through fear that the Kaffirs will come on them again.

The Kaffirs have a plurality of wives. They buy their wives with cattle, which they have in abundance, though of late, the cattle sickness has been among them, as well as among the whites, and carried off thousands and tens of thousands of their cattle. Among themselves, where they are away from the whites, they go almost entirely, and sometimes wholly, in a state of nudity; yet there is more virtue among the sexes, with them, than there is among the whites. Death is the penalty of adultery. They circumcise their male children, between the ages of twelve and sixteen years. Some suppose that they are descended from Ishmael; if so, they must have mixed up with some of the African tribes, for they have some of the negro features about them—colour, nearly black, and woolly heads. The men are large and athletic.

There is another class of blacks, called the Fingoes; they are like the Kaffirs in features. Formerly they were the Kaffirs' slaves, but they revolted from them and united with the whites in the last war.

They now live among the whites as servants. They have some large villages in the Eastern Province. They also practise circumcision, and have a plurality of wives.

Missionaries are labouring among them, as well as among the Kaffirs, and trying to convert them to modern Christianity, but their success is limited, for the Kaffirs do not like the idea of giving up all their wives except one, which they must do to conform to the "holy religion" of the 19th century.

The English bishop at Natal has a little consistency; he proposes that those who receive the Christian religion, and have already a plurality of wives, should be permitted to keep their wives. I think that this proposition of the bishop's is a choker to some of the "pious, good, sanctimonious" missionaries of that land.

There is a class of blacks in the Cape of Good Hope, called the Hottentots, who are said to be the original natives of that part now occupied by the whites. They are altogether a different race from the Kaffirs and Fingoes; not so dark, but more degraded.

They are scattered more or less over the Colony, and have mixed up much with the whites by intermarrying, &c.

In the last Kaffir war the body of them joined the Kaffirs.

Missionaries have been labouring among them, trying to convert them to Chris-

tianity. They have succeeded in introducing among them some of the licentious customs of our refined cities. Some of the missionaries, in their great zeal to exalt them, have married their women. I think that they, and the Kaffirs and Fingoes, have too much of the blood of Cain in them, for the Gospel to have much effect on their dark spirits.

Much wool is grown in the Eastern Province which is taken to Port Elizabeth on waggons, drawn by oxen—generally from 12 to 18 hitched to one waggon. Port Elizabeth is a seaport, lying on Algoa Bay. The wool is taken from there and shipped to England.

Severe hail storms occasionally occur in the Eastern Province. A farmer informed me that one passed over his farm in October 1854. The hail fell eighteen inches deep, in fifteen minutes, in front of his house, the cloud broke just above his house. His wheat was nearly ready to harvest; but not a vestige of it was left. It killed about thirty sheep for him. The hail stones were about two-thirds the size of hen's eggs. The trees in front of his house, were literally barked by them, which I plainly saw.

If time and circumstances would permit, other items of interest might possibly be related, but I will close for the present.

That heaven's choicest blessings may rest upon you, is the prayer of your brother in the Covenant of peace,

J. HAVEN.

Varieties.

THE number of marriages in England fell off from 164,523 in 1853, to 159,349 in 1854, and to 149,736 in 1855. The births were about the same in 1855 as in 1854—the deaths 11,697 less.

THE Austrian Concordat shows its cloven foot in many ways. Hitherto it has been the custom in Austria to inter the Roman Catholics and the Protestants in the same cemetery. But of late the Minister of Public Worship has received information that a number of Roman Catholic clergymen have refused to allow Protestants to occupy a grave in the common burial-place. This line of conduct, which they found on the decrees of the Council of Trent, and on the late Concordat, has caused much agitation in many districts.

THE state of Italy has been formally brought before the Paris Conferences, by the Sardinian Plenipotentiaries. To a reported exclamation of the French Emperor, of "What can one do for Italy?" Count Cavour has answered by a memorial which states the principal grievances of Italy in general, as well as of the individual States. It is urged that the temporal supremacy of the priesthood is an evil which human nature can no longer bear; that even the government of the sword is better than the government of the surplice; that the ecclesiastical ruler of 3,000,000 of Italians is only kept on his throne by foreign troops, and would again be driven forth if his subjects were released for a week from foreign repression.

FASTING.—Distinct from religious ordinances and anchorite zeal, fasting has been frequently recommended and practised, as a means of removing incipient disease, and of restoring the body to its customary healthful sensations.—Howard, the celebrated philanthropist, used to fast one day in the week. Franklin for a period did the same. Napoleon, when he felt his system unstrung, suspended his wonted repast, and took exercise on horseback. The list of distinguished names, might, if necessary be increased—but why adduce authority in favor of a practice which the instinct of the brute creation leads them to adopt, whenever they are sick.—Happily for them they have no meddling prompters in the shape of well meaning friends, to force a stomach already enfeebled and loathing its customary food, to digest this or that delicacy—soup, jelly, custard, chocolate and the like. It would be a singular fashion, and yet, to the full, as rational as the one just mentioned, if on our eyes weakened by long exercise in a common light, we were to direct a stream of blue, or violet or red, or even green light through a prism, in place of keeping them carefully shaded and at rest.—*Journal of Health.*

Never Hold Malice.

BY ELIZA COOK.

Oh never hold malice, it poisons our life,
With the gall drop of hate, and the nightshade of
strife;
Let us scorn where we must, and despise where we
may,
But let anger like sunlight go down with the day.
Our spirits in clashing may bear the hot spark,
But no smouldering flame to break out in the dark;
'Tis the narrowest heart that creation can make,
Where passion folds up like the coils of a snake.
Oh never hold malice, it cannot be good,
For 'tis nobler to strike in the rush of hot blood,
Than to bitterly cherish the name of the foe—
Wait to sharpen a weapon, or measure the blow.

The wild dog in hunger—the wolf in its spring—
The shark of the waters—the asp with its sting—
Are less to be feared than the vengeance of man,
When it lyeth in secret to wound where it can.

Oh never hold malice, dislike if you will,
Yet, remember, humanity linketh us still;
We are all of us human, and all of us erring,
And mercy within us should always be stirring.
Shall we dare to look up to the Father above
With petitions for pardon, or pleading for love;
Shall we dare, while we pant for revenge on another,
To ask from a God, yet deny to a brother?

ADDRESSES.—Joseph Burrows, Mrs. Robert's, Seaman's Yard, Old Spittalgate, Grantham, Lincolnshire.
William Bayliss, 35 Kerr Street, Northampton.
Henry Lunt, }
Oliver G. Workman, } No. 8 Ravensworth Street, Bishopwearmouth, Sunderland.
John McComie, 11 Cheyne Street, Stockbridge, Edinburgh.

Money List, May 16—23, 1856.

John Kessell.....	£ 2 10 0	Brought Forward.....	£73 10 0
Augustus Farnham	50 0 0	Thomas Stephens	5 0 0
Benjamin Elliot	4 0 0	Benjamin W. Brindle, (per C. F. Jones)..	5 0 0
Simeon Pickering	2 0 0	John Davies	4 0 0
Edward Oliver	10 0 0	Uriah Rickards, (per Thomas W. Russell)	6 0 0
James Frewin, (per John Hyde)	5 0 0	Thomas Clark	2 0 0
Carried Forward.....	£73 10 0		£95 10 0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, June 14, 1856.

Price One Penny.

Emigration by Hand-Carts.

Williamsburg, April 21, 1856.

Dear Brother Jaques—On the 18th April we received your letter, dated March 29. We had been anxiously expecting to hear from you, and I can say, that when we did hear, we felt somewhat surprised to find that we have to go by the hand-carts. Father and mother think this cannot be done, and I am sure I think the same, for mother cannot walk day after day, and I do not think that any of us will ever be able to continue walking every day. We think it will be better to remain here or at St. Louis for a time until we are able to help ourselves to a wagon. We are across the water, which is a great part of the way to Zion. Father and mother think you had better come here for a time. We will take lodgings for you if you will let us know. Do you and your wife think it right to go by the hand-carts? If we girls were strong boys then I think it might be done, but father is the only man in our family. I don't feel myself that I can go like this. If, by staying here for a little time, we can get means to go by a wagon, it will be far preferable. Mother, I am sure, can never go that way. She says herself that she cannot do it, and I don't think that any of us can. Why, we understood that the hand-carts were the last resource! Mother says that she must have a revelation before she can see this right. Why, we shall have to sell nearly all our clothes!

And what shall we do for things to wear when we get to the Valley? Seventeen pounds weight each is but very little.

We shall be delighted to see you. I wish they in London would come with you. We are doing very comfortable now.

I remain your sister in the Gospel,
P_____

Liverpool, May 19, 1856.

Dear Brother L_____

On May 7, I received with great pleasure the letter written by P_____, and dated April 21, because we had been so long expecting one. But my pleasure was changed to great pain and unfeigned sorrow when I read the contents. I have read the letter about half a dozen times. I could scarcely believe that you could have sent such a one. There is not one atom of the spirit of Zion in it, but the very spirit of apostacy. I felt to exclaim in my heart, "Who has bewitched you, and with whom have you been taking counsel, that you should so soon forget the goodness of the Lord in delivering you from this part of Babylon, and opening up your way to Zion?" Jesus Christ wept over Jerusalem, and said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" And again, "If thou hadst known, even

thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." And truly I felt to weep over you as Jesus did over the Jews. Here I have been praying, and exerting my faith and my influence with the Lord, and with you, to get you gathered to Zion, and now that He has been graciously pleased to open up your way, you turn round in His face, and ungratefully tell Him you cannot walk in it, but He must bring you a wagon to ride in! It is truly grievous to me, and I am sure it is to God and to His good Spirit. If I were to turn aside, on my way to Zion, for such trifling reasons as those in your letter, now that the Lord has so kindly given me the privilege of going, it seems to me that I ought to be damned, and I have no doubt but that I should be.

You invite me and my family to stay awhile in New York, and you will get lodgings ready for us. We appreciate your kindness, and feel thankful for it. But you must allow us to decline accepting the offer. I tell you plainly, that if you would get us lodgings, pay for them, clothe and feed us with the best that Babylon can boast, and give us £10,000 into the bargain, we would not stay with you in New York; no, not if fifty brothers or sisters, or fathers or mothers were to ask us to stay. Brothers, sisters, fathers, or mothers, when they put a stumbling block in the way of my salvation, are nothing more to me than Gentiles. As for me and my house, we will serve the Lord, and when we start we will go right up to Zion, if we go ragged and barefoot. Why do not you rise up as a man of God, and say that you and your house will serve the Lord, and will go up to Zion at all hazards? It would be death to my good name and influence in the Church, if I were to stay with you in New York! It would throw me a hundred years behind.

Joseph Smith prophesied that those who would not gather to Zion when their way was open, should be afflicted by the devil. And how could you or I expect the Lord to bless us if we were to stay in New York, now He has opened up our way to Zion? We could not, but we could reasonably anticipate that in His own time, and perhaps when we least thought it, He would permit us to be afflicted more severely than ever before.

Nothing has grieved me more for a long time than the light and contemptuous manner in which you speak of the hand-cart operation. Know ye not that it is the holy ordinance of the Lord, revealed through His Prophet Brigham, for the redemption of the humble, faithful poor, and that it will be blessed and sanctified of Him to the salvation of thousands who are not too proud to be saved in His appointed way, while many of those who despise that way will be left to perish in Babylon. The Lord has promised, through His servant Brigham, that the hand-cart companies shall be blessed with health and strength, and be met part way with teams and provisions from the Valley. And I am not afraid to prophesy, that those who go by the hand-carts, and continue faithful and obedient, will be blessed more than they have ever dreamed of. When they get to Zion they will be glad they are there, they will be welcomed, and they will feel that they have got to just the right place. They will be better Saints every way than when they started.

You have looked upon the journey all in a lump. Recollect that you will only have to perform one day's travel at a time, and the first 200 or 300 miles, from Iowa City to Florence, the hand-carts will travel through a partly settled country, and be lightly loaded, for they will not take their full load for the Plains till they get to Florence. This first part of the journey will just get the Saints used to travelling, without a great deal of toil all at once. You have also thought of performing the journey in your own strength, forgetting that you should put your trust in the Lord, who strengthens even the weak according to their day. You know that when He calls His Saints to do any thing, if they will rely upon Him and do the best they can, He will fit the back to the burden, and make every thing bend to the accomplishment of His purposes. I know some of your family are weak, especially your wife, but if you all set out upon this journey in faith, and continue faithful, the Lord will help you, and make you feel well and rejoice all the time, and you will be stronger when you get to the Valley than when you started. There will be a wagon to about every 100 persons, so that if there should be any ill, or unable to walk, they will be assisted. You will have to work no harder than

you have many a day in England, while you will feel glad that you are working for the Lord and for yourself, instead of for the Gentiles.

It astonishes me that you wish to stay in New York. After you have left one part of Babylon, I wonder how you can think of sitting down in another, when you have the privilege of bidding it farewell altogether. Do you not know that some of your family are so fast in London that you cannot get them away? And now you want to sit down in New York, to give those you have half saved the opportunity of straying from you, and settling down as fast there as those are in London! I have heard you talk of saving all your family, and I know you desire to do so, but is this the way to do it? No, it is not, but it is the way to make shipwreck of your own salvation, and your children's too.

You wish me to use my influence to get your children away from London, but, instead of your helping me by your faith and influence, you want to stay in New York as bad as they want to stay in London. What is the use of me striving to save you and your family if you do not strive yourselves? Is it not as much to your interest for you to gather to Zion as it is to mine? How is it that I have to exhort you so much and so severely to save yourselves from this untoward generation? It is not pleasant to me to have to write such severe letters as this. Instead of writing this long one now, I ought to be preparing for our journey, as we have to start in a few days.

Why should you wish to place the burden of the salvation of your children upon my shoulders, and then you pull against me by wanting them to settle again in Babylon, after I have half saved them from it? I think you are acting very unwisely. The fact is, the devil is trying all he can to keep you from going up to Zion, and you are tamely giving way to him. You must resist the devil if you wish him to flee from you. You must say, "No, Mr. Devil, I will not stay in New York. I have set my face towards Zion, and I'll go right up, in the name of the Lord, if you and all your imps try to keep me back, and I have to sleep on the ground, with a stone for my pillow, as old Jacob had." Did not Jesus say, that he that set his hand to the Gospel plough, and looked back, was not fit for the king-

dom of God? And was not Lot's wife changed into a pillar of salt because she looked back upon Sodom? Jesus said, "Remember Lot's wife." And yet, with such examples and precepts before you, you must turn back upon New York! Do you think, if you were to resolve to go to Zion in spite of all the devils in hell, or out of it, that Satan would be able to hold you in New York? No, never; he would have no power over you. I and my family did anticipate the pleasure of your company on the Plains. We sincerely hope you will be wise enough not to disappoint us.

P——— seems very much afraid that she will not have clothes enough when she gets to Zion. Well, if she sets more store upon fine clothes than upon the counsel of the Lord and the blessings of living in Zion, I can say she is different to me. The fact is, she has too many clothes—they are a trouble to her, and she seems willing to hazard her salvation for them. There is such a thing as being ruined by one's riches. If she had scarcely a shirt to her back, or a bit of bread to eat, she would be glad to get to Zion. I would rather you had sent me word that you all were in want of bread, and anxious to get to Zion, than that you were doing comfortably, and forgetting the Lord and Zion, and falling in love with Babylon again. I won't stop in New York if my wife has to clothe me in sheep-skins, or goat-skins, or buck-skins, or buffalo-skins, when I get to Zion. I shall be happier in them there than if I and my family were clothed in purple and fine linen, and silks and satins, and the best broadcloth in Babylon.

You can make your beds and bolsters of your extra clothes. You can keep your feather pillows, instead of resting your heads upon Jacob's stone. If you have any spare money, you can send clothes or anything else through from Iowa, for somewhere about eight pence per lb. carriage. There are hundreds in England who have begged and prayed with tears for your privilege of going to Zion, but have been unable to get it. And now you slight it! It is most grievous? What do you and your family think of yourselves? I should hate myself if I were to slight the blessings of Zion as you are doing. You cannot have much faith in the Lord if you have only enough to take you half way to Zion.

You will say, you never had such a letter before in all your lives. I will say you never before deserved such a letter in all your lives, because you never before turned away from such privileges as you have now within your reach. What! are you going to dash away the cup of temporal salvation from your lips, now it almost touches them? What folly! What madness! It is no little thing to trifle with the Lord, or with His Holy Spirit, or with the counsels of His servants, for the Spirit of the Lord is quick and powerful, sharper than a two-edged sword, and it will not always strive with you.

You talk of staying a little while in New York or St. Louis, till you can buy a wagon? How know you that you will ever have enough to buy a wagon? How can you expect the Lord to give you means to buy a wagon, when He has provided you a cart? He thinks that is good enough. Why should you think otherwise? Perhaps when you can buy a wagon, if you ever have the means, you will want to wait a little longer, till the railroad is made. And all this time your children will be growing up in all the wickedness of Babylon, and perhaps getting married among the Gentiles. The only place in the wide world where you can save your family is in Zion, and the sooner you get there, the sooner you will have power to save them, and the sooner they will be saved.

You say that you understood that the hand-carts were the last resource. Pray what other resource have you? Those who despise the hand-carts may yet be glad to get to Zion with a pack upon their backs.

What more shall I say? I can but

exhort you to repent of your faint-heartedness, repent of your trifling with the salvation of the Lord, and be ready to go with us, with a cheerful heart, trusting in God, and not in your own strength, when we come, and all will be well—you will rejoice in the Lord more than ever before, and thank His holy name that you did not stay in New York. Remember, this is the most critical period of your life. It is the turning point, to decide your destiny. Therefore I exhort you to choose understandingly whom and what you will serve—Zion or Babylon, God or the devil. Greater consequences to yourself, your children, and your ancestors hang on your decision than you can well imagine, for it will carry an influence for good or evil into eternity. Remember, *now* is the accepted time, now is the day of salvation, therefore may you and your family harden not your hearts, nor reject the salvation of the Lord, but close in with His offer, lest He swear in His wrath that you shall not enter into His rest. Pray unto Him without ceasing. Give your souls no rest till you get the spirit of the gathering burning in your bosoms, like a fire that cannot be quenched. We shall not cease to pray for you, that you may be constrained to go with us up to Zion.

Now I have written this letter, I shall rest myself, except to pray for you. I have done my duty. It remains for you to do yours.

When your wife has heard this, I think she will fancy she has got revelation enough about the hand-carts.

With love to all, in which my wife and family join, I remain your brother in the Gospel,

JOHN JAKUES.

History of Joseph Smith.

(Continued from page 364.)

[January 1841.]

Thursday, 21st. Elders B. Young and W. Richards completed the index to the Book of Mormon, and it was immediately put in type, which closed the printing of the first English edition.

Sunday, 24th. Elder B. Young preached twice at Liverpool, on election and reprobation. Hyrum Smith, received the office of Patriarch in the Church, in place of Joseph Smith, senior, deceased; has by revelation, been appointed a Prophet

and Revelator. William Law has, by revelation, been appointed one of the First Presidency, in place of Hyrum Smith, appointed Patriarch. George Miller has been appointed, by revelation, Bishop, in place of E. Partridge, deceased.

Saturday, 30th. At a Special Conference of the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, pursuant to public notice, I was unanimously elected sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints.

Saturday, and Sunday, 31st, was a Conference at Walnut Grove, Knox County, Illinois; Elder William Smith presiding; 113 members, 14 Elders, and several Branches were represented, and several persons baptized.

February 1st. The first election for members of the City Council took place, and the following persons were elected by majorities varying from 330 to 337 votes; to wit, for Mayor, John C. Bennett; Aldermen William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney; Councillors, Joseph Smith, Hyrum Smith, Sidney Rigdon, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight.

City of Nauvoo, Hancock, County,
Illinois, Feb. 1, A.D., 1841.

To the County Recorder of the County of
Hancock:

Dear Sir—At a meeting of the Church of Jesus Christ of Latter-day Saints, at this place, on Saturday, the 30th day of January, A.D., 1841, I was elected sole Trustee for said Church, to hold my office during life (my successors to be the First Presidency of said Church), and vested with plenary powers, as sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, to receive, acquire, manage or convey property, real, personal, or mixed, for the sole use and benefit of said Church, agreeably to the provisions of an act entitled, "An Act concerning Religious Societies," approved February 6, 1835.

JOSEPH SMITH, (L S.)

State of Illinois, Hancock County, ss.

—This day personally appeared before me, Daniel H. Wells, a justice of the peace, within and for the County of Hancock, County aforesaid, Isaac Galland, Robert B. Thompson, and John C. Bennett, who, being duly sworn, depose and say, that the

foregoing certificate of Joseph Smith is true.

ISAAC GALLAND,
R. B. THOMPSON,
JOHN C. BENNETT.

Sworn to and subscribed this third day of February, in the year of our Lord one thousand eight hundred and forty-one; before me,
Daniel H. WELLS,
Justice of the Peace.

The above is recorded in the County Records at Carthage, in Book No. 1, of Bonds and Mortgages, page 95, No. 87.

Wednesday, 3rd. Elder Taylor reports 160 baptized in Liverpool, England; in Ireland about 25; in the Isle of Man, 70; Howarden, 30. Elder Lorenzo Snow is labouring in London.

The City Council of Nauvoo organized, and opened by prayer by myself, when the Mayor elect delivered his inaugural address, as published in the Times and Seasons, page 316; and the following persons were elected by the Council to their offices, to wit—Henry G. Sherwood, Marshal; James Sloan, Recorder; Robert B. Thompson, Treasurer; James Robinson, Assessor; Austin Cowles, Supervisor of streets. I presented to the City Council the following resolution, which was unanimously adopted—

Resolved by the City Council of the City of Nauvoo, that the unfeigned thanks of this community be respectfully tendered to the Governor, Council of Revision, and Legislature of the State of Illinois, as a feeble testimonial of their respect and esteem for noble, high-minded, and patriotic statesmen, and as an evidence of gratitude for the signal powers recently conferred, and that the citizens of Quincy be held in everlasting remembrance, for their unparalleled liberality and marked kindness to our people, when in their greatest state of suffering and want.

I presented a bill for an ordinance concerning the University of Nauvoo, which passed as follows—

Sec. 1. Be it ordained by the City Council, of the City of Nauvoo, that the "University of the City of Nauvoo," be, and the same is hereby organized by the appointment of the following Board of Trustees; to wit—John C. Bennett, Chancellor; William Law, Registrar; and Joseph Smith, Sidney Rigdon, Hyrum Smith, William Marks, Samuel H. Smith, Daniel H. Wells, Newel K. Whitney, Charles C. Rich, John T. Barnett, Wilson Law, Don Carlos Smith, John P. Greene, Vinson Knight, Isaac Galland, Elias Higbee, Robert D. Foster, James Adams,

Robert B. Thompson, Samuel Bennett, Ebenezer Robinson, John Snider, George Miller, and Lenos M. Knight, Regents of the "University of the City of Nauvoo;" as contemplated in the 24th section of "An Act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The board named in the first section of this ordinance, shall hold its first meeting at the office of Joseph Smith, on Tuesday, the 9th day of February, 1841, at 2 o'clock, p.m.

Passed Feb. 3, 1841; John C. Bennett, Mayor; James Sloan, Recorder.

I also presented a bill for an ordinance organizing the Nauvoo Legion, which passed the same day, as follows —

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that the inhabitants of the City of Nauvoo, and such citizens of Hancock County as may unite by voluntary enrollment, be, and they are hereby organized into a body of independent military men, to be called the "Nauvoo Legion," as contemplated in the 25th section of "An Act to incorporate the City of Nauvoo," approved December 16, 1840.

Sec. 2. The Legion shall be, and is hereby divided into two Cohorts; the horse troops to constitute the first Cohort, and the foot troops to constitute the second Cohort.

Sec. 3. The general officers of the Legion shall consist of a Lieutenant-General, as the chief commanding and reviewing officer, and President of the Court Martial, and Legion; a Major-General, as the second in command in the Legion, the secretary of the Court Martial and Legion, and Adjutant and Inspector-General; a Brigadier-General, as the commander of the first Cohort; and a Brigadier-General, as commander of the second Cohort.

Sec. 4. The Staff of the Lieutenant-General shall consist of two principal Aids-de-camp, with the rank of Colonels of Cavalry; and a guard of twelve Aids-de-camp, with the rank of Captain of Infantry; and a drill officer, with the rank of Colonel of Dragoons, who shall likewise be the chief officer of the guard.

Sec. 5. The staff of the Major-General shall consist of an Adjutant, a Surgeon-in-chief, a Cornet, a Quarter-master, a Paymaster, a Commissary, and a Chaplain, with the rank of Colonels of Infantry; a Surgeon for each Cohort, a Quarter-Master Sergeant, Sergeant-Major, and Chief Musician, with the rank of Captains of Light Infantry; and two musicians, with the rank of Captains of Infantry.

Sec. 6. The staff of each Brigadier-General shall consist of one Aid-de-camp, with the rank of Lieutenant-Colonel of Infantry, provided that the said Brigadiers shall have

access to the staff of the Major-General, when not otherwise in service.

Sec. 7. No officer shall hereafter be elected by the various companies of the Legion, except upon the nomination of the Court-Martial; and it is hereby made the duty of the Court Martial to nominate at least two candidates for each vacant office, whenever such vacancies occur.

Sec. 8. The Court-Martial shall fill and supply all offices ranking between Captains and Brigadiers-General, by granting brevet commissions to the most worthy company officers of the line, who shall thereafter take rank, and command according to the date of their brevets, provided that their original place in the line shall not thereby be vacated.

Sec. 9. The Court Martial, consisting of all the military officers, commissioned or entitled to commissions, within the limits of the City Corporation, shall meet at the office of Joseph Smith, on Thursday, the 4th day of February, 1841, at 10 o'clock, a.m.; and then and there proceed to elect the general officers of the Legion, as contemplated in the third section of this ordinance.

Sec. 10. The Court Martial shall adopt, for the Legion, as nearly as may be, and so far as applicable, the discipline, drill, uniform, rules, and regulations of the United States' Army.

Passed Feb. 3, 1841. John C. Bennett, Mayor; James Sloan, Recorder.

Joseph Smith, Hyrum Smith, Don C. Smith, and Charles C. Rich were duly sworn as members of the City Council.

The following addition has been made to the Charter of the Nauvoo Legion by the Legislature—

Any citizen of Hancock County may, by voluntary enrollment, attach himself to the Nauvoo Legion, with all the privileges, which appertain to that independent military body.

And I gave a general invitation to my friends to enroll themselves, so as to have a perfect organization by the fourth of July. I was appointed chairman of several Committees, viz., "On the Canal," "For Vacating the town of Commerce," "Vending Spirituous Liquors," "Code of City Ordinances," "Board of Health, &c." Council adjourned to the 8th.

Thursday, 4th.

LEGION MINUTES. Pursuant to an ordinance of the City Council of the City of Nauvoo, entitled, "An ordinance organizing the Nauvoo Legion," passed Feb. 3, 1841, a Court Martial, composed of the commissioned officers of the militia of the State of Illinois, within the City of Nauvoo, assembled at the office of Joseph Smith, on Thursday,

at ten o'clock, a.m., the 4th day of February, 1841: present—John C. Bennett, Quartermaster-General of the State of Illinois; Lieutenant-Colonel Don Carlos Smith; Captains Charles C. Rich, Wilson Law, Albert P. Rockwood, William Law, Titus Billings, Stephen Markham; first Lieutenants, Francis M. Higbee, John T. Barnett, John D. Parker, Benjamin S. Willber, Amos Davis; second Lieutenants, Chancey L. Higbee, Nelson Higgins, David H. Redfield, Hosea Stout, Stephen Winchester, Thomas Rich; third Lieutenants, John C. Annis, and Alexander Badlam. The Court was called to order by General Bennett. On motion, Joseph Smith and Hugh McFall were requested to sit in the Court. The Court-Martial then proceeded to the election of the general officers of the Legion; whereupon Joseph Smith was duly elected Lieutenant-General of the Nauvoo Legion, and John C. Bennett, Major-General. Colonel Wilson Law was elected Brigadier-General of the first Cohort, and Lieutenant-Colonel Don Carlos Smith Brigadier-General of the second Cohort, by unanimous vote of the Court Martial. Lieutenant-General Joseph Smith, after being duly sworn into office, appointed the following named persons for his staff, to wit—Captain A. P. Rockwood to be Drill Officer; Captains William Law, and Robert B. Thompson, Aids-de-camp; and James Allred, Thomas Grover, C. M. Kreymeyer, John L. Butler, John Snider, Alpheus Cutler, Reynolds Cahoon, Elias Higbee, Henry G. Sherwood, Shadrack Roundy, Samuel H. Smith, and Vinson Knight, Guards, and assistant Aids-de-camp. The Legion, at its organization, was composed of six companies.

Friday, 5th. Elder Reuben Hedlock is labouring in Glasgow, Scotland. The Church in that place numbers 55, and the spirit of enquiry increases.

Saturday, 6th. Minutes of a Council at brother Richard Harrison's, 72 Burlington street, Liverpool, for organizing a company of Saints going to New Orleans, on ship *Sheffield*, Captain Porter: Elders B. Young, W. Richards, J. Taylor, and other officers, present. Elder Hyrum Clark was chosen President, and Thomas Walmsley, Miles Romney, Edward Martin, John Taylor, Francis Clark, and John Riley, Counsellors to President Clark. Edward Martin, Clerk and Historian. Peter Maughn and John Taylor were ordained Elders. President Clark and his Counsel were blessed and set apart for their mission.

Sunday, 7th. Ship *Sheffield* sailed from Liverpool with 235 Saints.

Monday, 8th. Levi Richards writes from Lugwardine—

To the Editor of the *Star*.—Since Stanley Hill Conference, I have attended about thirty Council meetings of Church officers, in eleven different places in Herefordshire, Gloucestershire, and Worcestershire, making a circuit of nearly one hundred miles. Union and harmony prevail among them, and a disposition to add to their faith, &c. New places are frequently opened for preaching, which are generally supplied. Many are baptized every week, although the ice has to yield its natural claims, and step aside. The gift of healing is manifested to quite an extent in this region. The gift of tongues is received in most of the Branches where I am acquainted. The spirit of persecution is not yet wholly cast out of the world; for recently preaching was held for the first time in Pendock parish, eight miles from Ledbury, when a congregation, respectable in numbers and appearance, were compelled to retire prematurely, in consequence of the quantity of gravel thrown upon the roof and against the windows, &c. The mob were numerous, and supplied the Saints on their way home with plenty of mud. The meeting was held at the shop of a tradesman, who had been clerk of the parish, but was so fortunate as to obey the Gospel, and be turned out of his stewardship; and his wife was dismissed from her school, for the same reason, by the parson of the parish. More or less of the Saints are turned out of employ, and out of their houses, for obeying the Gospel.

City Council met according to adjournment, and opened by prayer, which was made a standing rule of the Council. I reported a bill for a survey of a canal through the city, which was accepted; and I was appointed to contract for its survey. I also reported a bill for an ordinance on Temperance, which was read and laid over.

Wednesday, 10th. Elder James Burnham writes from Overton, Flintshire, North Wales—

I have organized two Branches, of about 150 members; and we are continually baptizing, whether it be cold or hot. There is great opposition.

Thursday, 11th. Elders Young, Richards, and Taylor, in Council at 72 Burlington street, Liverpool, set apart, by the laying on of hands, Elder Daniel Browett, to take charge of a company of Saints, about to sail for New Orleans on ship "*Echo*, Captain Wood; and John Cheese, David Wilding, James Lavender,

William Jenkins, Robert Harris, and John Ellison, to be his Counsellors. Robert Harris was ordained an Elder, and Elder Browett was appointed Clerk and Historian to the company.

Saturday, 13th. Elder Orson Hyde sailed from New York for Liverpool, on his way to Jerusalem, accompanied by Elder George J. Adams.

Sunday, 14th. A Conference of the Church of Jesus Christ of Latter-day Saints was held at Barrett's Academy, 57, King Square, Goswell Road, London, on Sunday, the 14th February, 1841, there being present—Elders H. C. Kimball, W. Woodruff, Lorenzo Snow, William Pitt, and four Priests. The meeting was called to order by Elder Kimball, at two o'clock, p.m. Moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff be President of this Conference; carried unanimously. Moved by Elder Kimball, seconded by Elder Woodruff, that Dr. W. Copeland be Clerk; carried unanimously. The meeting opened by Elder Kimball with prayer and singing. The President then called upon the official members, to represent their respective Branches. The Church at Ipswich, represented by Elder Pitt, consisting of twelve members, one Elder, one Priest, and one Teacher. The Church at Bedford, represented by Robert Williams, Priest, consisting of 42 members, one Priest, seven moved, two died. The Church at Woolwich, represented by John Griffith, Priest, consisting of six members, one Priest. The Church in London, represented by Elder Kimball, consisting of 46 members, one Elder, two Priests; excellent prospects of a continued increase. James Allen was ordained an Elder, and Thomas Barnes a Priest. Robert Williams was ordained an Elder, to preside over the Branch at Bedford; and William Smith, and John Sheffield, Priests. Richard Bates was ordained Priest, in the Branch at Woolwich, and A. Painter, Teacher; all

under the hands of Elders Kimball, Woodruff, and Snow. It was then moved by Elder Kimball, seconded by Elder Woodruff, that Elder Snow be appointed President of this Conference, also to take the superintendency of the Church in London. Much valuable instruction was given by Elders Kimball and Woodruff, in relation to the duties of the official members. It was then moved by Elder Kimball, and seconded by Elder Snow, that this Conference be adjourned to Sunday, 16th May, 1841. The Conference was then closed at half-past five, by singing and prayer. Dr. W. Copeland, Clerk.

Monday, 15th. As chairman of the Committee, I reported a bill to the City Council, which, after a long discussion, passed into "An ordinance in relation to Temperance."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that all persons and establishments whatever, in this city, are prohibited from vending whiskey in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any person whatever, excepting on the recommendation of a physician, duly accredited in writing, by the Chancellor and Regents of the University of the city of Nauvoo; and any person guilty of any act contrary to the prohibition contained in this ordinance, shall, on conviction thereof before the Mayor or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor or Court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Passed Feb. 15, 1841, John C. Bennett, Mayor; James Sloan, Recorder.

In the discussion of the foregoing bill, I spoke at great length on the use of liquors, and showed that it was unnecessary, and operates as a poison in the stomach, and that roots and herbs can be found to effect all necessary purposes.

(To be continued.)

A LOW VOICE IN WOMAN.—Yes, we agree with that old poet who said that a low, soft voice was an excellent thing in woman. Indeed, we feel inclined to go much further than he has on the subject, and call it one of her crowning charms. How often the spell of beauty is rudely broken by course, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft, silvery tones render her positively attractive! In the social circle how pleasant it is to hear a woman talk in that low key which always characterizes the true lady! In the sanctuary of home how such a voice soothes the fretful child and cheers the weary husband!

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 14, 1856.

DEPARTURES.—The Ship *Horizon*, Captain Reed, sailed from Liverpool for Boston, May 25, 1856, with 856 souls of the Saints on board, under the Presidency of Elders Edward Martin, Jesse Haven, and George P. Waugh.

The following Elders who have held responsible positions in this country, also sailed on this ship—Elders T. B. Broderick and John Toone from Utah—the latter retires from his labours on account of ill health—John Jaques, Robert Holt, Thomas Ord, James Stones, Henry Squires, and Robert Evans were Presidents of Conferences.

Elder Martin has laboured in the ministry in Britain over three years, and, during most of the present season's emigration, has been engaged with us in the Emigration Department of the Office. His labours have been of that faithful and efficient character which commend themselves. Elder Haven has been labouring, in connexion with Elders Walker and Smith, in South Africa, where, under Elder Haven's presidency, they have established a mission of the Church, which will yield its fruits in all time to come. The above named Elders have laboured faithfully in their callings, and they go home to Zion with our blessing.

Elder Jaques, it is well known to the Saints, was called to assist us in the Editorial labours of this Office, and we realize that in parting with him we have lost the labours of a faithful and efficient man. By his labours with the pen, he has done much to instruct and bless the Saints, and preach the Gospel in these lands, and he has left us, rich in faith, and with the spirit of Zion burning in his bosom, and we pray that it may continue to increase abundantly upon him and his family, and that they may live to enjoy all the blessings of the Gospel, with the people of God. His letter of reproof to certain unbelieving friends, in another column, most truthfully indicates the integrity of his purpose, to abide in all the counsels of the Church. Thinking that others might profit by the excellent and pertinent rebuke there administered, we have inserted the same, believing it to be as faithful and commendable a Valedictory, as he would be likely to write.

On Saturday, the 31st, the *Wellfleet*, Captain Westcott, hence for Boston, cleared, with 146 souls of the Saints on board, under the presidency of Elder John Aubrey. This company intend going only to the States this season, and it is the last company of Emigrants which we expect to send out during our present mission.

On reviewing our operations for this season, we find that there have gone out, on the *Emerald Isle*, 350; *John J. Boyd*, 512; *Caravan*, 457; *Enoch Train*, 534; *S. Curling*, 707; *Thornton*, 764; *Horizon*, 856; *Wellfleet*, 146 of the Saints; making a total of 4326, of which number 2012 have gone out under the regulations of the Perpetual Emigration Fund Company.

The season's emigration, now closed, has included, English, Scotch, Welsh, Irish, French, Italians—Waldenses from Piedmont—Swiss, Germans, Swedes, Danes, Norwegians, Manx, Hindoos, Africans from Cape Colony—no blacks.

It has been found advantageous, this season, to send most of the passengers per P. E. Fund, *via* Boston, as those who pass directly through, without settling in the State of Massachusetts, are not charged the usual amount of eight shillings and four pence for head money, which is required to be paid for all persons who stop to reside in that state.

We have also found it to our advantage to open business with Messrs. Train and Co. who have long been in the passenger trade to that port. The Agents of that firm, who reside in this town, have been honourable and obliging in their transactions with us, while the proprietors in Boston, have extended to our Agent, Elder D. Spencer, every advantage to facilitate our forwarding business on that side, which could be reasonably expected.

The first company of Fund passengers, per *Enoch Train*, were forwarded from Boston to Iowa City, *via* New York, for eleven dollars and fifty cents per head, for adults, —those fourteen years old and upwards, and for five dollars and seventy-five cents for children, between the ages of four and fourteen years, those under four years, free. 100 lbs. luggage was allowed for each adult, and 50 lbs. for each child, for those under three years old, none. We are not informed what the charge was for extra luggage, but with the above liberal allowance, P. E. Passengers would have none.

We are informed that a gentleman in this town who has formerly been engaged with another railway company—the Boston and Worcester—on learning that the New York line had made the lowest bid for our traffic, immediately communicated with his friends upon that subject, and, directly, Elder Spencer received proposals to forward our passengers for ten dollars per adult, and five for children, as above, making a saving of about six shillings and three pence per adult, and three shillings and three half-pence for children. This line, besides being more direct and cheaper, avoids the difficult and costly contingency, of so much changing of luggage as there is by the other line.

We have before noticed that the hand-carts are contracted for at the point of outfit, for ten dollars a-piece, and Elder Spencer informs us that he hopes to get the Emigrants, per the Fund, through at a cost not exceeding £9 per head, but we shall not be surprised if it should exceed that amount, and perhaps reach £10 each; indeed, we have rather anticipated it from the beginning, but when the transaction is completed, it will be known whether people can be emigrated one fourth of the circumference of our globe, for the trifling sum of nine or ten pounds.

The fact that the route, or mode of our emigration is changing each year, renders the subject one of constant research, study, and care, liable to many new contingencies and even emergencies; but the Saints may congratulate themselves upon the fact that the interests of the P. E. Fund Company are committed to the charge of as good financial business talent as can be found in the Church, outside of Utah; and those who are appointed and authorized to act as Agents for the Company, are required to govern themselves by the Act incorporating the Company, of which we quote the following—

“Sec. 13.—The entire proceeds of the business of this Company, shall inure to the Perpetual Emigrating Fund for the poor; whether arising from Donations, Insurance, Deposits, Exchange, increased value of Property, or in any other way or manner whatsoever.”

“Sec. 15.—No officer, agent, or member of the Company, shall be permitted to retain in his hands any portion of the funds of the Company, as compensation, but shall receive such remuneration as shall be awarded him, or them, upon settlement with the board of President and assistants.”

We recommend a perusal of the whole Act, which may be found in “Route from Liverpool to G. S. L. Valley,” chap. 3, page 7. We quote the foregoing that the Saints may be reminded that their pecuniary interests are cherished in the operations of the Company, and that business men, too, may understand that we endeavour to transact the business of the Company on the most saving terms.

Foreign Correspondence.

DESERET.

Historian's Office,
Great Salt Lake City,
March 1, 1856.

Brother Franklin—My last letter to you was dated at Parowan; since that time, by the kind assistance of Jesse N. Smith, I have been able to transfer myself to this Office; over deep snows, heavily crusted on the Beaver, Pine Creek, Brimstone, and Sevier Mountains; while we encountered mud on the low grounds. It was rather a severe journey of 13 days, usually made in six or eight. We were accompanied from Fillmore by Kanosh, the Pah-vante chief.

An unfortunate difficulty has occurred between the whites and Indians in Cedar County. Several brethren, I believe six, mostly herdsmen, have been killed. The movement is headed by Tintic, chief of the Timpanogos. General P. W. Conover has received orders to suppress the outbreak, with troops from Utah county. Squash is in irons at Springville, waiting his trial.

The loss of cattle in the northern counties has been extremely great. The depth of snow is unprecedented since our settlement in the mountains. The southern counties have fared better, though the winter has been severe. Very little stock have perished south of Great Salt Lake County.

The most of the hands on the public works have been discharged, and the people, generally, are making preparations for farming, as soon as the frost comes out of the ground. The mechanics are

getting up drilling machines to drill in their wheat, and thus save seed and labour. A great many will follow the plan adopted by Mr. John Halliday, who, in 1849, raised sixty bushels of wheat to the acre, from a peck of seed, sown in drills and carefully irrigated.

I am engaged in compiling and gathering up the history of Joseph's imprisonment in Carthage Jail, for many incidents of which, I am indebted to the letters of John Taylor, Captain Dan Jones, John S. Fullmer, Cyrus H. Wheelock, and the statements of Colonel Stephen Markham, and others who were in the prison with them, a considerable portion of the time.

As you no doubt will anticipate, provisions are *very* scarce. The authorities of the Church are using all the influence they can, to cause them to be divided among the people. By this means it is expected that any severe suffering will be averted.

March 2. The mail has arrived from California, bringing *Mormons* of December 15th.

The State Convention meet on the 17th, delegates have been unanimously elected from all the counties heard from. The taking of the census is progressing as rapidly as could be anticipated, considering the difficulties to be encountered on account of the severity of the winter, and the wide extent of the settlements. All the Indians we hear from are friendly but the Timpanogos. Arrowpeene has done his best, for some time, to keep them quiet, but said, not long ago, that Squash and Tintick would not hear.

GEO. A. SMITH.

News from Utah.

(From the "Deseret News.")

PARTIES.—That of the "Mormon Battalion" came off on the 6th inst., the Second Annual Festival of the Typographical Association on the 8th, and the Life Guards gave a party on the 11th.

On each occasion, the Social Hall was well filled by those who endeavour to wisely appreciate the various blessings profusely strewn in their path, and to properly distinguish "times and seasons."

giving to rest and recreation, as well as to labour and the sterner duties, that share of time and attention adapted to fully subserve the best use and developement of each individual.

DISTURBANCE WITH INDIANS.—Since writing the article under the above head, in No. 50, we have learned that the two herdsmen killed were Henry Moran and Washington Carson, and Lewis Hunsaker is the one missing.

From all yet known (3 p.m. of March 4) it is probable that Hunsaker was taken prisoner.

On the 26th of February, just before dark, and not far from Kimball's creek, west of Utah Lake, some Indians surprised a camp of men who were out gathering stock, killed John Catlin and — Cousins, mortally wounded John Winn, who has since died, and drove off 15 horses and mules belonging to the party.

Tintick, head chief of the disaffected band, and who was wounded in the skirmish near the south fort in Cedar County, is reported dead.

The noted Washear, or Squash, who was arrested on a writ from the U. S. District Court, while momentarily from under the eye of his keepers, so effectually cut his throat, with a case knife furnished him to eat with, that he soon died.

He had been frequently heard to say that he would not go to G. S. L. City to be hung up like a dog, alluding to the fate of the two who were hung during the administration of the Hon. Leonidas Shaver, late U. S. Associate Justice.

When informed of the event, the Indians in that neighbourhood remarked that he had killed himself to avoid being hung, a mode of death very repugnant to his feelings.

General Peter W. Conover was to start on the 1st inst., from the rendezvous on the west side of Utah Lake, with some 200 men. They go out to recover brother Hunsaker, if still alive, and the horses and cattle driven off by the Indians.

IMPROVEMENTS IN THE SOUTH.—In Washington county, John Hamblin and company are building a stone fort on the Santa Clara, and intend entering at once into raising cotton in the warm rich bottoms bordering on that stream, and probably, at an early day, sugar cane, olives, and other fruits of warm climes.

Jehu Blackburn & Co., have erected a splendid saw mill in Pine valley, about 25

miles S. W. from Cedar City, and near an extensive tract of pine timber of superior quality, equal to that at Parowan.

Peter Shirts is erecting a grist mill at Canarra. The above named substantial improvements speak well for the energy of the settlers in our most southern county.

In Iron County, Messrs. I. C. Haight and Simpkins are hurrying forward the work upon their carding machine and woolen factory, in Cedar City, and anticipate having it in readiness for this season's clip of wool.

Another saw mill, on an extensive scale, is in progress at Cedar, and the iron on hand is being cast into flat-irons and other useful articles.

The Iron Company have cast some beautiful machinery, intended to supersede the use of Coal Creek for motive power, and are accumulating a large amount of material, in readiness for future operations.

Coal Creek has been frozen up some three months, and the snow in its kanyon prevents getting at the coal. The winter has been unusually severe, though the cattle look remarkably well and but few have been lost, and it is said none need have been, if all the herdsmen had attended strictly to their duty. Bread stuff and seed grain are scarce.

In Beaver County, on the 8th of February, Mr. Simeon F. Howd finished a house of entertainment, at the point where the military road crosses Beaver Creek, which will be a great accommodation to the travelling public.

Messrs. Ross R. Rogers and Edward Thompson are engaged in erecting a saw mill, a few rods above where the military road crosses Big Beaver, and expect to have it in operation within a few weeks.

Elder Lorin W. Babbit, Probate Judge of Beaver County, expects to leave this city at date, March 4, and proceed to organize that county, and engage at once in forwarding the work on a grist mill, that it may be ready for the coming harvest.

Many hands are now busily occupied, in getting out fencing material for the various tracts of farming land surveyed, and being surveyed, by Col. W. H. Dame, on the Beaver.

Success to the energy and enterprise of the settlers in our three southern counties, and if no untoward event happens, it is easy to foresee that ere long our brethren in that region, though not occupying a

land "flowing with honey," will cause their chosen locations to blossom with the vine and the olive, and abound in a varied abundance of the rich products of the soil, for stones will bring iron, and dot the surface of heretofore naked wastes, with tasteful and commodious buildings for the habitation of men, and for the successful prosecution of the purposes for which we are placed upon the earth.

FROZEN TO DEATH.—On the evening of February 13, 1856, a young man, named John Edwin Sheldon, late from England, and supposed to be about 19 years old, was frozen to death while hunting horses in the Weber river bottoms, west of Ogden City.

MASS MEETING.—Pursuant to adjournment, on the 26th of January, a large assembly convened in the Tabernacle, on Saturday, the 2nd inst. Governor Young, President of the meeting, took the chair. Prayer by President J. M. Grant. Ballo's Band played "The Star Spangled Banner," and several other enlivening tunes. Hon. E. Reese delivered the opening speech, and was followed by President J. M. Grant, Chief Justice Kinney, Capt. L. W. Hardy, O. P. Rockwell, Esq., and His Excellency the Governor, who, at the close of his remarks, individually proffered to take stock and furnish 300 miles of the route. One thousand miles were subscribed for, and the large number present unanimously voted to sustain the chartered company, in carrying a daily express from the Missouri river to California, and in extending the line as fast and as far as circumstances may permit.

THE CHANCELLOR AND REGENTS of the University of the State of Deseret held a meeting on the 4th inst., at which His Excellency the Governor, Presidents Kimball and Grant, Bishop L. D. Young and Elders F. Kesler and R. L. Camp-

bell were present. The time was mostly occupied in the discussion of preparing copy for the publication of elementary school-books in the Deseret Alphabet, and Elders W. Woodruff and S. W. Richards, Regents, and Elder Geo. D. Watt, Secretary of the Board, were appointed a committee to prepare and arrange the matter for said publications, and to report progress at each successive meeting, that they may have the advantage of the information, judgment, and experience of those who feel interested in the subject of education.

FESTIVITIES.—The party, given by the Governor and Legislative Assembly, came off in the Social Hall on Tuesday, the 29th ult. His Excellency, Governor Young, Hon. H. C. Kimball, President of the Council, Hon. J. M. Grant, Speaker of the House, Hon. A. W. Babbitt, Secretary, Judges J. F. Kinney and G. P. Stiles, Dr. G. Hurt, Indian Agent, Messrs. Bell, Livingston, Williams, Gerrish and Hooper, merchants, and a large number of other prominent citizens, and a bevy of Utah's fair wives and daughters, were present.

The Hall and dining-room were tastefully and beautifully ornamented for the occasion, the supper and arrangements were excellent, and all cordially participated in the frank and free enjoyment of the occasion.

On the 31st ult., the Dramatic Association gave a dance and supper, in the Social Hall, to as many of their friends as the rooms could accommodate. The decorations were the same as on the evening of the 29th, and, not being crowded, each guest had ample range and free scope for rendering themselves mutually agreeable, which all appeared to do with great zest, and with that pure and unalloyed hilarity known only to the Saints.

Differences.

(From the "Deseret News.")

The individuals of the human family differ very materially from each other in numberless ways, do they not? This question being readily and universally answered in the affirmative, it only re-

mains to notice some of the characteristics which are useful and praiseworthy, and a few of the opposite description, that, by a little care and reflection, the young may know at once the consequences of the dif-

ferent habits and practices which come under their daily observation.

In the tops of the mountains there are none to prevent our doing good under all circumstances—the very purpose for which the large majority came here—but truly the Gospel net has gathered fish of every kind, and the tares are growing with the wheat, and such must be the case until the day of separation, or until the time of the world's harvest. But it does not follow that the wheat will ever be converted into tares, or that the clean fish will change to unclean, at any rate not without undergoing a legitimate process for such transformation, if any such process there be.

In the meantime all who have come here, and have clung to their integrity, and improved upon the blessings bestowed, are constantly occupied, to the utmost extent of their ability and means, in the furtherance of the purposes of the Almighty for bringing to pass righteousness and salvation, and strive with their might to build up and establish the Kingdom of God on the earth.

Leaving this class, we proceed through various grades of persons whose conduct is more or less energetic in the great cause of truth, until—and it must be said—we reach a portion of community whose main thoughts, desires, and efforts appear to be occupied in almost every way but that which is really beneficial. The cares involved in eating, clothing, drinking, and sleeping, are permitted to engross an undue attention, and when that is accomplished the remaining time is far too often spent in lounging about street corners, in stores, in offices, in court rooms, and other places where their presence is not productive of good to themselves, or any one else, but on the contrary a direct injury, aside from the pernicious examples so glaringly placed before the rising generation.

It cannot be urged, by way of excuse, that Gentile oppression and conduct compel and countenance the idle, the loafing, the profane, the thieving, and the litigious, for there are but few Gentiles here, and many, if not all of them, are industrious, peaceable, energetic, and honourable, in their intercourse with us.

We are not sanguine in the hope that the case hardened will soon reform, if ever, even though you should halloo in their ears each morning. "Every one will be rewarded according to the deeds done in the body, and your doings this day will be placed in that account." But we do trust that the young, and all who love truth, will follow the counsel and example of President Brigham Young, also that of his Counsellors, Heber C. Kimball and Jedediah M. Grant, and in short that of all good men of every station, and learn to bring into true, Godlike action all their mental and physical endowments, and shun the course of those who waste their time, hinder the industrious, set at naught good precepts, and tear down, in lieu of building up.

Again, GOSSIPING seems to be almost a life element with some persons, and a practice more difficult to break from than is the habit of using tobacco. This class will gather in groups wherever they are not forcibly driven away, and let their minds and tongues drift along without rudder or compass, regardless of the condition of their wives and little ones, taking no active thought for their being better clad, more healthfully housed and fed, more understandingly and usefully cultured, and making no exertion for rendering home desirable and happy. No, but to see them, with hands in pockets, listlessly lounging, or lazily seated upon a cold curb stone, after haunting rooms until even they are ashamed, one might well take them for a class who expect the sky to fall and catch sparrows for their super, or to shower down porridge for their little ones, or that peradventure a fellow gossip or passer by would tell them how to lift themselves by the waistband of their breeches, and then they would be able to flourish without effort.

But such events are not particularly likely to happen, then would it not be far better to turn your thoughts, time and strength to some definitely practical purpose, and by following some laudible calling, cease to be in the way of and an eyesore to the industrious?

SHARP WIT.—An Indiana paper says that during a trial in Lawrence Court, a young lad who was called as witness, was asked if he knew what were the obligations of an oath, and where he would go if he told a lie. He said he supposed "he would go where all the lawyers went."

Lessons from Providence.

(From the "*Deseret News*.")

Shape our courses as we may, it is definite that we are strictly in a school, while in this probationary state, and it therefore behooves every one to be duly careful with regard to improving upon each lesson as it is marked, otherwise you will have to stop progressing in the grand scale of human movements, or skip a page, and in either case suffer loss.

The drouth and grasshopper lesson of the past season was given out, and, by some, carefully and patiently conned, and pretty thoroughly understood and profited by. But the pages of that lesson are not yet all turned over, and many have now come to that portion which treats upon doing without meat, vegetables, and, in short, without food of any description, only, as they are able to procure a little from day to day, while others, fortunately, are blessed with a comparative abundance. This affords a bitter lesson for learning much, to advantage, that there may not be another so good an opportunity for ac-

quiring, at least, until after many plentiful harvests. On the one hand, the destitute have an excellent opportunity to reflect upon how far their own former conduct may have conduced to their present position, and learn to operate more wisely in the future, learn patience, forbearance, economy, the dealings of the Lord with His people, gratitude for chastenings as well as blessings, and many other useful principles. On the other hand, there is a rare opportunity for those who have to aid those who lack, and to use the utmost diligence in striving to widely dispense the rich blessings of Heaven, in the most godlike manner, that their use may redound to the honour of the Giver of all good, and to the spiritual and temporal welfare, both of him who dispenses, and of all who participate in the glow of joy arising from good deeds, and a wise use of means over which we are placed to act as stewards.

Varieties.

EFFECTS OF CATHEDRALS ON THE MIND.—The famous Baptist minister, Robert Hall, when asked what he thought of York Minster, replied, "York Minster, sir; why it's enough to soberize a Bacchanalian."

JONATHAN'S ACCOMPLISHMENTS.—A German writer says that the people of the United States can burst more steam boilers, and chew more tobacco, than any other five nations on the globe.

ACCORDING to returns published in the St. Petersburg newspapers, the besieged in Sebastopol discharged from the 17th of October, 1854, to the 8th of September, 1855, projectiles to the number of 1,386,608, and weighing 1,405,249 poods (each equal to 40lb.) In addition to the above, 205,810 poods of powder and 25,000,000 cartridges were consumed.

AN old clergyman one Sunday, at the close of the sermon, gave notice to the congregation that in the course of the week he expected to go on a mission to the heathens. One of the deacons, in great agitation, exclaimed, "Why, my dear sir, you have never told us one word of this before; what shall we do?"—"Oh, brother," said the parson, "I don't expect to go out of town."

AN eccentric clergyman, lately alluding in his pulpit to the subject of family government, remarked that it is often said, "That now-a-days there is no such thing as family government. But it's false, all false! There is just as much family government now as there ever was—just as much as in the days of our fathers and grandfathers. The only difference is, that *then* the *old folks* did the governing, but now it is done *by the young ones*!"

Creation of the Earth.

The Gods on high, in solemn council met,
Ere darkness roll'd away its clouds of jet;
When chaos reigned with undisputed sway,
And thick confusion held its wonted way,
When sullen silence, spreading o'er the scene,
Drove back the fury, husbanded the spleen:
As, when men's passions, 'mid the rage of war,
In fierce contention make a fearful jar,
A stern command goes forth to bid it cease,
Yet not to raise aloft the flag of peace,
That breathing, they might still new vigour gain,
To roll fresh horrors o'er the bloody plain.
Thus did the scene appear when powers supreme
Assembled to debate some glorious theme,
And, in majestic strength and force sublime,
The Spirit waited for the will divine.

The subject was creation's wondrous plan—
The culminating point of which was man—
To make an earth, with every creeping thing,
And fish, and fowl, yea, all the tribes of wing;
To store within its bowels mines of gold,
Of other minerals—of wealth untold;
To mould the basin of the mighty sea,
To bid the light and heat of day be free,
The clouds to drop their rich refreshing rain,
And earth to vegetate with fruit and grain,
To be the sustenance of man and beast,
No slaughter'd life was to pollute their feast,
Should sin step in all harmony would cease,
But nature was at first to wake with peace.

Debate had ended, argument had ceas'd,
Bright hope ran high, and int'rest had increas'd,
When heav'n's great King, His majesty put on,
Whose strength e'en they, the strong, could lean
upon;
To Him they sought, whose wisdom knows no bound—
Him who perfection's pinnacle had found.
On Him they could with confidence rely,
Their "Rock of Ages" and their sure supply,
For He to them the keys of Priesthood held,
How fallen they who e'er 'gainst *that* rebell'd,
Their Way of lives, dominion, glory—all;
Who make His will their staff ne'er know a fall.

As when the sun withdraws the veil of night,
Absorbs the glory of each lesser light,
However bright they shone e'er morning broke,
So thus it was when God the Father spoke.
All ears attention gave, and o'er them roll'd
The massive music of His voice, and bold,
And grand, and rich, the notes it gave,
As when old Ocean heaves his wave o'er wave
On some high shore, where banks of pebbles lie,
Which follow back, and as the cadence' die
Take up the chord, a glorious chorus swell,
And every pebble finds a tongue to tell
And sing, the subject of its master's strain,
And from each wave fresh inspiration gain.

The sire of Gods thus said—"Let us make man,
"And all things after the eternal plan,
"Lay the foundations of a solid earth,
"And fruitful nature multiply with birth;
"Let every species which in spirit live,
"Take their due forms which our high will doth give
"Let things on earth be shaped like things in heav'n,
"And to the Spirit thus our words be given—
"Dispel the darkness, let there now be light,
"Disjointed chaos link in chains so tight
"That until we the elements dissolve
"Each atom round its centre may revolve;
"Drive out confusion, let a world be born,
"To sing our glory and our crowns adorn."
He ending, sat, 'mid silence as profound
As if each hearer wished he ne'er had found
A period to a subject thus sublime,
To tell the scope of which would run out time;
But when at last their hearts found speech and
tongue,
The "Morning Stars" a thrilling anthem sung—
"All Hail! the power, omnipotent and wise,
"That rolls its curtains out along the skies,
"That writes in space creation's grand record
"Of Life, and Truth, and glory of the Lord."
Then all the "Sons of God" took up the song,
And as from lip to lip it passed along,
Confusion, Darkness, Chaos fled away;
Thus broke the morning of creation's day.

E. W. TULLIDGE.

Money List, May 23—30, 1856.

William C. Dunbar	£21 10 0	Brought Forward.....	£29 0 0
Griffith Roberts	0 10 0	William Norris	11 10 0
William Shires	2 0 0	Joseph Doxford	4 0 0
Simon Irwin	5 0 0		
Carried Forward.....	£29 0 0		£44 10 0

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A DISCOURSE BY ELDER SAMUEL W. RICHARDS.

THE

Saturday Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 25, Vol. XVIII.

Saturday, June 21, 1856.

Price One Penny.

A Discourse by Elder Samuel W. Richards.

DELIVERED AT A CONFERENCE, HELD IN PROVO, UTAH TERRITORY, JULY 14, 1855.

(From the "Deseret News.")

It was with a great degree of pleasure that I received the invitation of President Young to attend this meeting, and I certainly feel that I ought to consider it a great privilege, notwithstanding any embarrassment that I feel in addressing this assembly. It is the first time that I have been so far south since I returned from my late mission to Europe, and it is not only pleasing to me to see and realize the progress that has been made, but it is a greater privilege to enjoy a place among this people who are the chosen of the Lord.

We have now set out to gain celestial glory, to live by the commandments and revelations of God, and to accomplish the object we have in view, we must be united in all our movements, be of one heart and one mind. When I look before and around me, I behold the faces of many who have been with me in foreign lands, those who have listened to my counsels and instructions, and from the time that they first beheld my face, they have passed through many circumstances, and those circumstances have had a tendency, if they have done right, to strengthen their faith; I hope, at least, it has not had an opposite effect upon their minds, as I regret to say it has had with many who

once were warmed and cheered by the Spirit of truth.

This morning, as I am called upon to address you, my brethren and sisters, I desire that my communication may be such as will strengthen the Saints of God; such as will be calculated to do them good; and to this end I invoke the dictation of the Holy Spirit from on high; and I desire that this may be your feeling and faith.

So far as I am concerned, I will speak the feelings of my heart in relation to the things of God, and this I will endeavour to do as freely as in my own family. It is not expected that I will speak upon many points that others will, yet, so far as I may speak upon doctrine and principle, I will endeavour to express my views so as to be understood.

In the first place, I look upon you as agents, being endowed with rational faculties and capable of continual improvement; as beings who have not despised, but have partaken of that great good which our heavenly Father bestows upon those who are faithful to His laws. It appears that you and I have to surrender a portion of our supposed rights and privileges, to the dictates of a being of greater power and wisdom, or ourselves altogether,

or we cannot attain to that exaltation which is now far beyond our reach; for we embraced the Gospel when it was presented, and we covenanted, in virtue of that Gospel, in acknowledgment of that Priesthood, that we would submit to it in all its requirements, in order that we might be exalted by it; and we may, probably, with propriety, ask the question, have we complied with that covenant?

I feel to ask a few questions, in order to stir in you a spirit of inquiry respecting your covenants, and the duties you are required to perform. I will say, for my own part, that I have endeavoured to observe that covenant, and to live by it. In the first place, did we receive the Gospel of Jesus Christ as a little child? without which no one can enter the kingdom of heaven—without which no one can be sanctified and fitted for celestial glory. Did we feel willing to lay aside everything which we had become acquainted with, before we heard the fulness of the Gospel? Did we lay aside all the traditions of our fathers which could possibly come in contact with the great principles of eternal life? When a little child comes into the world it does not profess to have received any knowledge before it came into the care of its parents, but it is perfectly passive and willing to be instructed in all things by its father and mother, who are its natural guardians. It does not attempt to dictate those parents, nor to bring up arguments to show what it has previously received in the spiritual world, but it is entirely under the control and power of those who have a right to rule it.

Now, I would ask the Latter-day Saints, have we acknowledged this Gospel and the holy Priesthood, in our lives and in all our actions, as the lawful parentage by which we were born into the kingdom of God? Have we acknowledged that Priesthood, which is after the order of an endless life, from the day that we received the principles of life, until the present time?

We received a feeling rebuke yesterday, in relation to the duties of Saints, and the backwardness that is manifested by many. That Priesthood which we have received we have not honoured as we might have done, and hence the reason why we receive such frequent admonitions, in reference to the high obligations we are under to our Father and our God. Let me ask if there are in this congregation, any

individuals who, from the beginning, have felt in the least degree to disregard any counsel or instruction given, by those who are appointed to teach the Saints of God? If I were to judge from what I heard yesterday, I should conclude that there have been many deviations from the path of duty. These are my feelings upon the subject, from the teachings we have had so far, and inasmuch as we neglect our duties, we dishonour the parentage of our spiritual birth, not only in the eyes of men but of angels and the heavens.

I hold that when we have made a covenant to live by every word that proceedeth from the mouth of God, and deviate from it, and listen to the counsels of others not ordained of God, we are in a dangerous position. If we treat lightly any of the counsels of God, or of His servants, it does not alter the spirit of the thing at all; a person's rejecting the counsels of God does not make those counsels less valuable; they still remain in full force, and we shall be called to give an account of how we received them. When I see men, the Saints of God, deviating in the least degree from those duties which pertain to our every day life and conduct, it causes me to think that they have no very great share of faith in the things of God; for we must be obedient to the servants of God in all things. Yes, we must give up to them, be governed and led by them. And I will here say, and speak so as to be understood, that there is not a man or woman in this Church, who has a right to use agency in any case, when that agency is exercised contrary to the principles of this kingdom, or in opposition to the Presidency of this Church. Why so? Because such a course is directly opposed to the covenants they have made.

You may consider that this is strong doctrine, but you first voluntarily subscribed to this covenant and Priesthood, and it is the legitimate right of the head to govern and control every member of the body. If my foot should undertake to dictate to my head, what would we say? We should at once say, sever the unruly member from the body if it will not observe its law, for this is the teaching of the Scriptures. We are also told and commanded, that if "thine eye offend thee pluck it out, for it is better to enter into heaven with one eye, than to have two eyes and be cast into outer darkness."

In the kingdom of God all must be subject to the great governing power of the holy Priesthood. What should be done with those who are disobedient and rebel against the order of heaven? The application is just as good when made to the members of the Church of Christ, as when used in reference to the members of the human body. Let unruly members be severed from the body of Christ, if they repent not, and it will become more healthy; for the Lord has placed officers in the Church in order that those things may be attended to, and everything kept in order. It belongs to the duties of the Priests, Teachers, and Deacons, to visit the houses of the Saints and to see that there is no evil of this kind existing: also to see that there are no plans or schemes in operation calculated to lead this people astray. Is not this of the highest importance to the Saints of God? I will leave the people to answer this question for themselves.

Let me ask you, how far have the Presidents of this place, and the adjoining settlements, made it their duty to see that those officers are faithful in attending to their duties as officers of the Church of Christ, and stirred them up to a sense thereof? When I hear truths promulgated by the servants of God, pertaining to the duties of Saints, I at once resign my will to the authority of the holy Priesthood. Those are my feelings in reference to a position in the kingdom of God. If there is a person under the sound of my voice who has not a disposition to be submissive to counsel—to his President, he is not in the full enjoyment of the Spirit of God.

Here is a test by which you may know when a man honours his calling before the Almighty. Many of you now present have received the Priesthood, and that Priesthood must be honoured in all who hold it, for it is the authority of heaven, and not so particularly the personage who holds it, that calls for our respect. Many will say, "I can yield obedience to the head; whatever President Young says, I am willing to observe." But how far have you, in your lives and conversation, honoured and kept sacred that holy Priesthood which is conferred upon yourselves, and all the official members of this Church? If a man will not honour the authority of God when it is conferred upon himself, or some one besides brother Brigham, I never expect reverence to be paid to the higher

authorities of this Church and kingdom.

When a man will perform an act that will dishonour the principles of eternal life, that man will not honour the holy Priesthood, in whatever hands it may be found. But a man who will honour the Priesthood wherever it exists, whether in the hands of high or low, is the one who will be filled with the Holy Spirit, and be clothed upon with the inspiration of the Almighty. Let me ask why you pay respect to him whom we call our President? Is it because of his person? No doubt all are aware that he is endowed with feelings, sensibilities, and abilities of intelligence, and that these qualities demand our respect, but the principle reason why we honour and respect him is because he is the head and holds the right to govern this people. It is perfectly natural and right that this people should honour, sustain, and uphold him in his high and holy station, but still I maintain that if this people honour him, it is, and should be, because he is a servant of God, appointed by the Almighty to preside over this people.

It is a great privilege to be permitted to live in this age, and to participate in blessings of the fulness of the everlasting Gospel; it is one by which we have received a degree of knowledge in relation to the things of God, and we are in duty bound to honour that Priesthood, for it is by such a course that we receive eternal life and salvation; and, if so, why shall we not live as Saints of the Most High, whether in Provo, or Great Salt Lake City, or wherever we are? The principle is the same in all places, and the authority of God must be respected by every person who holds a standing in the Church of Christ. Whatever your neighbour may do, you have got to live the principles of your profession; it matters not about this, that, or the other person's turning away from the truth, let us pursue the principles of eternal life while in this mortal state, and we will enjoy all the happiness and exaltation promised unto the faithful—those blessings which cannot be taken away from the faithful children of God.

We all know that obedience brings the blessings of peace and joy in the Holy Ghost; and we also know that division brings perplexity of spirit and distress of mind. The children of men upon the

earth can secure to themselves happiness and comfort here, and ensure exaltation hereafter, only by being submissive to all the counsels of God through His servants, and the Holy Spirit which guides into all truth.

When we obey the Gospel we submit our agency to the Priesthood of God, and covenant to do right—to keep the commandments of God; hence, we have no agency to do anything but that which is strictly in accordance with the laws and counsels of the holy Priesthood.

This is just as far as I admit of the free agency of those who are the servants of God; it is their privilege to do good, and to cause a good spirit to prevail as far as possible, but the very moment that they begin to cherish feelings in their hearts which make them give way to lying, and other kinds of evil, their confidence is destroyed in themselves and with everybody else, and especially with God. None but those who abide the principles of the kingdom of God, day by day, and live by them, can have the confidence of the Saints and servants of God, and the approbation of heaven.

It does not matter to me where I am located, nor the position I occupy, if I know that I am under those persons who hold the authority of God, and whose right it is to dictate—if I know that their authority is appointed by the authority of heaven, it is my bounden duty to pay due submission to them. I have no doubt but that those persons who have felt to complain could think of the time when they loved their President and all the authorities of the Church, but a change of circumstances has turned things another way, and they have, in consequence, pursued a different course, and have, peradventure, become a little stubborn in their feelings.

You have noticed the course of brethren, and observed how they have succeeded when pursuing a course opposite to the instructions of the holy Priesthood. Some take the liberty to act in a manner similar to what they did in the world, and soon their feelings are those which will bring death and destruction upon all who harbour them in their hearts. Nothing will answer but the most complete obedience to the counsels of the Almighty; salvation can only be obtained by rendering implicit obedience to the authority He has placed upon the earth. Obedience

to the Priesthood, and not simply to the man who holds it, is what is required of all who become members of the kingdom of God.

These are my feelings in reference to the principles of eternal life, and I believe them to be correct. It was remarked, yesterday, that something might be said in relation to eternal life—the way and means by which to obtain it, and it is in reference to the temporality, or that which we sometimes term temporal matters, that I wish more particularly to call your attention.

I presume, when you attempt to draw a line between our temporal and spiritual duties that you will find it a very difficult task, for the temporal and spiritual are so blended together that there is no way of separating them, that I am acquainted with. However, we have to attend to our spiritual duties in the Church, as well as to our individual concerns, affairs, and business, and in all we should be subject to the counsels of the Priesthood. As we are a people chosen from the world, we should consider every duty of importance, for the blending of the temporal and the spiritual, obedience to the living Priesthood—to the oracles of God, and unity of words and actions are principles that should be adopted by the Saints; they will tend to cause this people to prosper and spread abroad. “Why,” says one, “how?” There are thousands and tens of thousands among the nations of the earth who expect to be here in days to come, and we hope not only to have the necessities of life to hand out to them for their good, but to have good counsel, to set before them an example worthy of their imitation, to show them by our works that we have been faithful to the counsels of our file leaders, and then we can invite them to pattern after our good examples. It is in reference to all these matters that those men are appointed to counsel and dictate us.

Is there a man in this congregation who feels willing, if called upon, to surrender all he possesses to support the lives and secure the temporal salvation of those men, in whose hands God has placed the keys of this kingdom. Supposing that any of you should be tried in this respect, how would you feel about it?

We read in history of a people who were very rebellious, and that in consequence of this the Lord chastened them

that they might acknowledge Him. We learn that there was a time when the Lord led Israel out from the land of Egypt for the express purpose of making them a great nation, a temporal and spiritual kingdom, and did the sounds, the thunderings and lightnings that came from Mount Sinai, and the great power that was exhibited, make that people any more willing to receive the counsels of Moses? I am of the opinion that if obedience be not in the heart, it is difficult to place it there.

Notwithstanding all that the Lord did, the people would rebel, and they were plagued in consequence; but they were a chosen people, hence Moses prophesied that so long as they would keep the commandments of the Lord, that nation which should attempt to break them up, or throw them down, should be scattered and destroyed, but if they rebelled against God's authority then they should be scattered and smitten; and he saw into the future, that when they should bring to mind the things written in the book of the Lord, then He will have mercy upon His children; and if any of them be driven from the face of men, the Lord has promised that even from there He will gather them. This, we are informed, should be at the time when they should look at the book of the law of the Lord, and when they should have suffered double for all their sins.

Now if this people seek to the Lord, with one heart and one mind, He will bless them, but if they will not, we may anticipate a worse and more severe scourge than the grasshoppers have been the present season.

We all know that there are some principles advanced which we are reluctant to receive, because we cannot so fully comprehend them as we could wish, and, peradventure, because they are not so agreeable as we desire to have them, still, if we are careless and trifle with the revelations of the Almighty, can we reasonably expect to receive the blessings? Certainly not. We have covenanted not to violate any principles of eternal life, not to dishonour them, but to respect and obey them, and it is the doer of these principles who will be honoured, respected, and exalted.

We have no justifiable reason for despising any of the counsels of God, for all are given for our good. The revela-

tion respecting the marriage relations is as binding upon the Latter-day Saints as any other that has been given to this Church, and this revelation, in connexion with all others, is indispensable.

The spirit which operates upon those who are opposed to this would, if it were possible, lead and influence them to bring distress upon the people of God by bringing their enemies upon them. But the Lord will not suffer any trouble to come upon this people, unless it be for their salvation and eternal good, and it is my earnest desire that the instructions given at these meetings may have their full bearing upon the minds of all present, that each and every one may be edified and strengthened.

If you have never studied these principles, never seen the importance of being passive and pliable in the hands of the Priesthood, let the teachings at this Conference make a change in your efforts to do good, to spread and to establish truth upon the earth.

Concerning the plurality of wives, there is not a chapter, from the beginning of Genesis to the end of the Bible, that teaches any other order of marriage. When the Lord gave the law of marriage it involved and always did include this order, and there is no instance of its being forbidden, except in the Book of Mormon where the Lord forbids any man having more than one wife.

Some think this an argument against a man's having a plurality of wives now, but the fact of its being forbidden, shows that it was a law once, and that the Lord chose to forbid it at a certain time and to a certain people. When you review the law, given in the first books of the Bible, you will find those principles advanced by Moses. I touch upon this principle of marriage, in order that I may speak more fully upon the principles by which the Lord governs His people, and especially in reference to the Priesthood which the Lord has once more conferred upon the Saints of God.

There is a scripture which gives us to understand that the union of the man and woman is as the union of Christ and his Church, that as Christ is the head of the Church so should a man be the head of the woman. This scripture tells the whole story, and if there is a man here who understands the principles of the Priesthood, he can understand the relation that

he stands in to his family, his wives and his children, and that man who has not learned to be in subjection to the Priesthood is not qualified to have a family under his control. Unless a man do observe that Priesthood so as to understand it, how can he train up his children to honour their Creator in their lives? The man of God is to bring salvation to the woman, therefore the woman is not without the man in the Lord, hence they should be one.

Man came into this world to extend the principles and power of salvation to this earth, and this principle may be extended into the future; in fact when we begin to have anything to do with the holy Priesthood, we begin to have to do with those things that pertain to the future, and every man and every woman should consider this, and if the requisite obedience is carried out in families, such men will be honoured of the Lord. Let the wives obey their husbands and husbands honour their wives, then there will be no difficulty in the families of the Saints.

If you cannot comprehend any principle, let it rest until you have time to investigate the subject, and to talk it over with those who have had more experience, and when the time comes for us to observe that principle the Lord will show it to us, and we shall see the propriety and necessity of it. Some believe in a blind submission to counsel and advice, but, though I speak as I do, I do not believe in a blind submission to counsel, neither do I believe in doing this, that, or the other which I know to be wrong, neither will wrong doing ever be required by the servants of the Most High.

If I do not altogether understand what I am taught to do to-day, I expect I shall have sufficient knowledge of it in the future. It is our duty, privilege, and right, to do

whatever we have to do with an eye single to the glory of God, that we may see, understand, and duly appreciate its bearing. Let me turn which way I will, when I see the conduct of some of the Saints and the course they pursue, and know that it is contrary to the feelings of the servants of God, I regret that the least spirit of carelessness should exist, for I would like to see all the Saints in the capacity of children, in fact I believe that that is the spirit that we always ought to live in—a spirit of meekness and submission, which will enable us to easily bend to all circumstances in which we may be required to be placed.

I am fully sensible that the salvation of this people will be wrought out, and things work together for good, for the purposes designed by the Almighty are being carried out.

It is the privilege of the Saints to dream and see visions, such as will enable them to understand the will of God, and to rejoice and go on in the principles of life, for in the present we have to live for the future, and if we do not the Lord is not bound to assist and protect us. Then do not let a day pass without doing something that will be recorded for your good and that of other people, and strive to do good to all. If you do so, you will be led in the way of life, and eventually be crowned in the presence of our God.

I do not feel to speak longer, as there are many brethren present who will wish to address you; and, for my own part, I wish to sit here and listen. I desire that these meetings may be the means of doing much good among this people, and that you may all pursue that course which will lead to eternal life and exaltation.

May these blessings attend you, is my prayer, in the name of Jesus Christ. Amen.

History of Joseph Smith.

(Continued from page 376.)

[February, 1841.]

Tuesday, 16th.

Resolved by the Senate [of the State of Missouri], the House of Representatives con-

curring, that two thousand copies of the evidence taken before the examining Court in relation to "Mormon" difficulties, and such of the letters, orders, and correspondence on that subject, on file in the office of

the Secretary of State, as may be selected by a joint committee of the two houses, shall be published in pamphlet form, under the direction of the Secretary of State; that one copy, in lieu of the manuscript copies, heretofore ordered, be sent to our delegation in Congress, to be laid before the Houses to which they respectively belong, one to each Member of Congress, and the residue be distributed among the Members of the General Assembly. Approved Feb. 16, 1841.

Is this Missouri's last struggle to retrieve her lost character, to publish to the world a one-sided statement of her robberies, murders, and extermination which she had committed without provocation, at a time when not one Saint was left in Missouri to tell the truth about them?

The ship "*Echo*" sailed from Liverpool for New Orleans, with 109 Saints, led by Daniel Browett.

Saturday, 20th. Elder B. Young went to Harnden, and preached twice on Sunday.

Elders William Kay and Thomas Richardson introduced the Gospel into the City of Hereford.

The Court Martial of the Nauvoo Legion, by a unanimous vote, adopted the following resolutions, to wit—

That no person whatever, residing within the limits of the City of Nauvoo, between the ages of 18 and 45 years, excepting such as are exempted by the laws of the United States, shall be exempt from military duty, unless exempted by a special act of this Court; and the fines for neglecting or refusing to appear on the days of general parade were fixed at the following rates: for Generals, 25 dollars; Colonels, 20 dollars; Captains, 15 dollars; Lieutenants, 10 dollars; and musicians and privates, 5 dollars: and for Company parade at the following rates—for commissioned officers, 5 dollars; non-commissioned officers, 3 dollars; musicians and privates, 2 dollars. The 1st and 6th of April, and the 3rd of July, were fixed upon as days for general parade for this year.

Ordered that Edward P. Duzette enlist and organize a band of music, not exceeding twenty men. It was also reported that John Scott had been elected Captain in the place of William Law, and Lieutenant Hosea Stout in the place of Albert P. Rockwood, who had been promoted.

Monday, 22nd. I laid before the City Council the following—

Resolved by the City Council of the City of Nauvoo, that the freedom of the City be,

and the same hereby is, conferred on the present Governor, Lieutenant-Governor, Council of Revision, and Members of both Houses of the General Assembly, of the State of Illinois, as an evidence of our gratitude for their great liberality and kindness to this community, during the present winter, which was adopted unanimously.

I also presented the following bill for "An Ordinance in relation to the University."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that all matters and powers whatever in relation to common schools, and all other institutions of learning, within the City of Nauvoo, be, and the same hereby are transferred from the City Council of the City of Nauvoo, to the Chancellor and Regents of the University of the City of Nauvoo. Passed Feb. 22, 1841.

JOHN C. BENNETT, Mayor,
JAMES SLOAN, Recorder.

Tuesday, 23rd. Elder Kington writes from Bristol, England.

We have baptized eight in this place.

AN ACT TO INCORPORATE THE NAUVOO HOUSE ASSOCIATION.

Sec. 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, That George Miller, Lyman Wight, John Snider, and Peter Haws, and their associates, are hereby declared a body corporate, under the name and style of the "Nauvoo House Association;" and they are hereby authorized to erect and furnish a public house of entertainment, to be called the "Nauvoo House."

Sec. 2. The above-named George Miller, Lyman Wight, John Snider, and Peter Haws, are hereby declared to be the Trustees of said Association, with full power and authority to hold in joint tenancy, by themselves and their successors in office, a certain lot in the City of Nauvoo, in the County of Hancock, and State of Illinois, known and designated on the plot of said City, as the south half of lot numbered fifty-six, for the purpose of erecting thereon the house contemplated in the first section of this Act.

Sec. 3. The said Trustees are further authorized and empowered to obtain by stock subscription, by themselves or their duly authorized agents, the sum of one hundred and fifty thousand dollars, which shall be divided into shares of fifty dollars each.

Sec. 4. No individual shall be permitted to hold more than three hundred, nor less than one share of stock, and certificates of stock shall be delivered to subscribers, so soon as their subscriptions are paid in, and not before.

Sec 5. As soon as the contemplated house shall have been completed and furnished, the stock-holders shall appoint such agents as the Trustees may deem necessary in the management of the affairs of said Association.

Sec. 6. The Trustees shall have power to sue and be sued, plead and be impleaded in any Court of this State, in the name and style of the "Trustees of the Nauvoo House Association."

Sec. 7. They shall also take the general care and supervision in procuring materials for said house, and constructing and erecting the same, and further to superintend its general management, and to do and perform all matters and things which may be necessary to be done, in order to secure the interests and promote the objects of this Association.

Sec. 8. This Association shall continue twenty years from the passage of this Act, and the house herein provided for shall be kept for the accommodation of strangers, travellers, and all other persons who may resort thereto for rest and refreshment.

Sec. 9. It is moreover established as a perpetual rule of said house, to be observed by all persons who may keep or occupy the same, that spirituous liquors of every description are prohibited, and that such liquor shall never be vended as a beverage,

or introduced into common use, in said house.

Sec. 10. And whereas Joseph Smith has furnished the said Association with the ground whereon to erect said house, it is further declared that the said Smith and his heirs shall hold, by perpetual succession, a suit of rooms in the said house, to be set apart and conveyed in due form of law to him and his heirs by the said Trustees, as soon as the same are completed.

Sec. 11. The Board of Trustees shall appoint one of their number as President thereof.

Approved February 23, 1841.

THOS. CARLIN.

W. L. D. EWING,

Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

State of Illinois, Office of Sec. State, s.s.

I, Stephen A. Douglas, Secretary of State, do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Witness my hand and seal of State.

{ L. S. }

Springfield, Feb. 24, A.D. 1841.

S. A. DOUGLAS,

Secretary of State.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 21, 1856.

LETTERS FROM THE FIRST PRESIDENCY.—Our latest advices from Utah include letters as late as March 3rd, and *Deseret News* to the 5th, completing the 5th volume of that journal.

By the letter from President Young, found on another page, it will be seen that the scarcity of provisions last season through the destruction of crops by grasshoppers, the loss of stock through the severity of the winter, together with the depredations by Indians, all combine to render his public duties arduous and difficult, over and above the responsibility of sending the Gospel to all nations, gathering Israel, and the usual ecclesiastical and gubernatorial duties necessary to establish the Saints as a people, a nation, a territory, and a state in the midst of the earth, upon their new social relations. These duties no mortal, unaided by the revelations of Almighty God, could perform in the teeth of the religious and political prejudices which everywhere exist.

We do not wonder that he should wish those who are entrusted with public business to feel more personal responsibility. We should often wonder how he endures the weight of care and toil which presses so heavily upon him at times, if we did not, in our humbler capacity, receive the marvelous aid of the

Holy Spirit which sustains all the faithful servants of God, and renders them equal to their duties.

We feel most happy, and trust we ever shall, in performing any service, or bearing any responsibility which our worthy President may see fit to commit unto us.

We ever trust in the promised help of God, that we may aid him to build according to the pattern and counsel which was shown unto us in vision, and thereby become an efficient co-worker with him, and a source of consolation to him, during all his greatly increasing labours, attendant upon the uprising of the kingdom of God. The Lord bless and strengthen His servant Brigham, and make him more than sufficient for the great struggle and Conquest of truth in the earth.

We have before noticed in *Star* Number 1, current Volume, our authority to receive and issue drafts upon the "Trustee in Trust," which we need not here repeat. The following are the notices referred to in the President's letter.

TO WHOM IT MAY CONCERN.

Know ye, that from this time henceforth, I utterly refuse for and in behalf of the Church of Jesus Christ of Latter-day Saints, and for and in my own behalf as Trustee in Trust for said Church, to fulfil any agreements or contracts, or to liquidate any debts entered into and made in the name of said Church, or in my name as its Trustee in Trust, except entered into and made by a legally authorized Agent of said Church, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said Church, in accordance with its chartered rights and Church regulations.

Done in Great Salt Lake City,
Utah Territory, U. S., March 1, 1856.

BRIGHAM YOUNG,
Trustee in Trust of the Church of Jesus
Christ of Latter-day Saints.

TO WHOM IT MAY CONCERN.

Know ye, that from this time henceforth, I utterly refuse for and in behalf of the Perpetual Emigrating Fund Company, and for and in my own behalf as President of said Company, to fulfil any agreements or contracts, or to liquidate any debts entered into or made in the name of said Company, or in my name as its President, except entered into and made by a legally authorized Agent of said Company, whose authority must be based upon legal official documents in his possession, plainly authorizing him to act for and in behalf of said Company, in accordance with its Charter.

Done in Great Salt Lake City,
Utah Territory, U. S., March 1, 1856.

BRIGHAM YOUNG,
President of the Perpetual Emigrating
Fund Company.

Elder Kimball's letter, being superscribed to us, and addressed to his son William, and to all whom it may concern, we have inserted it for general perusal.

The day is fast approaching, when it will concern *all mankind* to know what the Saints have been required to suffer, in order to establish Zion in everlasting righteousness upon the earth. The Saints in Europe are most deeply interested in all the adversity and prosperity of their brethren and sisters in Utah, for upon the prosperity of the gathered Saints, depends the gathering of those still in Babylon, and their mutual exaltation to the honour and power of eternal lives.

If apology were wanted for so faithful a notice of domestic animals, we would refer all who wish it, to St. John's revelations where beast, fowl, and fish, unite with man to glorify God. We will only add, better is a faithful horse or ox that has helped to save the life or property of his righteous owner, than a wicked man who seeks to destroy the purposes of God on the earth. The one helps to glorify God, the ashes of the other shall be trodden under foot.

The sermon of Elder S. W. Richards is full of good principles, which if the Saints

learn here, it will save them learning it after they are gathered. As it will not appear in the *Journal of Discourses*, we insert it in the *Star*.

NEW PUBLICATIONS.—A Tract of eight pages, entitled "Marriage and Morals in Utah," by Elder Parley P. Pratt, one of the Twelve Apostles, &c., is now ready for sale at £2 5s. per thousand, 5s. per hundred, or 1d. each. All intelligent and virtuous people require to have their minds satisfied upon this most important item of our faith, before they will proceed to investigate "Mormonism." This is the best work of the kind now extant, and should have a universal circulation throughout the British Isles. Pastors and Presidents should instruct their General Book Agents how many to order immediately.

Previous to Elder Daniel Spencer's departure for America, he was frequently solicited by his friends to favour them with his portrait. Knowing the ardent feelings of the Saints, generally, towards this efficient and devoted servant of God, we recommended him to do so, and we are now happy in being able to offer to the Saints a faithful and well-executed likeness on India proof, 12 by 18 inches at 1s. 6d.; India proof, 4to, 1s. 3d.; Plain proof, imperial 4to, 1s.; Plain print, 4to, 6d.; Octavo prints for binding 4d. each.

NOTICE.—The Isle of Man Conference will henceforth be attached to and known as a part of the Liverpool Conference. Elders Dana and Kay will extend their labours in the Gospel, so as to include the Saints who live in that Island, in their ministerial charge.

Foreign Correspondence.

DESERET.

President's Office,
Great Salt Lake City,
March 3, 1856.

Elder Franklin D. Richards.

Dear Brother—Although not in receipt of anything from you, still we feel like making another effort to communicate with you. We presume that you, like ourselves, have written regularly. We have received nothing of yours since the 26th of November, which we replied to on the 29th of the same month, and have written to you every mail except the last month's.

We have received nothing from east of the Wahsatch range since the 24th of November last, and then, only a couple of New York papers *via* California.

Having so little information concerning our business matters east, we can only say that we wish to have our indebtedness cancelled, and refrain from incurring more.

We have, hitherto, written upon the subject to you, and authorized brother Hart, in St. Louis, to draw upon you for funds to assist in liquidating our indebtedness at that place. We have been a good deal oppressed with the debts made payable at this Office, and have considerable amounts yet to meet.

The loss of our crops, the last season, renders our situation far more difficult than it would otherwise have been.

We are obliged to suspend operations on the Public Works, owing to the scarcity of provisions, and already a great number are quite destitute of food. We are, however, sanguine, that if we can induce a judicious application and distribution of what there is, there need be no great deal of suffering.

The Convention meets on the third Monday in the current month, when Delegates will be selected to present our memorial and application for admission into the Union as a State. We trust that it will be favourably received, and acted upon by granting unto us the act of

admission, at least we earnestly desire this consummation to our efforts. The Census Agent has not yet made his reports, but we understand the returns are coming in quite favourably. The Utah Indians are somewhat troublesome, but we do not consider that the hostile feeling prevails to any great extent, but sufficient depredations have been, and are being committed to render it necessary to interpose the restraining power of force to quell them. They have driven off a great amount of stock, and killed six or seven of our people within the last month.

The winter has been, and still remains, quite severe, especially in the northern Counties, in consequence of which large numbers of stock have died.

The health of the community is generally good.

There have been appointed on missions to Europe, some eight or ten men, the names of whom appear in the *Deseret News*.

We expect, that, in accordance with former instructions, all the Elders who were appointed on missions to Europe in the spring of 1854, and previous to that time, understand that they are at liberty to return the ensuing season, so far as it is their wish.

Brothers Orson Pratt, Ezra T. Benson, and others, intend to start as early in the spring as practicable.

Remember me to Joseph A., and all the boys who are now Elders in the vineyard, and, I trust, men of God in Israel. They have our prayers continually in their behalf, that they may be preserved pure and unspotted from the wickedness of this generation, and manifest their faith by their works, and be instrumental in performing a good work for the salvation of Israel.

They should continue to live humbly before the Lord, and consider that they have no other business on hand, but building up the kingdom of our God upon the earth.

We send you two notices, which we wish you to publish, as we wish those who are entrusted with public business, to feel a little more personal responsibility.

I think that brother James A. Little had better remain another year in the Office, to aid brother Orson Pratt.

Praying the Lord to bless, and preserve and sustain you by His Almighty power.

I remain, truly, your friend and brother in the Gospel,

BRIGHAM YOUNG.

Great Salt Lake City,
February 29, 1856.

To my dear son William, and to all whom it may concern.—My family, with yours, are all in good health and spirits. I have been under the necessity of rationing my family, and also yours, to two thirds of a pound of bread stuff per day each; as the last week is up to-day, we shall commence on half-a-pound each—at the same time they all begin to look better and fatter, and more ruddy, like the English. This I am under the necessity of doing. Brother Brigham told me to-day that he had put his family on half-a-pound each, for there is scarcely any grain in the country, and there are thousands that have none at all scarcely. We do this for the purpose of feeding hundreds that have none.

My family, at this time, consists of about one hundred souls, and I suppose that I feed about as many as one hundred besides. My mill has not brought me in, for the last seven months, over one bushel of toll per day, in consequence of the dry weather, and the water being frozen up—which would not pay my miller. When this drouth came on, I had about seven hundred bushels of wheat, and it is now reduced to about one hundred and twenty-five bushels, and I have only about twenty-five bushels of corn, which will not provide for my own family until harvest. Heber has been to the mill to-day, and has brought down some unbolted flour, and we shall be under the necessity of eating the bran along with the flour, and shall think ourselves doing well with half-a-pound a-day at that. Martin Wood stated to him that he ground thirty bushels yesterday, but last night was a very cold night, which will check the water again, as the weather has not modified a great deal. Although the sun shines pleasantly through the day, the nights are still quite cold. You must remember that I did not raise one spoonful of wheat last year, and I have not received any from any other source than the mill. Brother James planted some late corn from which we obtained about forty bushels, and rather poor at that. We have some meat, and, perhaps, about

seventy bushels of potatoes, also a very few beets and carrots; so you can judge whether or not we can get through until harvest without digging roots; still we are altogether better off than the most of the people in these valleys of the mountains. There are several wards in this City who have not over two weeks provisions on hand.

I went into the Tithing Office with brother Hill and examined it from top to bottom, and, taking all the wheat, corn, buckwheat, and oats, there were not to exceed five hundred bushels, which is all the Public Works have, or expect to have, and the works are pretty much abandoned, the men having been all turned off, except about fifteen who are at work on brother Brigham's house, and making seed drills for grain, as we shall be obliged to put in our grain by drilling, on account of the scarcity, which probably will not take over one third of the grain it would to sow broadcast.

We shall not probably do anything on the Public Works until another harvest. The mechanics of every class have all been counselled to abandon their pursuits and go to raising grain. This we are literally compelled to do, out of necessity. Moreover, there is not a settlement in the Territory, but is also in the same fix that we are. Some settlements can go two months, some three, some can, probably, at the rate of half-a-pound per day, till harvest. Hon. A. W. Babbitt, even, went to brother Hyde's provision store the other day, and begged to get twenty or twenty-five pounds of flour, but could not. This I was told by William Price who is the salesman of the store. Money will not buy flour or meal, only at a few places, and but very little at that. I can assure you that I am harrassed constantly; I sell none for money, but let it go where people are truly destitute. Dollars and cents do not count now, in these times, for they are the tightest that I have ever seen in the Territory of Utah. You and your brethren can judge a little by this. As one of the old Prophets said, anciently, "As with the people so with the priest," we all take it together.

Some of the people drop many big tears, but your father lets the water take its natural course, for I can say truly, before the Lord, I am glad when the people are brought into a situation to learn to

obey counsel, and to take care of their grain, and not sell it to the poor devils, for if they cannot learn wisdom by precept nor example, they must learn it by the things they suffer.

Now as to my own stock—cattle, horses, and sheep. My sheep are on Antelope Island, I put them there last fall, and Peter Hanson is with them, living in the Garr house, and Joseph Toronto is with brother Brigham's, five miles beyond, where brother Weaver lived. Brother Joseph Toronto came over last week. Peter Hanson wrote a line to me, stating that there had but two of the sheep died. Some portions of the Island are covered with snow nearly three feet deep. The sheep range on the tops of the mountains where the wind has blown off the snow, and they do first-rate. My cattle, sixty head of them, were put in Cache Valley with the Church cattle, and those of other individuals, numbering about two thousand five hundred head, with some forty or fifty horses, some six or eight of which were mine. When the snow fell in that valley about ten inches deep, the fatter portion of the cattle broke and came over into Box Elder and Weber valleys, and scattered hither and thither. It is supposed that one half of those two thousand five hundred head are dead. Whether mine are all dead I know not. My John horse fled out of that valley down on the Weber and died. Old Jim, Elk, and Kit and Kurley remained in Cache Valley, and they were with about forty head of other horses when last seen, but they have not been heard of for a considerable time, and whether living or dead we know not. The snow is about waist deep in that valley. Week before last, Heber and some other boys started to go there, but when they got to the divide between that valley and Box Elder, the snow was about twelve feet deep, and they were obliged to return. Heber found the Lize mare and your two mules on the Weber, and brought them home. They were so poor that they almost staggered.

The Garr boys have lost most all of their cattle, as they were in Cache Valley. Old Daddy Stump went there also, and most of his died. Brother Shurtleff had some ninety cows of brother Brigham's, and he says that they are all dead except ten or a dozen. Brothers Hooper and Williams told me that they had lost about seven hundred head. Mr. Kerr, a

Gentile, told me that he had six or seven hundred head, and they were all dead. Messrs. Gilbert and Gerrish had about as many, and they are all dead, as are also Livingston's and Bell's, and, from the accounts from all the brethren north of this place, we learn that they have lost half of all their stock, and this destruction seems to be more or less throughout the Territory, and many cattle and horses are dying in the City. There may be more or less of these cattle living, but they are scattered from the Malad to this place. There are some forty head of cattle on the Island, probably living.

Some of the Indians have killed some cattle in Utah Valley. Judge Drummond, being there, issued a writ for them. T—— J—— had the writ and summoned a posse without consulting brother Brigham, and, anxious to obtain a few dimes from Uncle Sam, went over to Cedar Valley, and came to the lodge where the Indians were. Battest drew his rifle upon George Parrish, who warded it off on firing, and one of the brethren drew a revolver, and shot Battest through the head, and he fell dead. In a very short time after this, three of our brethren were found dead; one of their names was Carson. They were herd boys. Brother Hunsaker's son has never been found yet—supposed to be dead. Last evening we received news that two more of the brethren were dead, and one mortally wounded, and that the horses were taken from the company who were going to get back some of the cattle from the Indians. It happened in the cedars, between Rush and Cedar valleys, the brethren not expecting any Indians were anywhere about.

The more reckless portion of the Indians have gathered together, and taken something over one hundred head of cattle and horses, and the last we heard, they were making their way towards the Sevier, taking the west side of the mountains, on the borders of the desert. General Wells has issued orders to General Conover to raise men and pursue them, and take away the cattle from them. We have received no news as yet from this company. This difficulty has arisen from our judges, Kinney and Drummond, and some of our foolish brethren who are ready to run at their nod.

William, for your consolation, your cattle are all alive in brother Davenport's care. I have some seven or eight cows in

my yard, and some six or seven over Jordan, whether any more are alive I don't know, but one thing is certain, they cannot get out of the world. No doubt in the spring a great many of the brethren will squattulate or shoot out.

There has been Courts in session here for weeks and weeks, and I suppose that one hundred and fifty or two hundred of the brethren have been hanging round, with the Council House filled to the brim. This scenery continuing for a long time, one day brother Brigham sent Thomas Bullock to take their names, for the purpose of giving them missions, if they had not anything to do of any more importance. So brother Brigham counseled me to make a selection—for Los Vegas some thirty, who are ordered to sell their possessions and go with their families as soon as the weather will permit, for the purpose of going down on to the Rio Virgin to raise cotton; another company of forty-eight to go to Green River to strengthen up that settlement, make farms, build mills, &c.; and some thirty-five or forty to go north to Salmon River, where Thomas J. Smith is, to strengthen up that post; some thirty to go to Carson valley to strengthen that post; some thirty to go into the lead business near the Los Vegas; eight to go to the East Indies, viz—Thomas S. Johnson, William M. Wall, Alexander P. Chesley, George Parish, Martin Crandall, Joseph Kelley, William Bird, and John Whitbeck. John Forsgreen is going to Carson. These are all good men but they need to learn a lesson. Brother Truman O. Angel is going to England and different parts, also Miles Romney, and James Beck, as they will not be required on the Public Works for some year and a half. There are eighteen called to Europe, and seven to Australia.

We left Fillmore on the day of the adjournment of the Legislature, which took place at five in the morning. The weather was cold—snow some fourteen inches deep on the divide between Round Valley and Fillmore or the Cedar Springs. We came on to within two miles of Chicken Creek, and camped out among a few cedars on the side of the bluff—it was severely cold. We got home in about four days. The Legislative party came off on the day appointed, and it went off fine. The Deseret Dramatic Association soon after gave a free party to their members, and a few friends, which I at-

tended. They are now performing on the evenings of Wednesdays and Saturdays. "She stoops to Conquer" comes off the second time to-morrow night. A benefit to Bernard Snow is to be given on Monday night, when will be played "Virginius." More or less of our families attend each night, as we have a box.

Last Sunday, brother Brigham got up in the meeting and thundered out upon the lawyers, and those who hang around the Courts, and try to get on the jury, and he cursed them in the name of Almighty God—if they did not repent and forsake such pursuits—or those who persist in such pernicious ways, and their generations after them, that they might sicken and die, and their property and possessions, their cattle and everything they had, and he called on all the Saints who responded in one loud united Amen to the curse; after which I presented the Los Vegas, Green River, and Salmon River missions, which find in Number 51 of the *Deseret News*.

Brother Smoot has made a selection of one hundred men, principally young men, to go back with ox teams to fetch on the Church goods that lie in Missouri and St. Louis, if there are cattle enough left alive to do so. Your brother David, Brigham Young, and George Grant's son George, will go with them.

Heber and Phebe are living with Ruth and Christeen. Heber is a very steady, good boy, and takes a great burden from my shoulders, by waiting on the family and seeing to things

Prayer meetings are held every night in the week, in the Endowment House, besides the one of the First Presidency, Sunday evenings in the office. You can say to the brethren that I see their wives occasionally at the public places. They are all well so far as I know. I have all I can do, and no time to visit. Say to all the brethren that they are most kindly remembered by me. I would be glad to write to them all.

This letter is for the benefit of all, as it gives the general news. We shall expect to see you home next season, as brother Brigham has sent word, which you will get before you get this.

Brother Franklin, I want you to see William safely home with you. God bless brother Franklin, brother Spencer, yourself, with all the rest of the brethren. Your dear mother is sitting beside me and wishes to be remembered kindly to her son William.

Brother Brigham and all the brethren are well and would say, if they were present, Amen.

From your father in the Gospel of your Lord and Saviour Jesus Christ, to his son William H. Kimball.

HEBER C. KIMBALL.

P.S. Remember me kindly to brother Daniel Davis. This letter is for him as well as you, and tell him that Ann has a great big boy, and his name is Daniel Kimball, the miller.

H. C. K.

Home Correspondence.

SCOTLAND.

Glasgow, May 28th, 1856.

7 o'clock p.m.

Dear Cousin Franklin—I have just arrived in this place, and, thinking you might feel somewhat anxious about *ourselves*, I improve the earliest opportunity to forestall public prints, and give you a correct account of my voyage to Glasgow.

Yesterday, at 4.30 p.m., we left the Clarence dock, in the fine steamer *Princess Royal*, it being her first trip after a

thorough refitting, with new cabin furniture, boilers, &c.

About five o'clock the weather became very wet, and continued so until ten o'clock. The rain was followed by a dense fog. The vessel appeared to steer very wild, which was, by the Captain, attributed to the carelessness of the helmsman. However, by altering our course a little, we passed the Isle of Man without accident, and as all appeared to go on well, the passengers—myself among the rest—repaired to the cabin and spent the time very agreeably, until some time in

the "small hours." I had been asleep some time, when I was awakened by a violent shock, accompanied by an almost universal yell from the passengers. As I was about springing from my berth, I suddenly remembered that there was a God in Israel, and that all would be right if we would keep cool.

I looked at my watch, and found that it was half-past three o'clock a.m. I accordingly proceeded to change my linen, wash and dress, as I had previously calculated, and by the time this operation was completed, my *nerves* were steady enough to render any assistance which might be required.

I found the decks were quiet and orderly. The sailors were getting the boats out, and the water rushing into the vessel at the rate of one inch in three minutes, in spite of the pumps. We were not more than one quarter of a mile from the land, as I discovered, when the fog had cleared away. There was a little rushing for the boats, but order was strictly enforced. I found that Elder T. W. Russell was a passenger on board. I sent him on shore with one of the boats, and kept myself ready for a swim in case I should find it necessary.

The greatest danger was, that the tide might float the vessel off into deep water, and the boilers being drowned, we must have sunk. Although there was no wind, the tide beat a heavy swell, which sometimes nearly threw the vessel on her beam ends. The water rose in her so fast, that in a couple of hours we were fast wedged on the rock—eight feet of water in the hold. By six o'clock the principal part of the passengers were on shore, and the boats

alongside to take the rest of us off, in case anything should occur.

I found that we were on the cold, barren, rocky, and peculiarly Scottish coast of Galloway, about nine or ten miles from St. Ayr, and had we run ten yards either side of where we were, we would have gone clear.

After every thing was got "ship shape," I began to feel rather tired and cold, and I somewhat astonished the passengers, by going into the cabin and making a hearty breakfast.

At eight o'clock a steamer hove in sight, and by a quarter past nine we were all on board the *Herald*, from Dublin to Glasgow. No life was lost, nor any accident happened, further than that to the steamer. I was in the last boat load of passengers, and the last but one to leave the ship.

As soon as I was safe on board the *Herald*, I improved the first opportunity to tell the Giver of all good of my gratitude to Him, for preserving *our* lives, in the little danger by which the accident was attended.

Well do I know that the Lord's anointed are preserved by His divine interference, as long as they remember the covenants which they have made before Him.

The remainder of the passage was accomplished in due time, and I found myself in Glasgow five hours behind time, having added a shipwreck to my adventures.

Brother Park and all the rest are well. We feel as though we were going to enjoy ourselves.

All desire a kind and affectionate remembrance to brother Franklin.

Yours truly

JOSEPH A. YOUNG.

Varieties.

THE DIFFICULTIES BETWEEN ENGLAND AND AMERICA.—If we be so fortunate as to get over the present danger, we cannot, therefore, hope for a long respite. Some new nation may be found weak, disunited, and tempting,—some new combination of parties which can only be secured by raising anew the war-cry against England, until at last, in some unhappy moment, the pretence so often repeated will turn into grave earnest, and both nations will be condemned to weep in tears of blood—the one that she has advanced so far; the other that without dishonour she could recede no further.—*Times*, June 3.

It will not do to pooh-pooh! this question. The public should give consistence at once to its expression on the subject, for an accident or a folly might precipitate what it is the interest of all to avoid. We are assured that one of the most eminent merchants in the world, and a member of Parliament, is full of apprehension; and American merchants in Liverpool entertain similar fears. On Saturday, the steamer carried out instructions from

several capitalists to have their money, invested in American securities, transferred to English funds.—*Daily Post*, June 3.

WHERE is the nation that is rich enough to go to war at the present day, when science has added so enormously to the strategic science, and money has become not only the sinews, but the bones of war? We published the other day a memorandum in which the cost of the past two years' war, to the three principal Powers engaged, was roughly set down at eighteen hundred millions of dollars. The mind fails to grasp such a sum; but an idea of this expenditure may perhaps be formed from the mere statement that it is considerably more than twice as much as the whole value of the estate, real and personal, of the city of New York. This brings it home to us. Two years' war would cost us as much as the whole city of New York has cost to build, furnish, and store with property, goods, and moveables of every kind. It would be a vital question that would draw us into a war at such a cost.—*New York Herald*.

Farewell to England.

Oh England, proud England, thou place of my birth,
I bid thee farewell for the land of the free;
Yet my heart with peculiar emotion is swelling
As I turn from the scenes so familiar to me.

Oh once I esteemed thee and prized thee most dearly,
And thought thee the loveliest spot on the earth,
'Till truth op'ed my vision and then I saw clearly
How much was thy value, how much was thy worth.

Then England, thy beauties receded before me,
I found thou wast burden'd with malice and strife,

Thou hatest the truth and I ceas'd to adore thee,
As before I had done ere I found evil so rife.

I know thou art one of old Babylon's daughters,
And doom'd to destruction by heaven's high hand,
Though mighty thou seem'st, as the sound of great waters,

Liverpool, May 2, 1856.

Yet the word of Jehovah it surely will stand.

Oh, stern is the vengeance and firm is His saying,
His breathing can scatter thy prospects, though bright,

Thy strength and thy glory e'en now are decaying,
And fast, yea with speed, thou art losing thy might.

And yet in thy midst are my kindred remaining,
Regardless of danger—rejecting the truth;
For its sake they have scorn'd me, all warning disdaining,

And oh it is hard thus to sever in youth.

Yet why should the thought of this last adieu grieve me,

Oh cannot I part from my own native shore,
Yea, the voice of the Spirit is bidding me leave thee,
Farewell then forever, I'll view thee no more.

EMILY HILL.

ERRATUM.—In the Editorial of *Star*, No. 24, for "children between the ages of four and fourteen years," read children between the ages of six and fourteen.

ADDRESSES.—W. H. Kelsey, Lady Well, Lewisham, Kent.

James Carrigan, Raglan Terrace, Robin Hood Street, Nottingham.

James Lavender, Mr. Thomas Lavender's, Beauchamp Row, Bedford.

Henry Hobbs, in care of John Workman, Fruiterer, Nailsworth, Gloucestershire.

Money List, May 30—June 6, 1856.

J. D. Wilson	£6 0 0	Brought Forward	£18 0 0
P. Q. McComie.....	5 0 0	William Brownlow	5 0 0
James Woods	5 0 0	William Shires	2 0 0
Josiah Holmes.....	2 0 0	B. W. Brindle	5 0 0
Carried Forward.....	£18 0 0		£30 0 0

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THE Saturday Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 26, Vol. XVIII.

Saturday, June 28, 1856.

Price One Penny.

Authority.

In stating the fundamental laws of social philosophy, nothing so naturally presents itself, for the basis of a just social organization as legitimate authority. Even to those who would not admit that government is a positive science, it must be self-evident that this is its natural foundation. But this very truth involves another, which we virtually admit in receiving it—that absolutism of legitimate authority is the highest degree of the social state. This is the ultimatum—the point to which it directly leads. Neither is this law, of such an abstract nature that the history and experience of mankind will not furnish us with tangible evidence and illustration, to justify us in receiving it as the Alpha and Omega of a perfect society. Indeed to the demonstration of the above statement all history and the experience of society tend.

Every nation, community, family, and individual are so many proofs that authority is a necessary element of society. Truth, nature, and experience are authoritative. The science of figures teaches us that two and two are four; experience teaches us that without a seed-time there is no harvest; and thus the very commonest occurrences of life and rudiments of learning involve authority.

Where the influence of authority is weak in society, there is impotence, disorder, and sectarianism. Where it is weak in learning there is ignorance.

A commander of an army who holds no authority over it has really no army at his command; neither have the men a leader in him; and if it is minus of authority altogether, it is no army or organization at all, but simply a chaotic mass. A nation or community in which authority is weak is going to decay—it has no positive force. Hence so many popular revolutions come to nothing, simply because the people have no common standard of authority.

For this reason the millions succumb to the few, and are controlled by them actually against their judgment and will. Mere masses of men without organization avail nothing. An organized body of a few thousands will hold in check and awe whole nations of people. And this is because the one has the authority, and the others have not—because the former is organized and the latter is chaotic. Millions of people often bow to governments and institutions which they despise and hate, and which they know to be illegitimate and opposed to human development. They do this, too, in spite of the most childish imbecility and mismanagement of their rulers. They are at the same time keenly sensible of these facts, for their existence often costs them millions of money and rivers of blood; and they realize also that these governments are not only barriers to civilization in ordinary times, but that, when efficiency

is most needed, they become paralyzed, and that not unfrequently the imbecility of statesmen throws civilization back a century. They are also aware, at the same time, that for every one of these inefficient rulers, they have an hundred men among themselves much more qualified for office. Yet, while the others are retained as the standard of authority, a whole nation, with all these hundreds of efficient men, are almost powerless in the hands of inefficient ones. Indeed, they are powerless to enforce their will to the same extent as they make these governments a superior authority to that will. Thus it is and thus it must remain, the grumblings and growlings of the people notwithstanding, until they remove the first as their standard, and put up others more in accordance with their judgment and faith. Even when, in moments of great aggravation, the popular indignation has burst forth, and, in the assertion of the people's power, the old standards have been cast down, yet, not having others to put in their place, society has been thrown into a state of anarchy—the sword has been turned into its own heart, and war has been made between friends. In the very crisis of revolutions the people have become conscious that they had no common choice—no authority, acknowledged by all as having sufficient claims to lead them. Their unanimous decision that things were wrong was the basis of their union in revolutions; but there the agreement ended, for they had come to no decision of what was right. In their indecision they have been weaker than those whom they drove from power, and the consequence has been that the old authorities have stepped quietly back into their former places, or else some commanding mind has taken the reins of government, and, by the despotism of his own will and policy, brought society to a check. To this the people submit, not because it is their choice, any more than were the other forms of government, but simply because it was some standard, and they will bow down and worship despotism, purely, for delivering them from anarchy.

These facts all history, and more especially that of modern times, abundantly illustrates. It has been of little account that the governments attacked have been characterized by imbecility, mismanage-

ment, and injustice; that they were hateful to the people, and that resistance to them was just and praiseworthy. Nor has it been of much account that the principles and motives of the people in these revolutions were good in the abstract, for we know that few have succeeded, and this has been simply from the fact that there was no standard of authority. For revolutions to be successful, there must always be another national standard ready to go up, when the old one is taken down. If it is without one, but for a moment, it loses its strength, stamina, and force. If the people have not understandingly chosen their authority, before they have made the attack, and a revolution has succeeded, the reason has been because a Cromwell or a Washington has been on hand to step forward as the lawgiver and authority of his countrymen—a man who held common faith with the people, and was equal to the emergency, and who, perhaps, was the inspiration of the movement.

A standard, upheld by common consent, is essential to the very existence of society, and so true is this that no sooner is the Cromwell of the revolution dead, and the people have lost their lawgiver, than the old regime is restored.

A consideration of the foregoing facts brings into prominence a most important truth—that every policy, system of education, or influence which tends to make government weak leads society in a wrong direction, and is subversive of all organization and union.

For society to be strong, and its parts firmly cemented together, there must be a common authority; and every member must submit himself to its control and guidance. But the world, for several thousand years, have set up systems, institutions, and governments, which have been opposed to human development, and the people have so often felt the iron hand of despotism crushing them down, that they tremble at the thought of making authority strong, lest that strength should be used to enslave their manhood, and make machines of immortal beings. Hence the policy of modern times has been to encourage sectarianism, and to make every man's will, to a serious extent, a law unto himself, or in other words, to make him an irresponsible being. Thus, in weakening authority, society becomes disorganized. These fears are founded

on the long, painful experience of the world, through having submitted itself to authority which was not legitimate—authority which was not from God. This experience should powerfully suggest to society, to take a course to establish itself upon a firm and natural basis.

All history and experience go directly to prove that human authority is not legitimate. Indeed these very fears which the people have against making governments strong, and the efforts which every class make to lessen the power of the one above it, are faithful witnesses to this truth; and, moreover, they prove that the people feel that this is true, whether they admit it or not. They are direct evidences that human authority is not that which ought to control mankind. Now these fears and this repugnance are based upon the universal experience of nearly six thousand years, and they strike at the root of every institution, government, and authority of man's setting up; for it is concerning these that the experience of the world speak, inasmuch as it is human authority which has controlled it.

On the other hand, every argument and illustration which can be adduced to show that authority is necessary to social existence, and the very fear and repugnance of which we have been speaking, are so many arguments to prove that Divine authority is the legitimate basis of society.

The Latter-day Saints have had legitimate authority restored to them, which is God's Holy Priesthood. They know this, and therefore their duty is plain.

Having found it, the path is clear, and their obligations to it obvious, viz., to make that authority absolute, for that which is right in its positive degree is perfection in its superlative.

Authority is the basis of union. Without it there could be none, for every organized body must have some common point of agreement—some law or head to which that body bows. The basis of the union of the Saints is God's Holy Priesthood. Take away this and they have none. The holy Priesthood is the channel through which God communicates with the Saints, and it is only on those points where they are not subject to that Priesthood, and the revelations given through it, that they lack union and strength.

Legitimate authority is the basis of liberty. That man or community who observes its laws, and bows implicitly to them, enjoys absolute liberty. The path of such is clear. They meet with no barriers. They progress eternally; and their development meets with no resistance, because they themselves resist no lawful authority. Legitimate authority cannot oppose legitimate development. Men run against it, by breaking its laws, laws, and they are not only the laws of universal being, but are also those of our own individual beings, and consequently in bowing to them, we pursue the path of individual development; meeting with no obstacles we have no restraint nor opposition—it is liberty. But if we refuse to bow to this authority, we are resisted at every step, not only by general laws, but also by the laws of our own natures—we have no liberty.

Legitimate authority is the basis of perfection. God and truth are perfect. To ask for proof of this is tantamount to demanding proof that good is good, and that truth is truth.

Without argument we may be certain to what they lead, for perfection is of necessity the ultimatum of truth and right. That which is legitimate in its positive degree is perfection in its superlative. Indeed truth is always perfect. It is men who occupy relative states, and not truth. And when society is absolutely under the control of God, and His Priesthood, it will be in *its* perfect state. Pretenders to wisdom will perhaps tell us that this may be all right in theory—"But practice—that is where it will fail." What nonsense! That which is right in theory is right in practice, as a necessary consequence. If there is any bungle, it is our own in putting it into practice. There is absurdity in cavilling whether it will, in practice, work right. It will work right everywhere. The very cavil itself is one of men's bungles. If we begin right, and continue right, we shall end right, both in theory and practice. Legitimate authority will work well throughout. If we are not put right by it, how are we to get right? It is childish to talk of a break-down in the operations of legitimate authority, and of right in theory, and wrong in practice.

Men often confound Priesthood, and its absolute authority, with priestcraft and

despotism, but they are as opposite as God's government is to Satan's. Indeed, this is their relative position.

The Church of Latter-day Saints gives the best illustration of liberty and popular sovereignty, of any society now on the earth, or of any people of which we have a record. Although God sent Joseph Smith unto the world as His Prophet and representative, and conferred the Priesthood upon him by the administration of angels, and men can neither let nor hinder this, yet the Prophet Brigham declares that God never did appoint Joseph *President* of the Church. In this he was the choice of the PEOPLE who composed that Church. Most unquestionably this choice was according to the will of God, and that a people inspired by His Holy Spirit would of a certainty choose the man whom He had chosen, but still he was the leader of the Saints, because it was their will that he should be.

It must always be borne in mind, however, that God and His Priesthood hold the keys of salvation to the world, and that it is only through them that the human family can obtain salvation, immortality, and endless exaltation. No man can be saved without them, yet, in His economy, God has given unto all "to work out their own salvation," by their own agency and free will. Though mankind should reject God and His authority, still their obligations to Him would remain the same. He alone has the *right* to govern them, and whether they accept Him or not, the allegiance which they *owe* to Him can never be canceled, and if they will not receive the salvation which He offers, they, by their own steps, must find the end of that path which leads to death. Joseph Smith and the Latter-day Apostles hold the keys of the kingdom of God, and no man can enter into the presence of the Father and the Son but through them. Here lies the difference between the government of God and the despotic governments of men, viz., the obedience of the people to the first is their free will offering, the obedience to the latter is forced and constrained.

There can be no more constraint in a man being a Saint, than in his being a Methodist. It is not like the despotism of a nation forcing upon him religions and institutions, whether repugnant to his feelings or not. No force has ever made or held a man a Saint; it has of necessity been purely upon the strength of his faith and choice.

Upon this same basis President Brigham Young, the Twelve, and the other authorities of the Church stand. They hold their Priesthood from God; but their relationship as leaders is founded upon the love, confidence, choice, and will of those over whom they preside. At least twice a year they are re-chosen and sustained by the unanimous voice of the Church, besides being upheld by the daily prayers of the Saints. Therefore the world gives no such illustrations of popular sovereignty, for there are no rulers so continuously and unanimously chosen and sustained.

The popular sovereignty of the Saints is most pertinently illustrated in one of the sayings of the great modern Prophet. When asked by a gentleman the secret of his remarkable power to govern, he answered, "I teach my people correct principles, and they govern themselves." This affords us a striking agreement with that glorious promise of God—that He designed to make Israel a nation of Kings and Priests.

What a glorious and comprehensive interpretation of popular sovereignty does God give in that Gospel, and that Priesthood whose keys He committed to Joseph, the Prophet of the nineteenth century.

Government is a science, and its laws are as positive and consistent as any other science. If the Saints continue true to their religion, closely follow God's Priesthood, and let legitimate authority absolutely control them, we may, upon these premises, set down and add up their destiny, and the future will prove the sum with as great certainty as effects follow their causes. These conditions made good, and "Mormonism" need not be problematical, for this its solution—success, universal empire, social perfection.

ACTIVE VIRTUE.—He that can apprehend and consider vice, with all her lusts and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true warfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.—*Milton*.

History of Joseph Smith.

(Continued from page 392.)

[February, 1841.]

AN ACT TO INCORPORATE THE NAUVOO AGRICULTURAL AND MANUFACTURING ASSOCIATION IN THE COUNTY OF HANCOCK.

Sec. 1. Be it enacted by the people of the State of Illinois, represented in the General Assembly, that Sidney Rigdon, George W. Robinson, Samuel James, Wilson Law, Daniel H. Wells, Hyrum Smith, Geo. Miller, William Marks, Peter Haws, Vinson Knight, John Scott, Don Carlos Smith, William Huntington, sen., Ebenezer Robinson, Robert B. Thompson, William Law, James Allred, John T. Barnett, Theodore Turley, John C. Bennett, Elias Higbee, Isaac Higbee, Joseph Smith, Alpheus Cutler, Israel Barlow, R. D. Foster, John F. Olney, John Snider, Leonard Soby, Orson Pratt, James Kelley, Sidney A. Knowlton, John P. Greene, John F. Weld, and their associates and successors, are hereby constituted a body corporate and politic, by the name of "the Nauvoo Agricultural and Manufacturing Association," and by that name shall be capable of suing and being sued, pleading and being impleaded, answering and being answered, in all courts and places, and may have a common seal, and may alter the same at pleasure.

Sec. 2. The sole object and purpose of said association shall be for the promotion of agriculture and husbandry in all its branches, and for the manufacture of flour, lumber, and such other useful articles as are necessary for the ordinary purposes of life.

Sec. 3. The capital stock of said association shall be one hundred thousand dollars, with the privilege of increasing it to the sum of three hundred thousand dollars, to be divided into shares of fifty dollars, which shall be considered personal property, and be assignable in such manner as the said corporation may, by its bye-laws, provide: which capital stock shall be exclusively devoted to the object and purposes set forth in the second section of this Act, and to no other object and purposes, and to the same end the said corporation shall have power to purchase, hold, and convey real estate, and other property, to the amount of its capital.

Sec. 4. Said corporation shall have power, by its Trustees, or a majority of them present at any regularly called meeting, to make bye-laws for its own government, for the purpose of carrying out the objects of

this association, provided the same are not repugnant to the laws and constitution of this State, or of the United States,

Sec. 5. Joseph Smith, Sidney Rigdon, and William Law shall be Commissioners to receive subscriptions for, and distribute said capital stock for said corporation; said Commissioners, or a majority of them, shall, within six months after the passage of this Act, either by themselves or their duly appointed agents, open a subscription book for said stock at such times and places as they shall appoint, and at the time of subscription for such stock, at least ten per cent upon each share subscribed for, shall be paid to said Commissioners, or their duly appointed agents; and the remainder of said stock, so subscribed for, shall be paid in such sums, and at such times, as shall be provided for by the bye-laws of said corporation.

Sec. 6. In case the stock of said corporation shall not all be taken up within one year from the passage of this Act, the duties of said Commissioners shall cease, and the Trustees of said corporation, or a quorum thereof, may thereafter receive subscriptions to said stock, from time to time, until the whole shall be subscribed.

Sec. 7. The stock, property, and concerns of said corporation shall be managed by twenty Trustees, who shall be stock-holders of said corporation, any five of whom, to be designated by a majority of the Trustees, shall form a quorum for the transaction of all ordinary business of said corporation, the election of which Trustees shall be annual. The first mentioned twenty persons, whose names are recited in the first section of this Act, shall be the first Trustees of said corporation, and shall hold their offices until the first Monday in September, A.D. 1841, and until others shall be elected in their places.

Sec. 8. The Trustees of said Corporation for every subsequent year shall be elected on the first Monday of September, in each and every year, at such place as the Trustees for the time being shall appoint, and of which election they shall give at least fifteen days previous notice by advertisement in some newspaper, in or near the City of Nauvoo. At every election of Trustees, each stockholder shall be entitled to one vote on each share of stock owned by him: provided that no stockholder shall be entitled to more than twenty votes, and said stockholders may vote either in person or by proxy.

The election for Trustees shall be conducted in such manner as shall be pointed out by the bye-laws of said corporation, and whenever a vacancy shall happen by death, resignation, or otherwise, among the Trustees, the remaining Trustees shall have power to fill such vacancy, until the next general election for Trustees.

Sec. 9. The Trustees of said corporation, as soon as may be, after their appointment or election under this Act, shall proceed to elect, out of their number, a President, Treasurer, and Secretary, who shall respectively hold their offices during one year, and until others shall be elected to fill their places, and whose duties shall be defined and prescribed by the bye-laws of the corporation; and said Trustees shall also appoint such agents and other persons as may be necessary to conduct the proper business, and accomplish the declared objects of said corporation, and shall likewise have power to fill any vacancy occasioned by the death, resignation, or removal of any officer of said corporation.

Sec. 10. This Act shall be construed as a public Act, and continue in force for the period of twenty years. And the Trustees appointed under the provisions of this Act, shall hold their first meeting at the City of Nauvoo, on the first Monday of April, A.D. 1841.

Approved February 27, 1841.

THOS. CARLIN.

W. L. D. EWING,

Speaker of the House of Representatives.

S. H. ANDERSON,

Speaker of the Senate.

State of Illinois, Office of Sec. of State.

I, Lyman Trumbull, Secretary of State, do hereby certify the foregoing to be a true and perfect copy of the enrolled law on file in my office.

Given under my hand and seal of State, Springfield, March 10, 1841.

LYMAN TRUMBULL,

Secretary of State.

Wednesday, 24th. Elder Young returned to Liverpool, and on the 25th attended a Patriarchal blessing meeting at brother Dumville's. Father Melling officiated; Elder James Whitehead, scribe.

Saturday, 27th. President Young went to Manchester, and preached in Lombard-street Room on Sunday, the 28th.

Saturday, March 1st. The City Council divided the City into four wards, at at my suggestion, to wit: all that district of country within the City limits, north of the centre of Knight street, and west of the centre of Wells street, shall constitute the first ward. North of the centre of

Knight street and east of the centre of Wells street, the second ward. South of the centre of Knight street, and east of the centre of Wells street, the third ward. South of the centre of Knight street, and west of the centre of Wells street, the fourth ward.

I attended the City Council, and presented a Bill for "An Ordinance in relation to Religious Societies."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that the Catholics, Presbyterians, Methodists, Baptists, Latter-day Saints, Quakers, Episcopalians, Universalists, Unitarians, Mohammedans, and all other religious sects and denominations whatever, shall have free toleration, and equal privileges, in this City; and should any person be guilty of ridiculing and abusing, or otherwise depreciating another, in consequence of his religion, or of disturbing or interrupting any religious meeting within the limits of this City, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

Sec. 2. It is hereby made the duty of all Municipal officers to notice and report to the Mayor, any breach or violation of this, or any other ordinance of this City, that may come within their knowledge, or of which they may be advised; and any officer aforesaid is hereby fully authorized to arrest all such violators of rule, law, and order, either with or without process.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I also presented a Bill as follows—"An Ordinance in relation to Public Meetings."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that, in order to guarantee the constitutional right of free discussion upon all subjects, the citizens of this City may, from time to time, peaceably assemble themselves together for all peaceable or lawful purposes whatever; and should any person be guilty of disturbing or interrupting any such meeting or assemblage, he shall, on conviction thereof before the Mayor or Municipal Court, be considered a disturber of the public peace, and fined in any sum not exceeding five hundred dollars, or imprisoned not exceeding six months, or both, at the discretion of said Mayor or Court.

Sec. 2. Should any person be guilty of exciting the people to riot or rebellion, or of participating in a mob, or any other unlawful rioters or tumultuous assemblage of

the people, or of refusing to obey any civil officer, executing the ordinances of the City, or the general laws of the State or United States, or of neglecting or refusing to obey promptly, any military order for the due execution of said law or ordinances, he shall, on conviction thereof as aforesaid, be fined or imprisoned, or both, as aforesaid.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I also offered a Bill for "An Ordinance, creating certain additional City Officers."

Sec. 1. Be it ordained by the City Council of the City of Nauvoo, that in addition to the City officers heretofore elected, there shall be elected by the City Council, one High Constable for each ward; one Surveyor and Engineer, one Market Master, one Weigher and Sealer, and one Collector for the City, whose duties shall hereafter be defined by ordinance.

JOHN C. BENNETT, Mayor.

Passed March 1, 1841.

JAMES SLOAN, Recorder.

I presented the following report—

Your Committee, to whom was referred that portion of the address of his honour, the Mayor, which recommended the propriety of vacating the Town Plats, Commerce, and the City of Commerce, and incorporating them with the City Plat of Nauvoo, would respectfully report—That they consider the recommendation contained in the address as one of great importance to the future welfare and prosperity of this City, and if carried into effect would make the streets regular and uniform, and materially tend to beautify this City. We would therefore respectfully recommend that the survey of the City of Nauvoo be carried through the Town Plats of Commerce and the City of Commerce, as soon as it may be practicable.

We would therefore recommend to the Council the passage of the following resolution—That the Town Plats of Commerce, and Commerce City be vacated, and that the same stand vacated from this time forth, and for ever; and that the same be incorporated with the City of Nauvoo, from this time henceforth and for ever.

All of which is respectfully submitted.

JOSEPH SMITH, Chairman.

The report was received and adopted, and an ordinance passed accordingly.

A vote of thanks, and freedom of the City was conferred on the Honourable Richard M. Young, United States Senator for Illinois.

Tuesday, 2nd. Elder Brigham Young visited Oldham, and returned on Wed-

nesday, 3rd, to Manchester. Elders Orson Hyde and George J. Adams arrived in Liverpool.

Thursday, 4th. Elder Richards left Liverpool for Preston, and was followed by Elders Hyde, Adams, and Fielding on the 5th. General William Henry Harrison—inaugurated President of the United States.

Friday, 5th. Elder Parley P. Pratt removed the *Star* Office to 47, Oxford Road, Manchester.

Sunday, 7th. Elders Young and Kimbell preached at the Carpenters' Hall, Manchester.

Monday, 8th. I attended the City Council. The following appointments were made, viz., Alanson Ripley, City Surveyor; Theodore Turley, Weigher and Sealer; James Robinson, Assessor; Stephen Markham, Market Master; James Allred was sworn Supervisor of streets, and James Allred, Dimick B. Huntington, and George Morey, High Constables.

I gave my views on several local measures proposed by the Council.

Wednesday, 10th.

Liverpool, March 10, 1841.

To the Editor of the *Star*.

Dear Brother—I feel anxious to address a few lines to you, on the subject of family prayer (and shall feel obliged by your inserting the same in your next *Star*), for the purpose of imparting instruction to the brethren in general. Having travelled through many Branches of the Church in England, I have found it to be a general custom among the brethren I visited, that when any of the Travelling Elders are present, they wait for the Elder to go forward in family prayer, instead of attending to that duty themselves. That is not right; and I would say to them that it would be better for them to understand their duty on this subject. My dear brethren, remember that the Lord holds all of us responsible for our conduct here. He held our Father Adam responsible for his conduct, but no more than He does us, in proportion to the station we hold. The kings of the earth will have to give an account to God, for their conduct in a kingly capacity. Kings are heads of nations, governors are heads of provinces; so are fathers or husbands governors of their own houses, and should act accordingly. Heads of families should always take the charge of family worship, and call their family together at a seasonable hour, and not wait for every person to get through with all they may have to say or do. If it were my prerogative to adopt a

plan for family prayer, it would be the following—Call your family or household together every morning and evening, previous to coming to the table, and bow before the Lord to offer up your thanksgiving for His mercies and providential care of you. Let the head of the family dictate; I mean the man, not the woman. If an Elder should happen to be present, the head of the house can call upon him, if he chuses so to do, and not wait for a stranger to take the lead at such times; by so doing we shall obtain the favour of our Heavenly Father, and it will have a tendency of teaching our children to walk in the way they should go, which may God grant for Christ's sake. Amen.

BRIGHAM YOUNG.

Governor Carlin issued the following Commission—

Thomas Carlin, Governor of the State of Illinois, to all to whom these presents shall come: Greeting—

Know ye that Joseph Smith, having been duly elected to the office of Lieutenant-General, Nauvoo Legion, of the Militia of the State of Illinois, I, Thomas Carlin, Governor of said State, do commission him Lieutenant-General of the Nauvoo Legion, to take rank from the fifth day of February, 1841. He is, therefore, carefully and diligently to discharge the duties of said office, by doing and performing all manner of things thereunto belonging; and I do strictly require all officers and soldiers under his command to be obedient to his orders: and he is to obey such orders and directions as he shall receive, from time to time, from the Commander-in-Chief or his superior officer.

In testimony whereof, I have hereunto set my hand, and caused the Great Seal of State to be hereunto affixed. Done at Springfield, this tenth day of March, in the year of our Lord one thousand eight hundred and forty-one, and of the Independence of the United States the sixty-fifth.

LYMAN TRUMBALL,

Secretary of State.

{ L. S. }

By the Governor,

THOS. CARLIN.

The commission was endorsed on the back as follows—

Head Quarters, Nauvoo Legion, City of Nauvoo, Illinois, March 15, 1841—Oath of office administered by me, the day and year above written.

JOHN C. BENNETT,

Major-General of the Nauvoo Legion.

Thursday, 11th. Elders Young, Kimball, Richards, and Taylor met in Liverpool.

Monday, 15th. I attended the City Council, and took part in the discussion

concerning Mr. Annis' mill, in the southwest part of the City.

I copy the following from the "Times and Seasons" of this day.

Let us look for a moment at the "portentous omens" which are enumerated by political demagogues, to serve political purposes; for instance, during the present session of Congress, the chandeliers in the Senate, weighing about 1500 lbs., said to have cost \$5000, came tumbling down, and broke into atoms. Again, it is said that "the scroll held in the talons of the eagle, placed over the chair of the presiding officer of the Senate of the United States, and bearing upon it the motto of the Union, '*E pluribus unum*,' is stated to have fallen to the earth; and on the same day, the hand of the figure representing the goddess of liberty, standing in front of the capitol of the United States, holding in it our glorious Constitution, broke off, and came tumbling down." Again, "the individual, elevated to the honoured place of Chief Magistrate of this Great Republic, starts from his home for the national capitol. An earthquake, as the journals friendly to him tell us, shakes the earth at his setting out from the west! He crosses the mountains, and arrives at Baltimore, and an explosion of the banks in that City and Philadelphia—the 'great regulator of the currency' taking the lead, salutes him! Again, during the progress of the imposing celebration, got up by his friends and followers in a style of gorgeousness which royalty itself might envy, a cord, which is stretched by them across the broad avenue leading from the presidential mansion to the capitol, with the banners of the several States that voted for him strung upon it, breaks in the centre; and the State emblems, dividing to the north and to the south are thrown to the ground and dragged in the mire." These are some of the principal "ill omens" which are quoted in the political journals, but we do not believe that it is in the province of any man to say, that these "omens" (if such they are) are designed for political data to subserve the interest of either party. We believe that God is no respecter to (parties) persons; and if the accounts given are correct (and they are well authenticated), we are ready to acknowledge, that we are credulous enough to believe they portend coming events, and will take rank in the signs of the Son of Man. That the explosion of banks should have anything to do or part to act in this tragedy, no doubt would be thought strange; but what is better calculated to produce "a distress of nations with perplexity," than the monied power of the world? What is better calculated to make

"men's hearts fail them for fear," &c., than to leave them penniless? Look at the excitement which prevails throughout the United States' Bank, "the great regulator of the currency." It is feared the institution is so rotten at heart that no healing balm can remove the disease; and it has produced a general consternation. Then many of the daughters, following the example set by their mother bank, have increased the alarm to an amazing degree, and the consequences are exceedingly feared; consequently, there is no doubt but banks will perform their part in the great theatre of the world, to bring about the purposes of God, preparatory to the second advent of Christ.

Elder W. Woodruff attended a Conference at Gadfield Elm; 408 members represented in 18 Branches.

Tuesday, 16th. Elder Geo. A. Smith attended a Conference at Macclesfield, which Branch contains 91 members, 1 Elder, 6

Priests, 5 Teachers, and 3 Deacons. In consequence of incessant preaching, his lungs are much affected.

Wednesday, 17th. Ship *Alesto* sailed from Liverpool for New Orleans, with 54 Saints, led by Elders Thomas Smith and William Moss.

Elders Kimball, W. Richards, and Father Melling went to Preston; Elders Young and Hedlock to Harden, and Geo. A. Smith to Leek.

Thursday, 18th. Elder Geo. A. Smith attended a Council of the officers and members of the Church at Leek, numbering 63 members, 1 Elder, 6 Priests, 2 Teachers, and 2 Deacons. Stephen Nixon was ordained an Elder; and John Hudson, Jacob Gibson, and Joseph Knight, Priests; and Frederick Rushton and Edwin Rushton, Teachers.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 28, 1856.

PRESIDENT YOUNG'S LETTER.—There are often important instructions contained in the History of Joseph Smith which should elicit the particular attention of the readers of the *Star*. This Number contains a letter of President Young's, on the subject of family prayer, written while he was labouring in the ministry in this country. It is as good, and applicable to the Saints, now as it was then, and we trust that they will not fail to give it their attention.

SOUTH, LAND'S END, AND CHELTENHAM CONFERENCES.—We have received an interesting letter, dated June 10, from Elder Jesse B. Martin, Pastor of the South and Land's End Conferences.

Pastor Martin represents his field of labour to be in a prosperous condition, and that the Saints manifest a strong determination to pay off their indebtedness to the Office, that they may feel free to gather to Zion without leaving a burden on those who may remain. This spirit is commendable, and we recommend to all the Conferences, that are in similar circumstances, to go and do likewise.

We make the following extract from Elder Martin's letter, in order to show the spirit of the times with regard to the truth.

"I was in Bath on Sunday, June 8. While on my way home, after the evening meeting, I heard a man preaching in the street. Myself, with many of the brethren and sisters, went to hear what he had to say. He was one of the Plymouth brethren. After he got through, I told the people that if they would give me their attention, I would talk to them. I began to unfold the Scriptures to them in plainness, showing what was necessary for them to do to obtain the remission of their sins. They began to gather around and pay good attention, when a peace-maker, in the shape

of a policeman, came up and disturbed the peace of the meeting, by telling me that I should not have the privilege of preaching there. Many of the people wanted to hear me, but the policeman utterly refused to let me preach. I asked him why he let other ministers preach and stopped me? He said, that he did not tolerate such principles as we believe in, or anybody that would advocate them. However, I think the meeting will result in good, for many of the free thinking part of the community were there, and they saw the partiality that was shown to others. Several respectable persons came to me and asked where our chapel was. They said, they wanted to hear more of our principles."

"Thus we are deprived the privilege which the false teachers have of preaching in the streets. Prostitution may be carried on and false doctrine taught in the streets, but when a minister of God stands up to tell the people the words of eternal life, he is soon put down. Anything will suit this generation but the Gospel of Christ."

Elder R. F. Neslen, President of the Cheltenham Conference, writes, June 10, that, since January last, forty persons have been added to the Church by baptism in that Conference, and that the Saints are increasing in faith and in confidence in the holy Priesthood. A general spirit of inquiry after the truth seems to exist among the people, and the Elders are taking advantage of the favourable season of the year to spread the principles of the Gospel, by out-door preaching.

We have, of late, received a number of other letters from various Elders which indicate that, since the late treaty of peace was concluded and the emigration season closed, a general spirit of inquiry after the truth has increased among the people. We exhort the Elders who labour in the ministry, and the Saints generally, to be diligent, at this favourable season, in preaching, distributing tracts, and in the use of every available means for spreading the Gospel.

"A COMPENDIUM OF THE FAITH AND DOCTRINES OF THE LATTER-DAY SAINTS" is the title of a work which we have now in press, but which we shall not be able to complete before our contemplated departure for Utah, on account of the extensive research necessary for its compilation, the vast amount of labour on our hands by reason of the season's emigration just closed, the conclusion of the business, and the transfer of it to our successor.

We intend to arrange for its completion, and will just say, that we have felt it our duty to undertake this work on account of the many applications that have been made for a Concordance, Synopsis, or something of the kind, that would be a help to the Elders in selecting Scripture to support and defend the holy faith of the Saints, before the world. None of the productions now in circulation appear to us competent for the desired object; nor will the Compendium be, altogether, what we could wish; still we hope that it will, in some good degree, answer the purpose contemplated. To the world, the Bible is the only Scriptural evidence, while to the Saints it is one among others of equal, or greater validity. We are adducing proofs of the various subjects named in the Compendium, from the Bible, Book of Mormon, Doctrine and Covenants, History of Joseph Smith, and *Journal of Discourses*, &c., so that there will be arranged, in the same connexion, the words of our Saviour, and of his Apostles and Prophets, at different periods of the world, in support of the same great and unchangeable plan of Salvation which they have revealed and taught since the creation.

POPULAR AMUSEMENTS.—Whatsoever is not detrimental to society, and is of positive enjoyment, is of God, the giver of all good things, and ought to be received and enjoyed by his creatures with thankful delight.—*Robert Burns*.

Home Correspondence.

IRISH CHANNEL.

Ship "Horizon," Off Cork,
May 29, 1856.

Dear President Richards—It is with great pleasure that I write a few lines, to inform you of our favourable position at the present time; we have a fine morning and all is pleasant around us. The Captain, Mr. Reed, is a gentleman in every sense of the word, and I have no doubt but that we shall have one of the most agreeable passages that the Saints have ever had while crossing the Atlantic. He spares no pains to make us comfortable, and offers every facility that will, in the least, be of benefit to us. . . . The officers are all agreeable and obliging. Mr. Stahl does all he can to accommodate; in fact, we could not ask for better treatment if we had it of our own choosing.

The Saints are all feeling well, with a very few exceptions, the few that are sick are not dangerous; the sister that was sick when we left is gradually recovering. We have had one birth, the particulars of which you will have in Elder Jaques' letter.

The couple you spoke to me about were married last night. The Captain gave us the use of the cabin to perform the ceremony in, and I was very glad of the opportunity. It gave us a good chance of introducing some of our doctrines, and of correcting some impressions which had been made upon his mind by newspaper reports and the like.

After you left us on Sunday evening, we lashed all the luggage, and thus prepared for sea-sickness. The Saints thought us very particular at the time, but morning did not make its appearance before they began to realize the benefit, and expressed themselves that it was good to have a head. The majority were sick on Monday, but only for a short time.

This morning I have been through the ship, and I find all in fine spirits. Elders Haven and Waugh are one with me, in carrying out necessary measures for the the comfort and convenience of the passengers, and we have every thing our own way. . . .

I make it my business to visit every part of the ship six or seven times a day, but more particularly when I rise up and before I lie down, and I expect to do so during the voyage. We have got our organization pretty well matured, and all are willing to play their part. We have nine wards, nine cooks, and ten men in each watch of the guard which is kept up night and day.

I feel to thank my heavenly Father for His goodness to us, and I fully realize the truth of the blessings pronounced upon my head, by you, before I left Liverpool. I cannot but think of the happy days, weeks, and months, that I have spent in the Office. I cannot express my feelings, in fact language would fail to do it, but please to accept my heartfelt thanks for every kindness which I have received from your benevolent hand.

Please give my kind love to President Wheelock, and to all the brethren of my acquaintance, and believe me to be your humble servant,

EDWARD MARTIN.

Ship "Horizon," off Cork,
11 a.m., May 29, 1856.

President F. D. Richards.

Dear Brother—After labouring in the Office at Liverpool for upwards of four years and a quarter, with pleasure to myself, and, I suppose, with satisfaction to those presiding over me, it seemed good to the Lord and His servants that I should have the privilege of gathering to the land of Zion. Accordingly I embarked on the *Horizon* on the 22nd inst. The next morning she moved out of dock and cast anchor in the river. Soon after this we had a little belligerent display between the mates and some of the crew. I did not see the commencement of the affair, but I learned that some of the crew demurred to obeying orders, and that a regular fisticuffing took place between three or four. Two or three bloody faces figured in the scene. I was up on deck in time to witness a little not very civil "jaw," between the first mate and one or two of the crew. The mate paced the deck, flourishing a Colt's revol-

ver, and swearing and threatening grandly. But he did not use his weapon. By the bye, I do not like to see much threatening with mortal weapons. My maxim is to keep them still till wanted, and, when necessary, use them, and over with it. That seems to me most consistent with "Mormonism." As for much threatening and bragging, that is the appropriate business of bullies. However, a number of the crew were sent ashore, and we had fresh men in their places. The mate complained of the refractory ones, that they were a set of "blacklegs," and said that they came on board to plunder the passengers and the rest of the crew. They charged him with being drunk, and "no man." Whatever may have been the merits of either party, I can now say that all goes on well. The Captain and mate seem to study to protect the passengers and render them as comfortable as possible under the circumstances. The first mate appears to be a seaman that knows his business, and is determined to maintain proper discipline among the crew. On Monday, I believe, he drew them up on deck, divided them into watches, and gave them their charge. He told them they could have plenty of the best food on board, and that if they acted like men they would be treated as such. If they had anything to complain of concerning their food, or the conduct of the passengers towards them, they must not retaliate, but inform him, and he would right matters. He expected obedience from them, and they must be at his service night and day. They must not go between decks among the passengers, without an officer, on pain of death. The crew pay us respect at all times when we are among them.

On Saturday, we cleared, and on Sunday about 9 a. m., the steam tug *Great Conquest*, having brought the Captain, yourself, and others on board, laid hold of our noble vessel, and took it out to sea with a will. Then came the lashing of boxes, barrels, and tin ware, in preparation for the freaks of winds and waves. I need not tell you of our trip with the tug, which was all pleasure. The addresses of yourself and Elder C. H. Wheelock are held in lively remembrance, while the brethren, in their meetings, talk of the blessings you left with them, and they seem determined to strive for a realization of them.

As early as possible the company was organized into nine wards, No. 7 being committed to my care.

After our three cheers on the tug leaving us, with yourself, and the Elders who had honoured us by accompanying us out to sea, the day continued fine and calm. The sun shone brightly upon the waters, giving them the appearance of a vast sheet of watered or embossed satin, while the reflection of his rays, in a line between the ship and him, seemed to lay upon the wide waste a band of burnished silver, which, as the faint breeze broke it into sparkling, ever and anon appeared like a galaxy of glittering gems. The brethren and sisters congregated upon the deck, and, forming into divers groups, made the air vocal with their songs of praise and joy to the Lord their God, for the deliverance vouchsafed to them from Babylon. As night approached, a stiff but contrary breeze sprung up. We went to bed. But what a change the next day! The breeze was rather strong, and still a-head of us. Sea-sickness changed our countenances to a pitiful, pallid hue. As a general thing songs were discarded, while the efforts of the few, who had the hardihood to strike up occasionally, seemed but a mockery of our woe. A soberer company of passengers than we were that day, you need scarcely wish to see. Such a worshipping of buckets and tins, and unmentionable pans, I shall not attempt to describe. For my part, I paid the most devoted attention to the slop-pail about every half hour. My little daughter, Flora, passed through it all with scarcely a serious look, having been all the time as lively as usual. She is continually wanting to go on "dat," as she calls the deck. My wife and her sister felt very bad over it, but are now nearly as right as ever.

We tacked about all that day, making little headway. The next day, Tuesday, the wind was still unfavourable, but decreasing. Many were very sick, but some were recovering.

But O! the awful siege of the cook's galley, the first day or two. Sebastopol! could that compare with it? The cooks had it hot inside and outside of their house. They had no comfortable sinecure I can assure you. On Monday and Tuesday they had easier times, especially Monday, the passengers that day renouncing, in great part, the pomps and vanities of cooking.

Wednesday morning we were all but becalmed, as bad as on Sunday afternoon and evening. The sick persons rapidly recovered. Songs and rejoicings began to prevail again, and in the evening a fiddle and a tambourine, in skilful hands, caused some "to trip the light fantastic toe." That day the cooks had another hard time of it. Appetites were returning with usual or rather increased power. There was a fearful amount of pies and cakes to be baked. Cooking for 800 hungry people at one galley is not a trifling affair, especially when each family or person has a private pot or dish. Too many pots or dishes at the fire seems as bad as too many irons in it. About mid-day a favourable but not very strong breeze sprung up, and we got up extra sails before the wind. That evening I was called into the Captain's cabin to attend the ceremony of marriage between brother Joseph Akers and sister Ann Pugh, President Edward Martin officiated. This is the third marriage on board since we embarked. The first two I have not the particulars of just now.

Thursday morning. The wind is not very strong, neither is it very favourable. "Ould Ireland" is in sight. In fact we have seen land almost if not quite every day. The pilot is looking out for a tug to take him ashore. I shall send this letter by him. He kindly takes our letters ashore for sixpence each. I think we have few sea-sick people on board to-day. The sun shines beautifully, and young and old are assembled on deck, with light hearts and cheerful faces. We hope to be skimming across the broad Atlantic shortly.

I hear no murmuring or grumbling. All is peace and harmony in our floating town. Sister Mary Ann Mellor is doing as well as can be expected.

On Tuesday, at 2 a. m., sister Elizabeth Wilson, from Preston, was delivered of a daughter, which she calls Nancy. Both are doing very well.

We have had several heavy fogs. The crew occasionally, by way of variety, give us some of their characteristic songs, while at their work. The children make themselves happy, both above and below deck. Marbles, skipping ropes, and all the available paraphernalia of childhood's games are called into request. The older boys amuse themselves by tugging at the ropes with the sailors. So merrily we live together. We want but the stalls and gingerbread to give our deck the appearance of an English country fair, barring the drunkenness, quarrelling, profanity, and obscenity which generally characterize such assemblies. Though I will admit that we do not appear in holiday attire exactly.

Presidents Martin, Haven, and Waugh are busy as bees. They are well, in good spirits, and quite pleased with their company of Saints. They desire to be remembered in love to you and all in the Office, in which of course I join.

Yours in the Gospel Covenant,

JOHN JAKUES.

P.S. 1 p.m. A packet heaves in sight, which we have hailed for the pilot.

J. J.

Foreign Correspondence.

ILLINOIS.

Rock Island, Illinois, U.S.A.,

May 11, 1856.

Dear Brother Franklin—I have not had five minutes, since we dropped anchor at Quarantine, that I could call corresponding time, and my Utah communications, as yet, remain partly unread.

The history of our voyage you have at considerable length, I think sufficiently so, from Boston.

I cannot think of our voyage, but my heart overflows with gratitude to my heavenly Father for His multiplied mercies. Before, behind, and on every side, destruction revelled, and we passed in safety. The two deaths, already reported, were the results of long protracted sickness. Both were cases of consumption. That of sister Devereux, of many years standing; and brother Clotworthy's child had been dying from its mother's womb.

The voyage was unexpectedly agreeable to me. Though my position was one of those I had the most dreaded, every day increased my thankfulness, for the Union of the Holy One was more than doubled, to the cares that accumulated upon me.

I was able during the whole voyage, to be around among the Saints, administering as the Lord administered to me. The unity, cleanliness, and devotion of the whole company, from Liverpool to Boston, would not present a single spot for criticism. Elders Ellsworth, McArthur, and McAllister, in their willing co-operation with me, in everything, seemed to shoulder every burden or care ere I felt its pressure. I was peculiarly blessed with a choice company of Saints, and the Elders, American, English, and Scotch, seemed, as they passed around between decks, like ministering angels sent to whisper peace and comfort to all hearts. There was not a jar, but all delighted to bless and do each other good.

The Captain was more than you pronounced him, in kindness and accommodation. He became very much attached to me, and delighted to extend kindnesses to all hands. Nor did his kindness forsake him when he got ashore. He brought the owners on board, introduced me to them, and took pains to speak good things of us to everybody.

The house of Train and Co. were particularly obliging in every way, and by their attentions gave us a high position in the estimation of the people of Boston. I was particularly anxious to make a good first impression upon the people of Massachusetts, in view, not only of our emigration interests, but of our approaching struggle for admission into the Confederacy. I am thankful to say that I am more than satisfied. When the Quarantine Doctor, and Government Agent came on board, you might have licked the "between decks" without soiling your tongue. They both pronounced, it to the visiting strangers, as far ahead of anything they had ever seen. They were followed by a number of Members of the Massachusetts Legislature, who were all astonished at our cleanly, healthy appearance, and, though Know-Nothings, declared their delight at seeing such a class of people come to settle in their country. It was a rainy day on which we left Boston.

By private subscription, we hired nine omnibuses, which, in three trips, took us through the city to the station. On the drivers seat of the front 'bus, I hoisted a large American flag, which I procured from Captain Rich. Our visit to Boston seemed like a happy dream.

Your favours of March 28, and April 1, were brought on board to me by Mr. Armstrong, from the house of Train and Co., including Utah letters, therein referred to. . . . I had no trouble about head money in Boston. Only one young man, Thomas Hicks, staid in Boston, and for him I paid nothing, though I offered to do so. Those that were only booked to Boston, I counselled to use their head money to go to New York, and, with two exceptions, they paid me in advance the difference of one dollar a head, for their passage thither.

I received the balance of our provisions from Captain Rich, without the least trouble or even asking for them, and free storage from Train and Co. The unexpected, and most providential appearance, in New York, of brother Spencer, relieved my mind of all anxiety in regard to the provisions, of which he has already disposed, and concerning which, when we meet in Iowa, we will further write you. Our call at New York, so unexpected to me, drew my attention entirely to the care of the company. Oh, how glad I was to see brother Spencer there the next morning after our arrival.

The Custom House officers of Boston acted with great courtesy and propriety in passing our luggage.

Besides those only booked to Boston, I left in New York brother Nathan T. Porter, who was delirious. I was first aware of his sickness on the steamer, between Boston and New York. He had had the mumps and, I was informed, in the most severe manner. I also left there brother Thomas Lyon and family, and brother George Spiers and family, of the P. E. Fund emigrants. Sisters Lyon and Spiers were both pronounced unable to proceed at present. It required the most unceasing attention to keep them alive during the voyage. I had the receipts for the voyage signed by the Fund passengers, previous to landing at Boston, and, to-day, I have completed my receipts for the passage to Iowa City, agreeably to brother Spencer's instructions. All the Fund passengers

are with me, yet, with the exceptions already named.

So far all goes on well. The officers of the various railway companies are generally very obliging. We are here since the night of the 9th. To-morrow we leave for Iowa.

The Editors of a leading paper here have just called, and I have requested brother Ellsworth to show them around.

We are occupying a large store, furnished us by the superintendent of this station.

Brothers Ellsworth, McArthur, McAllister, and all the brethren join in love to yourself, brother Cyrus H. Wheelock, and all with you. All your instructions will be promptly attended to. God bless you.

Faithfully and obediently in Christ,

JAMES FERGUSON.

Varieties.

"My dear Amelia," said a dandy, falling upon his knees before his adorable, I have long wished for this opportunity, but hardly dare speak now, for fear you will reject me; but I love you—say, will you be mine? You will be to me everything desirable—everything my heart could wish—your smiles would shed,"—here he came to a pause. "Your smiles *would shed*," and again he came to a stop, for he could not think of a word suitable to be supplied. "Never mind the *wood-shed*!" exclaimed Amelia's younger brother, who had slipped into the room unperceived, at this moment, "but go on with your courting."

THE FUTURE PROSPECTS OF EUROPE.—The war may be at an end; but have the nations of Europe arrived at peace? We think not. It is true that the Governments of Great Britain and France have severally rejoiced, and ordered their people to rejoice along with them; that the Londoners have heard the firing of the Park and Tower Guns in honour of the Treaty of Paris; that peace has been proclaimed at Charing-cross and the Mansion House; and that the officials of the Crown have taken it into their heads that the people are, or ought to be, particularly jolly and elated, as well as grateful, and have thereupon ordered fireworks, and a general illumination, whereby they have gladdened the hearts of the pick-pockets and window-smashers, and the general blackguardism of the metropolis; but it is equally true and obvious to all reflective persons, who can look an inch before them, that the situation of Europe is full of peril. Turn in what direction we will, we discover the portents of coming commotions and revolutions, consequent upon the non-fulfilment of the hopes excited by the late war; commotions and revolutions that in their rise and progress may contain the germs of other wars, even more desolating than that which has just been brought to a close; and which might perhaps have been prevented, had those intrusted with the destinies of the great Powers of Western and Central Europe, been as wise and clear-sighted as the nations over whom they rule.—*The Illustrated London News*, May 17.

PARIS, THURSDAY NIGHT, JUNE 5.—The Emperor returned to Paris to-day. To-morrow morning he will set out for Orleans and the Valley of the Loire. At a council of ministers, held to-day, a new credit of ten millions, to be applied to the relief of the sufferers by inundations, was proposed an hour after the Emperor's arrival. General Sir William Williams, of Kars, has arrived with three aides-de-camp. The weather is again very bad. For 23 hours it has rained without ceasing. At Lyons 300 houses are levelled with the ground, and 20,000 men, women, and children are without shelter. The Loire, the Rhone, with all their numerous affluents, the torrent-like rivers which feed the Garonne or throw themselves into the Mediterranean, have overflowed their banks, and compromise one of the most promising harvests the husbandman could hope for. The fertile plains of La Beauce have been converted into a lake—railway communication is suspended on many points on the southern lines, and from every quarter tidings reach Paris of ruin and destruction, such as the present century has not witnessed. It is gratifying to observe the readiness with which rich and poor have come forward to relieve the frightful distress entailed upon hundreds by this new deluge; but private charity in France is lamentably inadequate to cope with a calamity of such magnitude. There is no exaggeration in the accounts already given of the ravages caused by the inundations. They are truly afflicting. It is stated by respectable eye-witnesses that the Emperor, "albeit not used to the melting mood," wept like a child when he witnessed the scene of devastation before him.

"I GUESS," said Jonathan Downing, writing from Canton to his uncle in America, "I guess that there can be but two sorts of good government in the nature of things—bamboo as in China, and bamboozle as in the old country; but we in the United States use 'em both, and ours is the grandest government in the universe; bamboo for the nigger, and bamboozle for ourselves."

STUDYING LATIN.—The *Era* relates a story of an old farmer, whose son had for a long time been ostensibly studying Latin in a popular academy. The farmer not being perfectly satisfied with the course and conduct of the young hopeful recalled him from school, and placing him by the side of a cart one day, thus addressed him: "Now, Joseph, here is a fork, and there is a heap of manure and cart; what do you call them in Latin?"—"Forkibus, cartibus, et manuribus," said Joseph. "Well now," said the old man, "if you don't take that forkibus pretty quickibus, and pitch that manuribus into that cartibus, I'll break your lazy backibus." Joseph went to workibus forthwithibus.

The Standard of Zion.

TUNE—*Star Spangled Banner.*

O Saints, have you seen, o'er yon mountain's proud height,
The day-star of promise so brilliantly beaming?
Its rays shall illumine the world with its light:
And the ensign of Zion exultingly streaming
All nations invite to walk in its light,
And join to maintain the proud standard of right:
The Standard of Zion—O long may it wave
O'er the land of the free and the home of the brave.

Our motto is peace, and the triumph of right;
And we joyfully hail the Millennial dawning
When man can emerge from a long dreary night
And bask in the sunbeams of Zion's bright morning.
The white flag so rare—still floating in air,
Proclaims 'mid the mountains that peace is still there.
Let the Standard of Zion eternally wave
O'er the land of the free and the home of the brave.

Though earth and its treasures should melt in the fire—
The planets be riven with the trumpet's loud thunder;
The sun-light of heaven wax dim and expire,
And the veil of eternity parted asunder;
Yet firm and unshaken the truth shall remain,
And the heirs of the Priesthood for ever shall reign:
And the Standard of Zion eternally wave
O'er the land of the free and the home of the brave.

Fillmore, Council Chamber, Jan. 8, 1856.

PARLEY P. PRATT.

ADDRESS.—James Bullock, 10 West Street, Hastings, Sussex.

Money List, June 6—13, 1856.

Henry Brown	£5 0 0	Brought Forward.....	£10 8 0
John Threikeld.....	3 8 0	Richard Harper	2 0 0
Simeon Pickering.....	2 0 0	Joseph Doxford	3 0 0
Carried Forward.....	£10 8 0		£15 8 0

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THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 27, Vol. XVIII.

Saturday, July 5, 1856.

Price One Penny.

Constitution of the State of Deseret.

(From the "Deseret News.")

PREAMBLE.

Whereas, all citizens of the United States have the right guaranteed by the Constitution to make those laws by which they are governed; and

Whereas, it appears from a census report, made pursuant to an act of the late Legislature, that the Territory of Utah possesses a population sufficiently numerous to justify them in asserting their claims to this inestimable privilege;

Therefore, we, the people, grateful to the Supreme Being for the enjoyment of life and mercy, and feeling our dependence on Him for a continuation of those blessings, do ordain and establish the following Constitution:—

ARTICLE I.

BOUNDARY AND NAME.

Sec. 1. All that part of the Territory of the United States now known as Utah Territory, and bounded as follows, viz:—On the west by the State of California, on the north by the Territory of Oregon, on the east by the summit of the Rocky Mountains, and on the south by the thirty-seventh (37th) parallel of north latitude, is hereby formed into a free and sovereign State, and named Deseret.

ARTICLE II.

DECLARATION OF RIGHTS.

Sec. 1. In republican governments all men should possess their natural rights, among which are those of enjoying and defending their life and liberty, acquiring, possessing, and protecting property, and of seeking and obtaining their safety and happiness.

Sec. 2. All political power is inherent in the people, and all free governments are founded in their authority, and instituted for their benefit; therefore they have an inalienable and indefeasible right to institute government, and to alter, reform, or totally change the same, when their safety, happiness, and the public good shall require it.

Sec. 3. All men shall have a natural and inalienable right to worship God according to the dictates of their own consciences; and the General Assembly shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or to disturb any person in his religious worship or sentiments, and all persons demeaning themselves peaceably, as good members of this State, shall be equally under the protection of the laws; and no subordination or preference of any one sect or denomination to another shall

ever be established by law, nor shall any religious test be ever required for any office of trust under this Constitution.

Sec. 4. Any person of this State who may hereafter be engaged, directly or indirectly, in a duel, either as principal or accessory before the fact, shall be disqualified from holding any office under the Constitution and laws of this State.

Sec. 5. Every person may speak, write, and publish his sentiments on all subjects, being responsible for the abuse of that right; and no law shall be passed to abridge the liberty of speech or of the press.

Sec. 6. The people shall be secure in their persons, houses, papers, and possessions, from unreasonable searches and seizures.

Sec. 7. The right of trial by jury shall remain inviolate; and all prisoners shall be heard by self, or counsel, at their own election; and no person shall be held to answer a capital or otherwise infamous crime, unless on presentment or indictment of a grand jury, nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb, nor be compelled in any criminal case to be a witness against himself.

Sec. 8. All penalties and punishments shall be in proportion to the offence; and all offences before conviction shall be bailable, except capital offences, where the proof is evident, or the presumption great. Excessive bail shall not be required.

Sec. 9. The writ of Habeas Corpus shall not be suspended, unless in case of rebellion or invasion, or the public safety shall require it.

Sec. 10. Treason against this State shall consist only in levying war against it, or adhering to its enemies, or giving them aid and comfort.

Sec. 11. The General Assembly shall pass no bill of attainder, or ex-post-facto law, or law impairing the obligation of contracts.

Sec. 12. The law shall not be suspended but by legislative authority.

Sec. 13. The right of petition by the people shall be preserved inviolate.

Sec. 14. The right of citizens to keep and bear arms for common defence shall not be questioned.

Sec. 15. Private property shall not be taken for public use, without just compensation.

Sec. 16. No standing army shall be kept up in this State in time of peace, and the military shall at all times and in all places be in strict subordination to civil power.

Sec. 17. The enumeration of certain rights shall not be construed to impair or deny others retained by the people.

ARTICLE III.

The powers of government of the State of Deseret shall be divided into three distinct departments, viz:—Legislative, Executive, and Judicial.

ARTICLE IV.

OF THE LEGISLATIVE.

Sec. 1. The legislative authority shall be vested in a General Assembly consisting of a senate and house of representatives, the members of which shall be elected by the people.

Sec. 2. The sessions of the General Assembly shall be annual, until otherwise provided by legislative enactment; and the first session shall be as hereinafter provided.

Sec. 3. The members of the house of representatives shall be chosen biennially, by the qualified electors of their respective districts, whose term of office shall continue two years from the day of their election.

Sec. 4. Senators shall be chosen in the same manner as the representatives, whose term of office shall continue four years from the day of their election.

Sec. 5. No person shall be a member of the General Assembly except he be a free, white, male citizen of the United States, and an inhabitant of this State one year preceding the time of his election, and has at his election an actual residence in the district he may be chosen to represent.

Sec. 6. The General Assembly shall have power to prescribe the number and make the appointment of senators and representatives; provided, the number of senators shall not be less than one third nor more than one half of the representatives; and at its first session the General Assembly shall be divided by lot as equally as may be into two classes; the seats of the representatives of the first class shall be vacated at the expiration of one year, and of the senators of the first class, at the expiration of two years.

Sec. 7. Each house shall choose its own officers, and judge of the qualification, election, and return of its own members.

Sec. 8. A majority in each house shall constitute a quorum to do business; but a smaller number may adjourn from day to day, and compel the attendance of absent members, in such manner and under such penalty as each house may provide.

Sec. 9. Each house shall have all powers necessary for a branch of the General Assembly of a free and independent government.

Sec. 10. Each member of the General Assembly shall be privileged from civil arrest during any session, and in going to and returning from the same.

Sec. 11. Neither house shall, without the consent of the other, adjourn for more than three days, nor to any other place than that in which they may be sitting.

Sec. 12. The members of the General Assembly shall take an oath or affirmation to support the Constitution of the United States and of this State, which may be administered by each other, or by any person qualified to administer oaths.

Sec. 13. The veto power of the Governor shall be allowed by the General Assembly, except on bills which when reconsidered shall be again passed by a majority of two-thirds; and any bill vetoed by the Governor shall be returned within ten days (Sundays excepted) with his objections, otherwise it shall become a law, unless the General Assembly, by adjournment, prevent its return.

Sec. 14. Every law passed by the General Assembly shall take effect from and after its publication, unless otherwise provided at the time of its enactment.

Sec. 15. At the first election after this Constitution takes effect the voters of this State shall elect the same number of senators and representatives as are now elected to the Legislative Assembly of the Territory of Utah, and according to the present apportionment.

Sec. 16. The Legislative power of the General Assembly of this State shall extend to all rightful subjects of legislation consistent with the Constitution of the United States and of this State.

ARTICLE V.

OF THE EXECUTIVE.

Sec. 1. The Executive power shall be vested in a Governor, whose term of

office shall be four years. A Lieutenant Governor shall be elected at the same time, and for the same term, who shall be president of the senate.

Sec. 2. No person shall be eligible to the office of Governor or Lieutenant Governor, who has not been a citizen of the United States six years, and a resident of this State four years next preceding his election.

Sec. 3. The Governor shall be commander in chief of the militia, navy, and all the armies of this State.

Sec. 4. He shall transact all executive business with the officers of government, civil and military, and may require information in writing from the officers of the executive department upon any subject relating to the duties of their respective offices.

Sec. 5. He shall see that the laws are faithfully executed.

Sec. 6. When any office shall from any cause become vacant, and no mode is prescribed by the Constitution and laws for filling such vacancy, the Governor shall have power to fill such vacancy by appointment and commission, which shall expire when such vacancy shall be filled by due course of law.

Sec. 7. He shall also have power to convene the General Assembly by proclamation, when in his opinion the interests of the State require it.

Sec. 8. He shall communicate by message to the General Assembly at every session the condition of the State, and recommend such measures as he in his wisdom shall deem expedient.

Sec. 9. In case of disagreement in the General Assembly with regard to the time of adjournment, the Governor shall have power to dissolve the session by proclamation.

Sec. 10. No person shall, while holding any lucrative office under the United States or this State, execute the office of Governor, except as shall be prescribed by law.

Sec. 11. The Governor shall have power to grant reprieves and pardons, and commute punishments after conviction, except in cases of impeachment.

Sec. 12. There shall be a seal of this State which shall be kept by the Governor and used by him officially, and be called "Great Seal of the State of Deseret."

Sec. 13. All grants and commissions shall be in the name and by the authority

of the people of the State of Deseret, sealed with the Great Seal of State, signed by the Governor, and countersigned by the Secretary of State.

Sec. 14. A Secretary of State, Treasurer, Auditor of Public Accounts, and Attorney General, shall be elected by the General Assembly, who shall continue in office for the term of four years, and shall perform such duties as may be assigned them by law.

Sec. 15. In case of impeachment of the Governor, his removal from office, death, resignation, or absence from the State, the powers and duties of the office shall devolve upon the Lieutenant Governor, until such disability shall cease or the vacancy be filled.

ARTICLE VI.

OF THE JUDICIAL.

Sec. 1. The judicial power shall be vested in a supreme court, district courts, and such inferior courts as the General Assembly may from time to time establish.

Sec. 2. The supreme court shall consist of a chief justice and two associates, two of whom shall be a quorum to hold courts.

Sec. 3. The supreme judges shall be elected by the General Assembly for the term of six years after the first election under this Constitution. At said first election one shall be elected for two years, one for four years, and one for six years.

Sec. 4. The judges of the supreme court shall be conservators of the peace throughout the State, and shall exercise such other jurisdiction and appellate powers as shall be prescribed by law.

Sec. 5. Until otherwise provided by the General Assembly, the State is hereby divided into eleven judicial districts, as follows:—

Great Salt Lake and Summit counties	shall compose the first judicial district.
Utah and Cedar Counties	“ second “
Juab and San Pete	“ third “
Millard and Beaver	“ fourth “
Iron and Washington	“ fifth “
Carson “	“ sixth “
Humboldt, St. Mary's	— —
Greasewood and Malad	“ seventh “
Cache and Box Elder	“ eighth “
Weber and Davis	“ ninth “
Green River County	“ tenth “
Tooele, Shambip, and } Desert Counties }	“ eleventh “

Sec. 6. The judges of the district courts shall be elected by the electors of their respective districts, whose term of office shall be two years, and shall have such jurisdiction as may be prescribed by the General Assembly.

Sec. 7. The style of all process shall be “STATE OF DESERET,” and all criminal prosecution shall be in the name and by the authority of the people of the State.

ARTICLE VII.

OF ELECTIONS.

Sec. 1. All male persons over twenty-one years of age having a residence of six months in this State, being citizens of the United States, shall be entitled to vote.

Sec. 2. Electors shall in all cases, except treason, felony or breach of the peace, be privileged from arrest on the days of election, during their attendance at such election, going to and returning therefrom.

Sec. 3. No elector shall be obliged to perform military duty on the day of election, except in the time of war or public danger.

Sec. 4. No person in the military, naval, or marine service of the United States, by being stationed in any garrison, barrack, military or naval place or station within this State, shall be entitled to vote, unless otherwise provided for by law.

Sec. 5. No idiot or insane person, or person guilty of any infamous crime shall be entitled to the privilege of an elector.

Sec. 6. The first general election under this Constitution shall be held at such times as the acting Governor of this Territory, by proclamation, shall appoint for the election of a governor, lieutenant governor, representatives in the Congress of the United States, members of the general Assembly, and all other officers of this State, as provided for in this Constitution. Said election shall be conducted and returns made in accordance with the existing laws of the Territory of Utah, at the time when said election shall be called.

Sec. 7. The first meeting of the General Assembly shall be as directed by proclamation by the Governor elect, and subsequent sessions shall be held as provided by law.

ARTICLE VIII.

OF THE MILITIA.

Sec. 1. The militia of this State shall

be composed of all able bodied male citizens between the ages of eighteen and forty-five years, except such as are or may hereafter be exempt by the laws of the United States, and shall be armed, equipped and trained, as the general Assembly may provide by law.

Sec. 2. All commissioned officers of the militia shall be elected as the General Assembly shall prescribe, and shall be commissioned by the Governor of the State.

ARTICLE IX.

AMENDMENTS OF THE CONSTITUTION.

Sec. 1. If at any time the General Assembly deem it necessary, and for the best interest of the State, that this Constitution be revised, altered, or amended, they shall cause such proposed revisions, alterations, or amendments, to be published in the same manner as provided for notices of elections, and submitted to the votes of the Commonwealth at their next general election; and if a majority of said electors shall vote in favour of such proposed revisions, alterations, or amendments, the same shall thereafter become parts of this Constitution, otherwise this Constitution shall remain unaltered.

ARTICLE X.

MISCELLANEOUS PROVISIONS.

Sec. 1. In order that no inconvenience may arise in passing from a Territorial, to a State government, it is hereby de-

clared that the present organization, laws, and everything pertaining to the Territorial government of Utah shall remain in full force and virtue in law, until superseded by the action of the State government under the provisions of this Constitution.

Sec. 2. The compensation of the Governor, Lieutenant Governor, Judges, members of the General Assembly, and all other officers shall be as may be prescribed by law.

Sec. 3. All officers of this State may continue in office until superseded by their successors.

Sec. 4. The officers created by virtue of this Constitution shall take an oath or affirmation to support the Constitution of the United States and of this State, and to faithfully perform the duties of their office.

Sec. 5. The General Assembly shall encourage education.

RESOLUTION.—Resolved, that the Constitution and other documents of this Convention, together with the names of the Delegates to Congress, be laid before the people of this Territory by the Members of this Convention, on the 7th of April next, for their approval or disapproval, and returns thereof shall be made to the President of this Convention on or before the 20th day of April next; and if approved by the people, then the doings of this Convention shall be considered valid: if disapproved, then they shall be null and void.

The Convention.

(From the "Deseret News.")

The Delegates of the convention, from the various counties, except Green River, met in the Council House on the 17th inst, (March.) The event was announced by the firing of cannon and music from Captain Ballo's Band. Throughout the day flags floated from the cupolas of the Governor's mansion and Council House, also from the tall flag poles on the Temple Block and in front of the Deseret and Livingston, Kinkead and Co's stores, from flag staffs on the roof of Gilbert and Gerrish's store, and from

those on the roofs of many other public buildings.

At an early hour a large concourse of citizens had assembled, anxiously awaiting the commencement of those deliberations and acts, which have for their object the addition of another star to the brilliant and thickly spangled constellation styled, *E Pluribus Unum*.

The convention organized by unanimously electing the Hon. J. M. Grant, President; Mr. T. Bullock, Secretary; Mr. J. Grimshaw, Assistant Secretary;

Mr. R. T. Burton, Sergeant-at-arms; Mr. W. C. Staines, Messenger; Mr. T. Hall, Doorkeeper; and Messrs. G. D. Watt and J. V. Long, Reporters. At 12 1-2, adjourned until 2 p.m. . . .

In the afternoon the freedom of the convention was unanimously tendered to His Excellency the Governor, the United States officers of the Territory, President H. C. Kimball, the Members of the Legislative Assembly, Hons. E. Snow, A. Lyman and E. Hunter, Hon. Elias Smith, Probate Judge of G. S. L. County, and the Aldermen of G. S. L. City.

After a remarkably short, efficient, and harmonious session, the convention dissolved on Thursday, March 27.

Hon. Geo. A. Smith, and Hon. John Taylor, editor of the *Mormon*, were unanimously elected delegates to proceed to Washington, and lay before Congress Utah's request for admission into the Union.

The Constitution of the State of Deseret was signed by every member of the Convention, though they were from various climes and of diverse creeds, government officials, merchants, &c., &c., thus indicating, beyond controversy, the represented feelings of all classes of our Territorial population. If our memory correctly serves us, so general and fair a representation of the views and feelings of the various districts of Territory, and so frank and hearty a blending of party interests, have never been excelled, if even equalled, in the initiatory action required for the admission of a new state . . .

Is Utah loyal? Aye, MOST LOYAL, beyond successful challenge or contradiction, as is and always has been proved by all her sayings and doings. But does she love corruption and oppression? Verily no, for her sons and daughters, with few exceptions, have been reared in the cradle of liberty, in common with the citizens of the States, and the pure mountain breezes keep that love fanned to a bright and unquenchable flame. And the few exceptions just named, those who were not born citizens of our Republic, are congenial descendants of that stock from which sprang our "Revolutionary Sires." They have left their fatherlands, as did our forefathers, to escape the oppressor's rod and find a loved asylum "in the home of the free." Then can Congress refuse to extend the broad folds of equal rights and constitutional liberty over that por-

tion of the public domain, whose inhabitants will stand by the Union while a vestige thereof exists and blood flows in their veins? It is not to be presumed that any Congress could wish so to do, but if it might, by any possibility, be imagined that an opposite feeling could be indulged, who would like to face the mingled whirlwind of scorn and indignation that would then arise in the breast of every lover of truth and justice throughout the world?

Utah is isolated, is full of rugged mountains, desert plains, and barren valleys, and peculiarly uncomely in the eyes of lovers of rich, well timbered soil, broad rivers, extended seaboard, and commercial marts. Let her present population leave her borders, and the few oases, now gladdened with the busy hum of civilized life, would soon revert to the occupancy of the rude savage, and crumbling desolation would mark the site of stately edifices.

Utah, with but little aid from the parent, has grown rapidly amid all her disadvantages, and, amid the jealousy and hostility of numerous Indian tribes, to high position in wealth and numbers. And are not the intelligence and energy which have so rapidly produced such laudable results, where none others would thrust in their sickles, sufficient guarantee that Utah is most emphatically deserving of a state organization?

She has wealth, a numerous, intelligent, and highly patriotic population, is accustomed to make her own public buildings, roads, and bridges, has successfully conducted the Indian wars waged within her boundaries, has nearly expelled litigation through a wise system of legislation and policy, furnishes few abominable and illegal acts to swell the record of earth's corruptions, not even enough to make her news spicy and interesting to the corrupt taste of a perverse generation; then is there any good, fair, valid reason why Utah should not be speedily admitted into the Union as a free, sovereign, and independent state named Deseret? Not one. Hence it is but fair to infer that Senators and Representatives in Congress will grant the prayer of Utah for admission as unanimously as she presents it, independent of sectional prejudices, strife and debate of every name and description, for only two questions are to be asked, viz: is her constitution republican? Is she willing and

able to maintain a state government? Every one knows that those questions, and every legitimate question that can be asked, admit of only affirmative answers.

Minutes of the General Conference,

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, WHICH WAS CONVENED IN
THE BOWERY, AT 10 A.M., APRIL 6, 1856.

(From the "Deseret News.")

President Brigham Young, presiding.

On the stand, Presidents B. Young, H. C. Kimball, J. M. Grant.

Of the Twelve Apostles—P. P. Pratt, O. Pratt, W. Woodruff, G. A. Smith, E. T. Benson, A. Lyman, L. Snow, E. Snow.

Seventies—Joseph Young, Levi W. Hancock, Henry Herriman, Zera Pulsipher, A. P. Rockwood, H. S. Eldredge.

High Priests' Quorum—David Pettegrew.

Presiding Bishop—Edward Hunter.

Patriarch—Isaac Morley.

Presidency of the Stake—David Fuller, Thomas Rhoades, P. H. Young.

Clerk of Conference—Thomas Bullock.

Reporters—Geo. D. Watt, John V. Long.

Choir sung a hymn.

Called to order by President KIMBALL who requested the congregation to close up, keep order, and be as quiet as possible, that all may hear. Our religion comprehends everything on the earth, therefore, let us be Saints, for to us this is the very gate to heaven.

A hymn was read by the Clerk; sung by the Choir.

Prayer by President J. M. GRANT.

Singing by the Choir.

President B. YOUNG exhorted the Saints to keep profound silence, and told the doorkeepers to stop driving away those children who come early, in order to get a seat in which to hear and worship comfortably.

Elder GEORGE A. SMITH addressed the congregation, saying, it is enough to try the lungs of a giant to speak to this immense congregation. Alluded to the Church on the 6th of April, 1830, when it was organized with six members, and

now those few have increased to a great and mighty people. Referred to the first cause which produced the exterminating order of Governor Boggs in Missouri. Exhorted the people to make good fences, to save forage, and provide comfortable shelter for cattle in winter, and spoke about other matters of policy. Compared the blessings of health we enjoy with the sickness in Illinois and Missouri.

Names of 177 persons, called to go on missions, were read.

President KIMBALL notified those whose names were read to come to the Tabernacle at 5 o'clock this evening, that they may receive their blessings and make arrangements for starting.

Choir sung, "O my father, thou that dwellest."

Benediction by Elder W. WOODRUFF.

April 6, 2 p.m.

Called to order by President KIMBALL.

A hymn by Bernard Snow, was read; sung by the Choir.

Prayer by President JOSEPH YOUNG.

Choir sung a hymn.

Elder ORSON PRATT asked a blessing on the sacramental emblems, and preached to the assembled thousands.

Names of 70 persons, selected to go on missions, were read.

Choir sung an anthem.

Benediction by LORENZO SNOW.

5, p.m.

One hundred and fifteen missionaries received their blessings under the hands of Elders P. P. PRATT, O. PRATT, G. A. SMITH, W. WOODRUFF, L. SNOW and E. SNOW.

April 7, 9 a.m.

Showery. Meeting in the Tabernacle.

Called to order by President KIMBALL.

Singing by the Choir.

Prayer by Elder W. WOODRUFF.

Choir sung, "Come all ye Saints who dwell on earth."

Elder P. P. PRATT addressed the congregation; alluded to the spirit of prophecy manifested yesterday; referred to the time when he first saw the Book of Mormon and received the Priesthood, and contrasted that period with some of the results at this time, the eleventh hour of the last dispensation.

Elder LORENZO SNOW spoke upon the close times we are passing through, and exhorted the Saints to be faithful and exercise wisdom.

Elder Thomas Bullock read the "Act incorporating the Deseret Agricultural and Manufacturing Society;" also the bye-laws of said Society.

Elders John Hyde and John B. Brown were voted to take missions to the Sandwich Isles, and James F. Cleary to New Jersey.

Henry Moon was voted to be Bishop of the 1st ward in G. S. L. City.

Jacob Wellar was voted to be Bishop of the 3rd ward; Leonard W. Hardy, of the 12th; Frederick Kesler, of the 16th; Alonzo H. Raleigh, of the 19th.

Called for persons who are willing to turn in property to help the P. E. Fund.

Choir sung, "Oh Lord, thy people bless," &c.

Benediction by J. M. GRANT.

2 p.m.

The band played "Hail Columbia," and a march by Strauss.

Congregation called to order by President GRANT.

Choir sung, "Bring forth the royal diadem."

Prayer by Elder W. WOODRUFF.

Choir sung, "Praise the Lord, all ye nations."

Elder WOODRUFF treated upon the "Deseret Agricultural and Manufacturing Society."

In accordance with a resolution, passed by the Convention, the "Constitution of the State of Deseret" was read by Thomas Bullock, and presented by President GRANT, for approval or disapproval by the people, when it was unanimously adopted by the vast host of electors present.

The Memorial asking for the admission of Utah into the Union was read by Elder Bullock, and, on presentation by President GRANT, was unanimously adopted.

President GRANT presented Geo. A.

Smith and John Taylor, Delegates elected by the Convention, and their election was unanimously confirmed by the people.

President GRANT then presented the authorities of the Church as follows—

BRIGHAM YOUNG, President of the Church of Jesus Christ of Latter-day Saints, Prophet, Seer, and Revelator; HEBER C. KIMBALL, first Counsellor, Prophet, Seer, and Revelator; JEDEDIAH M. GRANT, second Counsellor, Prophet, Seer, and Revelator.

[The other general authorities of the Church were presented to the Conference, and sustained in the usual manner.—ED. STAR.]

Not one negative vote was given.

Eight persons were voted to go on missions.

President GRANT then related what is doing in England towards removing 10,000 persons from that country this season, and called on the people to aid the P. E. F. Company by all the means in their power, so that the Company may increase their sphere of usefulness.

President KIMBALL spoke concerning the missionaries sent out at this Conference, and exhorted the people to store their grain, for the time would come when people from the nations and States will come here to buy grain from us. No man, said he, has language with which to portray the troubles that are coming upon the world, and I know it is so.

Singing by the Choir.

Elder W. Willes sung, "Deseret, the home of the free."

Choir sung, "O my Father thou that dwellest."

Benediction by Elder Willes.

5 p.m.

President KIMBALL said some of the missionaries may not have had their endowments, but opportunity will be given for their receiving them.

The Apostles met in the Tabernacle, and blessed and set apart 83 persons to their missions.

6 p.m.

The High Priests met in the Council House.

The Seventies held their Quarterly Conference in their Council Hall.

Tuesday 8, 9 a.m.

Called to order by President KIMBALL.

Singing by the Choir.

Prayer by Patriarch Isaac Morley.

Singing by the Choir.

Elder EZRA T. BENSON addressed the congregation.

Singing by the Choir.

Elder ORSON PRATT spoke a short time upon the divine authenticity of the Book of Mormon.

Elder Patrick Lynch gave an interesting account of some of his experience while preaching in Ireland.

Singing by the Choir.

Conference adjourned to meet in the

Tabernacle on the 6th of October next, at 10 a.m.

Benediction by Patriarch JOHN SMITH.

THOMAS BULLOCK,

Clerk of Conference.

The Conference was numerously attended, and the customary harmony characterized its action. The list of the names of those appointed on missions was not presented in time for this number.—*Ed. Deseret News.*

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 5, 1856.

By the French mail packet, *Fulton*, which arrived off Cowes, we are in receipt of the *Deseret News* from Number 1 to 5 of Vol. vi. The latter Number, dated April 9, contains minutes of the General Conference, excepting the list of appointments, which, with the "Constitution of the State of Deseret," notices of the Convention, and other general items of news from Utah, will be found elsewhere in the present sheet. We hoped to be able to announce, by this issue, the arrival of Elders Pratt, Benson, and others, but we are not yet informed of their arrival in the States. Nor are we in receipt of any letters from Utah, except one from Cedar City which is entirely of a business nature.

The depredations of the Indians seem to have subsided; and, with the opening of spring, a universal effort was about to be made by mechanics and tradesmen, as well as farmers, for raising grain and producing the fruits of the earth. Much attention was being given to the best and most productive modes of culture.

The general hard times occasioned by the scarcity of bread and severe winter are imparting to the faithful and wise, rich treasures of experience, by which they become inured to hardships, and familiar with all the exigences and liabilities connected with seasons of scarcity, and they will, by this course of training, become most efficiently provident for the evil day of famine, desolation, and consumption which are decreed to come upon the whole earth, and which will take the nations unawares.

While the faithful and pure treasure up stores of faith, and increase their favour with God, by owning and appreciating His hand in all things, those who are hypocritically among the Saints, for less worthy purposes than to do the will of God, will find their spirits fail them, and, doubtless, this winnowing of the wheat upon the thrashing floor will reveal much chaff yet to be blown away.

After the harvest comes the thrashing. The words of the servants of God fall with terrible severity upon those who endeavour to pervert the way of righteousness and of judgment among the people of God; as will be seen in the *Journal of Discourses*. We exhort all Saints under our Presidency to read carefully, and to ponder over and prayerfully reflect upon the instructions which are given by the Spirit of judgment and of burning which already reigns in Zion. Let them inquire of themselves if they are ready for such a test of their motives and purposes, and of their readiness to rely upon God and the counsels of His servants, in prosperity and in adversity. Perhaps the way of the gathering has been too broad, but the Spirit of God has been upon us for the gathering of Israel, and while the din of war was in our ears,

and the sons of the Saints were being sent to the great slaughter yard of three of the most powerful nations of Europe, the tears and entreaties of their parents have taken hold of us. We have felt impelled to work while we could, and with our might.

During the past two years the people have been less interested to obtain a knowledge of the work of the Lord in the earth, from being almost infatuated with a spirit of war. Their faith, prayers, and deep solicitude have been for the success of their arms in the Crimea, insomuch that it has often been only a vexation to understand the report thereof. While less has been accomplished in the increase of the Church by baptism, her ministers and people have vied together in their best efforts to gather up to Zion, insomuch that, in many places, choirs and Branches have been quite broken up, and a re-organization has been necessary. This has been as it should be, for if the Saints do not gather when they can, they will sadly wish to when they cannot. The Lord will raise up others to fill their places, if they should be filled, and will endow young and faithful Elders, when called and set apart by the Spirit of Revelation, with the Holy Spirit and the power of the Priesthood.

Recent reports from various Conferences indicate an increased spirit of inquiry among the people, and it is now the duty of Pastors and Presidents to send forth the Gospel into all the towns, cities, villages, and neighbourhoods, throughout the British Isles, to the utmost of their influence and ability, and on the Continent so far as they have liberty, by calling such to the ministry as the Spirit shall signify, and instructing them in their duties. Let the first principles of the Gospel be the burden of your testimony, urging the people to repentance and baptism, that they may obtain forgiveness of their sins, and receive the Holy Spirit which will bear witness of the truth, and of the work of God on the earth. Be forward to testify of the Book of Mormon, the missions of Joseph, Brigham, and the other Apostles and Prophets now on the earth, and of the special necessity of present revelation to guide mankind in the way of life; urge also the necessity of keeping the Commandments and living pure before God, as the only condition upon which the Holy Spirit will testify to the candidate of the things of God.

Doubtless many will halt and refuse to hear your testimony, until their minds are disabused or relieved from their fearful apprehensions concerning polygamy. In order to meet the wants of such, in the best possible manner, we have issued the *Marriage and Morals in Utah*, in pamphlet form. This is the most competent scriptural exposition of the views of the Church on that doctrine, now in circulation; and it should be made accessible to every person in the British Isles who has sufficient interest to read it. Several Conferences have taken measures to put a copy of this pamphlet into every habitation, and we expect every Conference will do it. While the world presume that the Saints entertain this doctrine with the same lustful sense as themselves, it will be with little avail that the Elders will urge repentance and baptism upon their hearers. The honest-hearted of the world must be satisfied of the purity and divine origin of this institution; then will the truth have its application upon their minds. It is to thus correct the views of the people that the Elders will find themselves called upon, occasionally, to speak upon this subject; and when they do it should be with a just sense of its momentous importance, and consequences to the human family, and that will never admit of levity in connexion with the subject. We could instance apparently good and faithful Saints who have treated this celestial doctrine with lightness and frivolity, until the Holy Spirit has been grieved and has departed, leaving them to the blindness of their own evil imaginations, and they have sagely concluded, in their own minds, that the Church was as corrupt as themselves. Let

the Elders then address themselves to this subject, when they find it their duty to do so for the defence of the truth, on all other occasions they may find more useful or important topics to dwell upon while in these lands. It should not be forgotten that in all your labour of love to the people, it is for the salvation of their souls that you are sent unto them. With this profession on your part, they of right expect to find in you their true friends. The ministers of God are their best friends, and should meet them in the charity of the Gospel, and not with a spirit of antagonism, until resistance is made to the principles taught.

We regret that we are not able to give the names of Elders appointed to labour in Europe in this number.

We recommend the perusal of the "Constitution of Deseret" to all who are interested in the political views of the Latter-day Saints.

EMIGRATION.—Since the emigration for the season is past, it is desirable that the Saints should so arrange as to go together in the next company of Saints that will be sent out, which will probably be in September or October next. We cannot advise the Saints to go out in small companies or singly among the general emigration from this port, but we especially counsel them not to go except with companies of the Saints sent out from this Office. To depart from this counsel will bring mischief and destruction to your substance and your persons. *Hear it Saints and be wise!*

TITHING.—In answer to the various questions which are daily reaching us upon this subject, we reply, *The Saints throughout the British Isles may all pay their tithing.* More about this in our next.

Foreign Correspondence.

BOSTON.

Ship "S. Curling," May 21st, 1856.

President Richards.

My dear Brother—While the passengers are on tip-toe, stretching their necks over the bow of the ship, watching for Cape Cod to raise his hoary head above the blue lip of ocean, I, though no less anxious than they to see the long looked-for welcomer of all pilgrims to "the land of the free and the home of the brave," retire to my cabin to inform you of some of the incidents of our voyage.

In a few hours after I was loosed from your parting grip, and that of the other faithful and highly esteemed brethren at your Office door, on April 19, which parting has not yet been or will be for some time forgotten, I found myself mustering the passengers on board the *S. Curling*, in the open sea, being towed out by a steamer. All this over, to the astonishment of the inspecting officers, in less time and with less trouble, they said, than they ever had with any other ship; and after the tug had taken our worthy brother Dan-

iels and other faithful escorters back home, I availed myself of the first opportunity to organize the passengers.

Having conversed with my counsellors, J. Oakley and D. Grant, and some dozen presiding Elders, brother Birmingham was chosen Secretary; the ship was divided into eleven wards, and suitable Presidents appointed to each, whose duties, although defined to them emphatically, would only be a repetition to you of what you have often heard.

For the first three days gentle breezes and tides wafted us to Cape Clear; four days more of strong north east wind hurried us at the rate of twelve or more knots per hour to the westward, which had so flattered us with a speedy passage, that it took two weeks of adverse winds to erase it from our minds. During this time the *S. Curling*, though called a mammoth of her species, with her 700 passengers and luggage, crew, and withal 2,000 tons of iron in her bowels, rocked like a crow's-nest on a lone sapling in the gale, nor paid deference to Saint more than to sinner, all in turn.

Amidst the wreck of berths, wholesale, the passengers grappled to be uppermost, which position was no sooner gained, than they were again reversed with beds uppermost. Of course pots, pans, kettles, and every thing that could make a noise, joined as usual in the music, and the medley dance. Upon the deck, also, where we enticed, helped, carried or hoisted all we could, true affection bound them in heaps or piles to each other; all had one leg too short or too long every step, but amid such a throng 'twas as difficult for one to fall alone as it would be for a ten pin to fall alone amidst its tottering throng; and here, before they learned to *walk alone*, all felt the power of the adage, "Once a man and twice a child." More than once, in the mean time, the power of the Priesthood curbed the fury of old Boreas, who, as soon as the bits were out of his mouth, like a prancing steed, again would snort in the gale, requiring all the faith on board to rein him in, until, at length a *certain few*, in an indescribable *circle*, fettered him, and ever since stubborn old Boreas has been more tractable to his riders, and promises to continue so until he lands them.

Notwithstanding the roughness of this wintry passage, we continued to be quite a devotional people. At 5 a. m. each day the bugle called the men out to clean their wards, and then to retire on deck while the ladies were dressing for morning prayers, at a quarter to six o'clock. At dusk the bugle called all hands to prayer again, by wards, and it pleased me much to see, by the almost universal willingness to go below, that the call was duly appreciated, nor was the scene less interesting to see seven hundred Saints on their way to Zion, pent up in so small a space, all bow the knee, and, with their hearty Amen, lift their hearts in aspirations of praise to Him who deserves our all. Instructions suitable to the circumstances were freely given, at such times, by the presiding Elders; and, to their praise be it said, were as freely received and promptly carried out.

Our evenings, after meetings until bedtime, were spent in singing the songs of Zion; after which the men retired on deck, while the females retired to a better place.

Sundays, at 10 a. m., I have enjoyed myself much in council with the presiding Elders, where undisturbed union has

always reigned. At 2½ p. m., we held public meetings on deck, where we had Captain and crew among the audience. The sisters, especially through the various wards, being ever preaching their favourite topic—the celestial order of marriage—it was deemed ungenerous in the Elders not to help them in such a laudable undertaking. Consequently, according to previous announcement, myself and counsellors volunteered our services to help them, and did our best for a couple of hours, the two last Sundays; in return we received the thanks of the sisters for doing it so much better, they say, than they could do it themselves.

At 8 p. m. the bugle again called to sacrament meetings in the wards, when many could not refrain from testifying of the goodness of God and their love of "Mormonism." Tuesday and Thursday evenings, prayer meetings convened in the wards.

Thus, from day to day, blow high, blow low, in the bonds of love and union, whether English, Irish, or Britons—of the latter we had about 560—has this noble band of Zion's pilgrims served their God, on the wide ocean; nor do I believe that any people could do better, under the circumstances, than they have done.

In the cooking department, where I have seen in the experience of years, others, "whose God is their belly," have a "bone of contention" in every kettle, and fight with bones, kettles, and pans, these quiet and self-denying people have sanctified even the galley—the seat of war—with their harmony. Two wards at a time have half an hour for cooking breakfast, three quarters for dinner, and half an hour for supper, reversing alternately, and the intervals between meals for baking, &c. This dispenses with the throng around the galley, and each know his turn by seeing the number of his ward over the door.

The health of the passengers, although good in the main, considering the weather, has not been without grievous exceptions. I regret to say that, notwithstanding myself, counsellors, and others devoted all our time to nourish the sick, especially the old, and the mothers of infants, by preserves, soups, sago, arrow-root, and all the well assorted stock you furnished, owing to a lack of energy in some to contend with and overcome sea-sickness, by coming to the air,

themselves and babes suffered much, six of the latter have died, namely, Joseph J. Davies, son of George W. Davies, of Cardiff, aged one year and five months, of inflammation of the lungs, on 28th of April; Hyrum Bassett, son of John Bassett, of Wales, 29th of April, aged ten months, of inflammation of the lungs; Joseph Thomas, son of William Thomas, of Milford-haven, on the 8th of May, aged nine months and five days; Parley R. Lewis, son of John Lewis, of Tredegar, of cancer in the breast, aged seven months, on the 9th of May; John Davies, son of Evan D. Davies, of Glamorganshire, of consumption, on the 17th of May; and Joseph Price, son of John Price, of Pembrookshire, May 21st, of consumption, aged twelve months. Three of the former, however, were so weakly, that the doctor said while inspecting them at Liverpool, they would not live ten days. Mothers might prolong the lives of their babes, did they keep them half the time on deck in the fresh air, but they keep them smothered up in their arms in the blankets, inhaling each other's breath. Owing principally to this the chicken-pock broke out among the children, and in despite of all efforts to check its progress, in which the doctor of the ship and Captain Curling distinguished themselves, it spread throughout the whole of the ship, yet, by steady perseverance, and the blessing of God upon the ordinance of His Gospel, it has not proved fatal, but by this time all have either recovered or are recovering.

To change the topic from our decrease to our *increase*, I have the pleasure of saying, that our company has been augmented by the inauguration of two little cherubs from the spirit world, who are already the favourites of all, and all say, they must come to Zion with us. They would have one called Dan Curling Dee, son of Thomas Dee, Llanelly, Wales. The other is called Claudia Curling Reynolds, daughter of brother Reynolds, England; mothers and babes are doing well, and the former say they would come a long way again to be rocked in so easy a cradle with their infants, and especially so as to bequeath upon their infants the rights of cosmopolites or citizens of the world. We are kept on the alert, *by the signs*, waiting for Neptune in his carriage to bring us some more sea-born "Mormons."

But, hark! What means the tumultuous

throng of hasty feet that press along? The word is passed—Land oh! Land oh! I cannot stay, I must up to see it too. Well, there it is sure enough, the grey old Cape Cod, some dozen miles to the windward; passengers, old and young, lame, maimed, halt, and blind, shouting out, "There it is! There it is! There are houses, and trees, and men walking!" Some wish for wings to fly to it, yet they have to wait for them to grow.

It affords me much pleasure to say, that my gratitude to you is still increased, commensurate with the able and efficient aid I have received, in all things, from the good men whom you gave me to be counsellors—ever ready, always willing, and one in all things, I cannot speak too highly of them; nor will the services they have rendered to this people be soon forgotten.

The conduct of Captain Curling has demanded our praise; generous, courteous, and philanthropic, he has shared his commiseration indiscriminately among the greatest sufferers, and all have received comforts from his liberal hand. He has vouchsafed to us the freedom of his commodious and splendid ship, fore and aft, both in our devotions as well as our amusements and recreations, for which, as well as for his gentlemanly, humane, and parental conduct, the Saints, in public meeting assembled, of all people first and foremost to appreciate and reciprocate favours, were pleased with the privileges given them, to express, with an uplifted hand, their gratitude to him; and many are the invocations for their Father to repay him with the blessings he merits. As for myself, we have spun yarns together for hours, as we paced the quarter deck eagerly scrutinizing the horizon, lest a treacherous squall should take us unawares, and disturb the repose of the sleepers below. At home among the stars, born in a storm, cradled on the ocean, few things escaped his eagle eye, with such a one, hours have I spent with a pleasure known only to weather beaten old tars. May he moor his barque, yes, his *fleet* in Zion's snug harbour, ere the equinoctial gales of life beset him.

I ought to further add, that the provisions you furnished were of a superior quality, and so abundant that few drew their rations. You would be reminded, by the meat, &c., which was hung up to

the deck below, of a huge butcher's shop, and, sometimes, when the overstrained cords gave way beneath the ponderous mass, some felt the strength and hardness of bones, which did not, luckily, however, prove fatal.

Boston, May 25th. On the 22nd, pilot boarded us; light winds off shore kept us off until daylight of the 23rd, when the tug, *Enoch Train*, came alongside and towed us to Quarantine Ground. In a few hours the Inspectors came aboard, welcomed by the spontaneous three cheers of 700 people, and, strange as it may seem, called the names of all, and passed them, in less than one hour and a half, without any further complaint than that "I was taking all the handsome ladies to Utah." The passengers were all remarkably clean, as well as the ship, which commanded the admiration of all. In proof of the latter I would say, that I had made a wager with Captain Curling, upon leaving Liverpool, that the lower decks would be whiter than his cabin floor, and the Quarantine Doctor decided in my favour.

Noon, we moored alongside the wharf, and had the great pleasure of meeting my worthy friend N. H. Felt, whose judicious counsels I had learned to appreciate before, while taking a company through St. Louis, but now more welcome than ever.

24th. Concluded a contract with the Railway, to take about 400 to Iowa city direct, fare \$11, under 14 half-fare, and under 6 years free, with 100 lbs of luggage free; \$3 50 per cwt for freight; to leave Monday, 11 a.m. Got the privilege from our ever kind Captain Curling, to remain on board until that time. Sent all luggage except bedding up to the station in safety, and without aid of either mates, loafers, or any but ourselves. Our arrival created quite an excitement through the City, and the wharf is thronged with inquisitive and astonished spectators, including reverends, ladies, officials, and editors. A delegation from the tract society waited on me, petitioning the privilege of distributing Testaments, tracts, &c., to enlighten the benighted "Mormons," and they were as much astonished as pleased when informed that their charity was highly appreciated, and that they were at per-

fect liberty to say or introduce anything they pleased, to any and all of the passengers—that we could investigate, and, if they could decoy any away from "Mormonism" I would thank them for it, and be glad to get rid of them. They gazed wildly when informed that these people's actions were predicated upon actual *knowledge*, by the revelations of God to each for *himself*, and not upon mere belief. I informed them that if they would pronounce in their churches, and attend to-morrow on the wharf at 11 a.m., and at 5 p.m., I would endeavour to tell them what "Mormonism" *really* is, and invited all the Bostonians to come and hear our *own* representations of ourselves, which seemed to please them much, and by all prospects there will be a good turnout. May the spirit of "Mormonism" manifest its wonted power for their good.

I have been treated very respectfully, even courteously, by your Consignees, officials of the city, and government, and in fact, without exception, and even after critical examination on principle, have been highly complimented. Thank the Lord that "Mormonism" is looking and marching upwards through the snares of darkness with which hireling priests and editors have endeavoured to ensnare it.

The *Enoch Train* arrived 12 days before us, and the company is highly spoken of for cleanliness and order, the best ever here, *ourselves* excepted of course!

I was much disappointed in my expectation of meeting Presidents Taylor or Spencer here, they are both out west, I am informed.

I am endeavouring to dispose of the surplus provisions to the best advantage, but have not as yet had an offer to my mind.

Having said so much hurriedly, brother Franklin, and being called upon by an assembled throng to preach for them, I bid you, and the beloved brethren in the Office adieu, praying the Lord to bless you with health, influence unbounded, and all your heart's desires in time and eternity, and beg to remain as ever, truly your brother in the Gospel,

D. JONES.

A BATH paper immortalizes a Somersetshire constable who, in his return list of "meet and fit" men to serve the office of overseers, had changed it to *meat and fat*, to the no small amusement of the magistrates to whom the list was presented.

News from Utah.

(From the "*Deseret News*.")

NEWS TO PLEASE THE WORLD.—Where is it to be found? Not in Utah, and we trust it never may be, until the tastes and habits of the world are improved, until they prefer truth to error, uprightness to degradation, and salvation to damnation.

DESERET AGRICULTURAL AND MANUFACTURING SOCIETY.—We are pleased to learn that the directors of this society have elected their officers, framed bye-laws, and are preparing a list of premiums to be awarded, the coming season, on the best farming implements, stock, produce, and manufactures of all kinds. It is their intention to present the matter during Conference, if found convenient. A list of the premiums to be awarded will appear in the *News*, also the times of holding their fairs and exhibitions. The object of the society is to encourage the ingenious and enterprising to develop the resources of the Territory, that we may make more rapid strides towards a laudable commercial independence.

The Theatre closed for the season, on the evening of the 31st March, with a complimentary benefit to the ladies of the Deseret Dramatic Association.

THE INDIAN DISTURBANCE, lately raised

by a few renegades from different bands, appears to be dying out. The force under Brigadier General P. W. Conover did not come in contact with the hostile party, who scattered in different directions among sand hills and cedars, on finding themselves pursued, but General Conover coming close upon one squad recovered sixty-five head of cattle, which they had abandoned to effect their own escape. He soon after captured eleven horses, but could not discover any Indians in their neighbourhood, and has returned and disbanded his company.

From all that can be learned, the few who are hostile have made for the swamps of the Sevier, having quite a number of cattle and horses still in possession.

A friendly Indian lately brought in nine head of cattle, and reported finding the body of James Hunsaker, the missing herdsman. He had been killed by those who took him prisoner. A party had gone out to bring in his remains.

MARCH 26, weather warm and pleasant; soil in fine condition for tillage; seeding going on rapidly; and animals thriving instead of freezing, starving and dying.

Varities.

LADIES' BONNETS.—"Stella," in her "Suburban Letters" to the Worcester "Palladium," makes pertinent allusions to the present style of ladies bonnets. She says—"They are ruining the eyesight of all who wear them. The rays of the sun come directly upon the eye, and the victim squints, wrinkles up her forehead, sheds a few natural tears, and hurries on to the shade of the nearest building to give her eyes a moment's rest. No gentleman wears a hat without a brim, or a cap without a visor; but the ladies—though soft creatures that they are—can only seek shelter behind what may be supposed to be their motto: 'grin and bear it,' or as it has been poetically rendered, 'suffer and be strong.'"

THE LATE WAR.—Lord Palmerston, in the House of Commons on the 8th of March, in speaking of the late war says: "The whole amount of casualties of all kinds in the course of the war—that is to say, the whole number withdrawn from the army by death in the field, by death in hospital, or by discharges under various circumstances, amounts to 22,457 of which the number killed in action was comparatively small. . . . What has been the loss of our enemy? I say, upon authority which I believe to be good, that on the heights surrounding Sebastopol 90,000 Russians lie buried beneath the soil; and that the Russian army, from one cause or another, lost no less than 500,000 men." We presume Lord Palmerston speaks only of the English army—not of the allied armies.

THE INHABITANTS OF THE OCEAN.—Says Lieutenant Maury—"From studying the works of the physical agents of the universe, we are led to perceive that the inhabitants of the ocean are as much the creatures of clime as are those of the dry land; for the same Almighty hand that decked the lily and cares for the sparrow, fashioned also the pearl and feeds the great whale. Whether of the land or of the sea, they are all his creatures, subjects of his laws, and agents of his economy. The sea, therefore, we infer, has its offices and duties to perform; so may its inhabitants; consequently, he who undertakes to study its phenomena, must cease to regard it as a waste of waters. He must look upon it as a part of the exquisite machinery by which the harmonies of nature are preserved, and then he will begin to perceive the developments of order and the evidence of design, which make it a most beautiful and interesting subject for contemplation."

THE INDIANS OF THE UNITED STATES.—According to the report for 1855 of the Commissioner of Indian Affairs, the Indian population of the United States, exclusive of a few in several of the States who have lost their tribal character, or amalgamated with the whites or blacks, may be estimated at from 320,000 to 350,000 souls. The tribes are ninety nine in number. In 1854, the payments of money by the Government to the various tribes amounted to \$546,357 38. During the last ten years, expenditures have been made by certain societies for the educational and religious advancement of the Indians, as follows: By the American Board of Commissioners of Foreign Missions, Boston, \$402,974; by the Board of Foreign Missions of the Presbyterian Church, New York, \$327,193 53; by the Missionary Society of the Methodist Episcopal Church, New York, \$107,230; by the American Indian Mission Association, Louisville, \$104,413 15; by the Catholic Mission, St. Louis, \$87,319 05. During the same period the Methodist Episcopal Church South has expended for the same purposes about \$288,000. The total outlay for the Christianization and civilization of the Indians, within the last ten years, amounts to more than \$2,150,000.

The Hour of Prayer.

ON THE SHIP "HORIZON," MAY 23RD.

List to that sound soft floating through the air,
It is the hymn of praise, the voice of prayer,
From gathered hundreds upon yon proud ship,
Where bursts the chorus from each joyous lip,
In loud hosannas praising Him on high,
Who rules o'er earth and heaven eternally.
Now hush'd the strains, while silence still and deep
Reigns over all, e'en nature seems asleep—
A meek petition follows—raised above
To seek the aid divine, the ransom'd love,
Of Him the lofty one, to Israel dear,
Whom Saints delight to praise, and sinners fear,—
To ask for blessings on that chosen band
Taking a farewell of their native land,

London.

To seek in mountain wilds repose and joy,
Where sin is not, and peace knows no alloy.
Blest of their God, confiding in His care,
They know no sense of danger, fear no snare;
They have obeyed His laws, fulfilled His will,
And life or death for them can bring no ill.
Proud of their calling, cheer'd with hopes of bliss
In other worlds—pain turns to joy in this—
From every lip repeated o'er again;
The prayer concluded, comes the deep "Amen."
E'en strangers seem to feel the spell's control,
And simple prayer to steal away the soul;
Its peaceful influence calms all minds to rest,
And Gentiles feel midst Saints supremely blest.

K. J. R.

Money List, June 13—20, 1856.

John Hunter	£4 0 0	Brought Forward.....	£20 10 0
Edward Oliver (per C. R. Dana)	5 0 0	John Davies	4 0 0
B. W. Brindle.....	10 0 0	Thomas Stephens.....	5 0 0
T. H. Rutledge	1 10 0	Elias Cave	2 10 0
Carried Forward.....	£20 10 0		£32 0 0

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THE
Watter-day **S**aints' **M**illennial **S**tar.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 28, Vol. XVIII.

Saturday, July 12, 1856.

Price One Penny.

History of Joseph Smith.

(Continued from page 409.)

[March, 1841.]

Saturday, 20th.

City of Nauvoo, March 20, 1841.

Brother William Allred, Bishop of the Stake at Pleasant Vale, and also brother Henry W. Miller, President of the Stake at Freedom, desire President Joseph Smith to inquire of the Lord His will concerning them.

I inquired of the Lord concerning the foregoing question, and received the following answer—

City of Nauvoo, March 20, 1841.

Let my servants, William Allred and Henry W. Miller, have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws, George Miller, and John Snyder, in building said house; and let my servants William Allred and Henry W. Miller take stock in the house, that the poor of my people may have employment, and that accommodations may be made for the strangers who shall come to visit this place, and for this purpose let them devote all their properties, saith the Lord.

About this time I received a revelation, given in the City of Nauvoo, in answer to the following interrogatory—

“What is the will of the Lord, concerning the Saints in the Territory of Iowa?” Verily, thus saith the Lord, I say unto you, if those who call themselves by my

name, and are essaying to be my Saints, if they will do my will and keep my commandments concerning them; let them gather themselves together, unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come. Let them build up a city unto my name upon the land opposite to the City of Nauvoo, and let the name of Zarahemla be named upon it. And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritances in the same, as well as in the City of Nashville, or in the City of Nauvoo, and in all the Stakes which I have appointed, saith the Lord.”

Sunday, 21st. Elder Geo. A. Smith preached at Leek, and confirmed one.

The lesser Priesthood was organized in the City of Nauvoo, March 21, 1841, by Bishops Whitney, Miller, Higbee, and Knight. Samuel Rolf was chosen President of the Priests' Quorum, and Stephen Markham and Hezekiah Peck, his Counsellors. Elisha Everett was chosen President of Teachers, and James W. Huntsman and James Hendricks, Counsellors. Phineas R. Bird was chosen President of Deacons, and David Wood and Wm. W. Lane, Counsellors.

Tuesday, 23rd. Elder Young returned to Liverpool, and Elder Richards wrote the following history of the "Mission to England, or the first foreign Mission of the Latter-day Saints"—

About the first of June, 1837, Elder Heber C. Kimball was called by the Spirit of Revelation, and set apart by the First Presidency of the Church of Jesus Christ of Latter-day Saints, then at Kirtland, Ohio, North America, to preside over a Mission to England, accompanied by Elder Orson Hyde, who was set apart for the same work at the same time. In a few days, brother Joseph Fielding, Priest, was set apart; and on the eve of the 12th, Elder Willard Richards (having been absent several months on a long journey, and having returned the day previous) was called and set apart for the same Mission.

The following morning, Tuesday, 13th, these brethren gave the parting hand, bid farewell to home, and without purse or scrip, started for England. They were accompanied twelve miles to Fairport on Lake Erie, by Elders Brigham Young, John P. Green, and brother Levi Richards, and sisters Kimball, Greene, and Fielding (brother R. B. Thompson and wife accompanied the Mission to Buffalo, and brother Fitch Brigham to Utica), and others, with whom they parted in the afternoon, and went on board a steamer, for Buffalo, where they arrived next day.

At this place the brethren expected to receive some means from Canada, to assist them on their journey, but they were disappointed. In the evening they took passage on a canal boat, and arrived in Albany on the 19th (Elder Hyde having gone forward to New York from Rochester). Brother Fielding proceeded to New York, and on the 20th Elder Kimball accompanied Elder Richards to his father's house in Richmond, Massachusetts, thirty miles east, where they spent one day, and having received some assistance from his friends, bade them farewell for the last time (his father and mother having since died, also a sister whom he had left in Kirtland), and on the 21st returned to Albany, and arrived in New York on the 22nd, where they found brothers O. Hyde and Fielding; also Elders John Goodson, Isaac Russell, and John Snyder, Priest (who had come from Canada to join the Mission), anxiously waiting their arrival so that they might take passage on board the "United States," which was to sail next day, but they arrived too late.

In New York, Elder Richards received some further means, quite providentially, and on the 23rd the brethren engaged passage

to Liverpool, on board the *Garrick*, which was to sail on the 1st of July.

In the mean time the brethren received every possible assistance from Elder Elijah Fordham, for at that time he was the only member of the Church residing in the City, and having no house of his own, he procured his father's storehouse for the use of the brethren, where they lodged on the floor, amid straw and blankets, one week, eating their cold morsel, and conversing with the people as they had opportunity; for no place could be procured to preach in, and there was no one to receive them into their houses.

Sunday, the 25th, the brethren held a Council at their lodgings (Mr. Fordham's store), and organized ready for taking their departure.

On the 29th, the brethren sealed, superscribed, and forwarded 180 of Elder Orson Hyde's "Timely Warnings," to the ministers of the different denominations in the City, and went on board the *Garrick*, which hauled out into the river and cast anchor.

July 1st, the ship weighed anchor, and was towed to the Hook by a steamer, where she spread sail, and in four hours and a-half was out of sight of land. With the exception of a strong wind on the 12th, there was generally a gentle breeze from the north-west during the voyage.

On the 16th, Elder Hyde preached on the aft quarter-deck, and on the 18th, Cape Clear was visible (18 days out of sight of land); and on the morning of the 20th, the brethren landed in Liverpool, twenty days from New York. Here Elders Kimball, Hyde, and Richards found themselves on a foreign shore, surrounded by strangers, without the first farthing in their possession; but the brethren unitedly took lodgings in a private house in Union street, till after the inspection of the ship; and on Saturday, the 22nd, took coach for Preston. When they had alighted from the coach, and were standing by their trunks in front of the hotel in Preston, a large flag was unfurled over their heads, on which was printed in golden letters, "*Truth will prevail*;" at the sight of which their hearts rejoiced, and they cried aloud, "Amen, thanks be unto God, TRUTH WILL PREVAIL."

Brother Joseph Fielding lodged with his brother, Rev. James Fielding, then a preacher in Vauxhall-road Chapel, and the remainder of the brethren took lodgings in St. Wilford street, Fox-street. The same evening the Elders visited the Rev. Mr. Fielding, by his request, at his lodgings. He had previously been apprized of the coming forth of this work in America, through the medium of letters from his relatives and others, and had requested his Church to pray that God would send them His servants, and exhorted

his people to receive their message when they should come.

Sunday, the 23rd. As they had no place in which to preach, the seven brethren went to Vauxhall Chapel, to hear the Rev. Mr. Fielding; and, at the close of the morning service, Mr. Fielding gave public notice, that an Elder of the Latter-day Saints would preach in the afternoon in his pulpit. This was voluntary with Mr. Fielding, as no one had requested the privilege; and in the afternoon, according to the notice, Elder Kimball gave a brief history of the rise of the Church, and the first principles of the Gospel, and Elder Hyde bore testimony; after which the Rev. Mr. Fielding requested the brethren to give out an appointment for the evening, when Elder Goodson preached, and brother Joseph Fielding bore testimony.

At the close, Mr. Fielding again gave leave for preaching at the same place on Wednesday evening, when Elder Hyde preached, and Elder Richards bore testimony; and from that time the Rev. Mr. Fielding closed his doors against the Elders, and began to oppose the work, and stated that the Elders promised to say nothing about baptism in their preaching, before he consented to let them preach in his pulpit; whereas the subject of the Elders preaching in his chapel had not been named between the parties, before Mr. F. gave out the public appointment before referred to: much less (if possible) that they would "say nothing about baptism."

Nine of Mr. Fielding's members offered themselves for baptism; and Mr. Fielding presented himself before the Elders, and forbid their baptizing them, but he received for answer, that "they were of age and could act for themselves;" and on Sunday, the 30th, they were baptized under the hands of Elder Kimball; brother George D. Watt being the first who offered himself for baptism in England, and is now an Elder labouring in Edinburgh, Scotland.

Elder Russell preached in the Market-place in the afternoon, and from that day the doors of private houses were opened on almost every hand for the Elders.

July 31st, a Council of the Elders decided that Elders Goodson and Richards should go on a Mission to Bedford, and Elder Russell and Priest Snyder on a Mission to Alston, Cumberland; and after a night of prayer, praise, and thanksgiving, the brethren took their departure on the morning of the first of August for their several stations.

The Rev. Mr. Fielding continued to oppose the doctrine of baptism for a season; but finding that he was likely to lose all his "best members," he offered to baptize them himself; but they, being aware that he had no authority, declined his friendly offers;

whereupon he engaged the Rev. Mr. Giles, a Baptist minister in Preston, of as little authority as himself, to do the baptizing for his flock; but this iniquitous scheme succeeded little better than the other—only one coming forward to his baptism, so far as we have heard. Mr. Fielding's people also stated that he acted the part of a hypocrite and deceived them, when he read the letters to them in public, which he received from America, by keeping back that part which treated on baptism, which, since the foregoing failure, he has opposed.

Elders Kimball and Hyde, and Priest Fielding continued to preach daily in different parts of Preston, and on Wednesday and Thursday evenings (August 2) the meetings were attended by Miss Jennetta Richards who was visiting her friends in Preston, and on Friday she requested baptism, which was attended to by Elder Kimball, after which she was confirmed at the water side by Elders Kimball and Hyde, it being the first confirmation in a foreign land in these last days.

The day following sister Richards returned home to her friends, and informed her father, the Rev. J. Richards, an Independent minister at Walker-fold, Chaidgely, whom she had found at Preston, and what she had done, and requested him to send for Elder Kimball to preach in his chapel. Mr. Richards complied with his daughter's request. Elder Kimball arrived at Walker-fold Saturday eve, August 12, and the day following preached three times in Mr. Richards' pulpit, to crowded assemblies; also twice during the week, and twice the Sunday following, being most kindly and cordially entertained by Mr. and Mrs. Richards for nine days, during which time Elder Kimball baptized several in the neighbourhood.

After a short visit to Preston, where Elder Hyde continued to preach and baptize, Elder Kimball returned to Walker-fold, and continued to receive the hospitality of Mr. Richards' house for some days, while the work spread in the neighbourhood; and from thence the work went forth to Clitheroe, Waddington, Downham, Chatburn, Thornley, and Ribchester, through the labours of brothers Kimball and Fielding.

Elders Goodson and Richards arrived in Bedford on the 2nd of August, and having letters of introduction to the Rev. Timothy R. Matthews from brother Joseph Fielding (Mrs. Matthews' brother), they immediately waited on Mr. Matthews, who expressed great joy at their arrival, and manifested his sincerity by walking arm in arm with the Elders through the streets of Bedford, calling on the members of his church, and inviting them to attend the lectures of the Elders at his chapel vestry that evening

Mr. Matthews had previously been apprized of the Saints in America through the medium of the Rev. James Fielding of Preston, and the letters from America, before referred to. In the evening, his church assembled in the vestry, and Elders Goodson and Richards continued to lecture and testify of the work of God, on that and the three following evenings in the same place, with the entire approbation of Mr. Matthews, who, at the close of the lectures, publicly bore testimony to the truths advanced, and called upon his people to know why they did not come forward for baptism; while they in return wished to know why he did not set them the example.

After this Mr. Matthews engaged another house in the neighbourhood for the Elders to preach in, under the pretence that some of the proprietors of the chapel might not be pleased with the Elders occupying the vestry, and Mr. Matthews continued to attend the preaching of the Elders, and also spent a great share of his time, from day to day, in conversation with them.

Mr. Matthews told the Elders that he had received two ordinations, one from Bishop West, whom he had proved to be an impostor, and another from the Church of England, which he acknowledged to be descended from the Church of Rome, and he further acknowledged that he had no authority from God for administering in the ordinances of God's house.

On the 10th, Mrs. Braddock and four others were baptized by Elder Goodson. Soon after this, Mr. Joseph Saville, member of Mr. Matthews' church, being very desirous of receiving baptism at the same time with Mr. Matthews, waited on him at his house, in company with Elders Goodson and Richards, and Mr. Matthews, and Mr. Saville mutually agreed to meet the Elders on the bank of the river Ouse, at a specified hour in the afternoon, and attend to the ordinance of baptism. At the hour appointed Mr. Saville met the Elders at the place previously designated by Mr. Matthews; but as he did not make his appearance according to promise, after waiting for him an hour, Mr. Saville was baptized, when the Elders repaired to Mr. Matthews' to learn the cause of his not fulfilling his engagement, and were informed by Mr. Matthews' family that he had gone out into the country to preach.

In a day or two it was currently rumored that Mr. Matthews had baptized himself, and this rumour was afterwards confirmed by Mrs. Matthews, who stated to Elder Kimball at Preston, that Mr. Matthews had baptized himself, reasoning upon this principle within himself, "If I have authority to administer the sacrament to my people, why not have authority to baptize myself," &c.

—and all this after Mr. Matthews had acknowledged to Elders Goodson and Richards that he had no authority to administer in the ordinances of God's house; and altogether regardless of the words of the Apostles (Heb. v. 4), "No man taketh this honour unto himself but he that is called of God as was Aaron."

By the foregoing it is plainly to be seen, that Mr. Matthews has attempted to take that upon himself which was never conferred upon him by the spirit of revelation, either by God, His angels, or His servants; viz., the holy Priesthood; and from that period, Mr. Matthews began to preach baptism, and baptized those who felt it their duty to be baptized, and then invited them to the penitent form to get remission of their sins; but finding that would not answer all the design which he intended, he afterwards began to baptize for the remission of sins.

Mr. Matthews appears to have well understood that counterfeit coin is more current the nearer it approximates to the true, and governed himself accordingly; for he continued to preach faith, repentance, baptism for the remission of sins, the second coming of Christ, &c. &c., adding one thing to another, in imitation of truth, as fast as it answered his purpose, from those doctrines which he had heard from the Latter-day Saints; but it was some time before he arrived at that heaven-daring conscience-seared hardihood, to lay hands on those whom he had baptized for the reception of the Holy Ghost, and at the same time he acknowledged that he had not got the Holy Ghost himself, by praying that he might receive it—(Query. How can a man communicate that which he is not in possession of?) and he now calls his church "The Church of Latter-day Saints."

Thus has Mr. Matthews been running about from Bedford to Liverpool, from Liverpool to Northampton, from Northampton to Bedford, and other places, crying aloud in public and private, that the Latter-day Saints and their doctrines came from hell; at the same time has been preaching the same doctrines, calls his church by the same name, is administering in the same ordinances, just as though he fully believed that the doctrines and sacraments of hell would be sanctified and made holy and heavenly, when administered by the tongue and hands of an impostor.

About the time that Mr. Matthews rejected the truth in Bedford, his son (as Mr. Matthews called him), the Rev. Robert Aitkin, commenced his attack on the principles of righteousness in Preston; and while furiously pounding his pulpit with the Book of Mormon, and warning his people to beware of the Latter-day Saints and their

doctrines, saying, that they and their record came from hell; called upon his people to use all their efforts to put down the work of God, or stop the progress of the Latter-day Saints; and if it could not be put down without, prayed that God would smite the leaders; and from that time to the present, his prayer has been answered on his own head.

After Mr. Aitkin had preached against the corruptions of the Church of England for years, and established many flourishing chapels in Liverpool, Preston, Manchester, Burslem, London, &c.; after he had been visited by the Elders of the Church of Latter-day Saints, and acknowledged to them at one time that baptism was right, but he could find no man who had authority to baptize; and at another time, that he was afraid of them, and rejected their testimony; and last of all would not receive the Elders into his house; after all this, and deserted by a part of his flock, he has fled from the remainder because he was an hireling, and cared not for the sheep; yes, he has deserted his "Christian Society"—ceased to be an Aitkenite, and dissolved his co-partnership with Father Matthews, as may well be supposed, returned, and taken "holy order" in "Mother Church," against the corruptions of which he testified so diligently from year to year, and is now about to enter on his parochial duties in St. John the Evangelist's Church, Hope street, Liverpool, for no other reason, that the writer knows of, only that he could find no one who had authority to baptize for the remission of sins, and not possessing the faith of his father, Matthews, to believe that the doctrines of the pit would become holy and Gospel doctrines when taught by the tongue of wickedness and imposture, he has concluded thus publicly to acknowledge himself a servant of those very errors he has so long contended against, for the sake of filthy lucre.

About the 12th of September, Elder Goodson and Priest Snider returned to Preston, and soon after sailed for America.

Some years previous, the principles of the Temperance Society (originally established in America) were introduced into England, and Preston was the first town to receive them. Among the many interesting and valuable items held forth by the Temperance people, it was often remarked by them that Temperance was the fore-runner of the Gospel, which prophecy proved true; for when the fulness of the Gospel came from America to England, it was first preached in Preston, and through the influence of the Temperance Society, the Latter-day Saints procured the use of the Temperance Hall in Preston (a commodious building, originally erected for cock fighting) for their

chapel, and commenced meeting therein on the third of September, 1837, and continued until they were ejected through the influence of others, the Temperance Society not having it entirely at their control. Similar favours have been received from several other Temperance Societies in England, for which the Lord reward them.

Elder Richards continued to labour against much opposition in Bedford, and the region round about, until the seventh of March, 1838, when he returned to Preston, leaving about forty members in charge of Elder James Lavender. Elder Russell continued to labour at Alston, Brampton, &c., and returned to Preston near the same time, leaving about sixty members in the care of Elder Jacob Peart.

At Christmas, 1837, Priest Joseph Fielding was ordained Elder, and several were ordained Teachers, &c., at Preston; and in March, 1838, the Church had extended from Preston to Penwortham, Longton, Southport, Eccleston, Whittle, Hunter's Hill, Chorley, and the intermediate region, through the labours of Elders Hyde, Kimball, and Fielding, and the members amounted to several hundreds in the regions of Preston and Clitheroe. During this month, Elders Kimball and Hyde were diligently engaged in organizing the different Branches; and on the first of April a General Conference was called at Preston, when the organization of the Churches was completed, and many were ordained, among whom were Elders Joseph Fielding, Willard Richards, and William Clayton, to the High Priesthood, and set apart by Elders Kimball and Hyde to preside over all the Churches in England.

On the 9th, Elders Kimball, Hyde, and Russell took leave of the Saints in Preston, and went to Liverpool, where they were visited by Elders Fielding, Richards, Clayton, and others, and on the 20th of April, sailed for New York, on board the *Garrick*, the same ship they came out on to England.

When Elders Fielding and Richards had returned to Longton, they found a pamphlet, purporting to be written by the Rev. Richard Livesey, a Methodist minister, who had spent some time on a mission to the United States, as he says, and having nothing more important to attend to during his mission, it appears that he spent his time in gathering up a heap of lies and filth from the American papers, and imported them to England on his return; and finding that the work of God had commenced in his native land, and was likely to destroy his craft, set himself at work to condense his heterogeneous mass of transatlantic lies, and form the wonderful production of the Rev. Richard Livesey's tract against the Latter-

day Saints; it being the first thing of the kind that the enemy of all righteousness had found means to export from America, and circulate in England; but since which he has found servants in abundance, to assist in this nefarious merchandise of his heart's delight.

The Church at this time was in its infancy, and needed much instruction, which necessarily occupied the attention of the presiding Elders to a great extent; and as there were few labourers in the field, the spread of the work was not very rapid for some time.

Sister Alice Hodgkin died at Preston on the second of September, 1838, and it was such a wonderful thing for a Latter-day Saint to die in England, that Elder Richards was arraigned before the Mayor's Court at Preston, on the third of October, charged with "killing and slaying" the said Alice with a "black stick," &c., but was discharged without being permitted to make his defence, as soon as it was discovered that the iniquity of his accusers was about to be made manifest.

Oct. 19, 1838, Elder Clayton gave himself wholly to the work, and soon after commenced preaching and baptizing in Manchester, and from thence the work spread into Stockport, and other places in the neighbourhood, through the labours of Elders Clayton, Fielding, John Moon, and David Wilding. A small Church had previously sprung up in Bolton, through the labours of Elder D. Wilding, and was continued by Elder Amos Fielding.

In the summer of 1839, Elders Clayton, Richards, and J. Moon laboured in Burslem,

with some success, and a small Church was planted in Burnley by Elder Thomas Richardson, besides many who were added in the older Branches, through the instrumentality of the local Elders and Priests, who were generally very faithful.

Dec. 8, 1839, Elders Hiram Clark, Alexander Wright, and Samuel Mulliner arrived in Preston from America; and on the 25th, brothers Wright and Mulliner started for Scotland, and soon commenced preaching and baptizing in Paisley and vicinity.

January 13, 1840, Elders Wilford Woodruff, John Taylor, and Theodore Turley arrived in Preston, from America; and on the 18th brothers Woodruff and Turley started for the Potteries in Staffordshire, passing through Manchester; and on the 22nd, Elder Taylor left for Liverpool.

April 6, 1840, just ten years from the organization of the Church, Elders Brigham Young, Heber C. Kimball, Parley P. Pratt, Orson Pratt, George A. Smith, and Reuben Hedlock, landed in Liverpool from New York; and on the ninth Elder Kimball arrived in Preston, just two years from the day he left for America.

The arrival of the Elders caused the Saints to rejoice exceedingly, for it had been prophesied by many (not of the Church), that they would never come, and that Elders Kimball and Hyde would never return, but they are both now in England, Elder Orson Hyde having arrived in Liverpool on the third instant from New York.

HEBER C. KIMBALL,

ORSON HYDE,

WILLARD RICHARDS.

Preston, March 24, 1841.

(To be continued.)

State of Society in America.

The brutal assault of Brooks upon Senator Sumner has aroused a deeper feeling in the public heart of the North than any other event of the past ten years. The great body of the people, without distinction of party, feel that their rights have been assailed in a vital point—that the blow struck at Sumner takes effect upon freedom of speech in that spot, where, without freedom of speech, there can be no freedom of any kind—and that the liberties of the Republic may well be regarded as in peril when such an act

can be perpetrated with impunity. Nor is the act itself half so startling as the manner in which it is received. Half-a-dozen senators stand by and see one of their number beaten to the earth without lifting a finger or raising a voice on his behalf. Senator Toombs, always open and frank in the avowal of his opinions, stands up boldly and shamelessly in the Senate Chamber and declares his approval of the deed. Senator Douglas, with a craven malignity which dare not vent itself in an open endorsement of the act,

offers to the Senate and the country the sneaking apology for his refusing to interfere between an unarmed, defenceless, pinioned senator and his ruffianly assailant, that he "feared his motives might be misconstrued." Sixty-eight members of the House of Representatives record their names against any inquiry into this murderous assault, committed by one of their number upon a member of the co-ordinate branch of the national Legislature. Officeholders under the President of the United States take pains to express tacit approval of the act: the Executive organ fails to answer it; a Senate committee disclaims all jurisdiction in the case; the Governor of South Carolina heads a subscription for a testimonial of marked approbation to the perpetrator of the assault; and the whole pro-slavery press of Virginia, South Carolina, and other Southern States bursts into a chorus of savage exultation, and calls loudly for a repetition of the assault upon other representatives of northern principle and Northern States. These things take this instance of brutality out of the ordinary category. They make it impossible to regard it as one of those outbreaks of passion for which no one is responsible but the individual, and which all unite to reprobate and deplore. They show that a large, powerful, and politically dominant portion of the American people approve and adopt it, and avow their determination to use force as a means of compelling assent to their political views and acquiescence in their political demands. Brute force is thus distinctly and openly adopted by the advocates and champions of slavery as a weapon of political warfare—as a means of Congressional influence—as a mode of silencing opposition and compelling assent, quite as legitimate as argument or eloquence, or any of the more commonplace resorts of Parliamentary debate. It is not at all surprising that such a demonstration should have startled the public sense of the North, and led to an outburst of eloquent and indignant protest. It is by far the most alarming of the many portents that have darkened our political sky within the past few years. It points directly to civil war as the only issue of pending political controversies.—*New York Times*.

[In connexion with the foregoing, we introduce a significant extract from a letter of Joseph Smith to James A. Ben-

net, Esq., dated September 8, 1842, written at a time when the Prophet Joseph was suffering the most malignant persecutions from his enemies.—*Ed.*]

"I now appeal to you, Sir, inasmuch as you have subscribed yourself our friend; and you lift your voice and your arm, with indignation, against such unhallowed oppression. I must say, Sir, that my bosom swells with unutterable anguish, when I contemplate the scenes of horror that we have passed through in the State of Missouri; and then look, and behold and see the storm and cloud gathering ten times blacker; ready to burst upon the heads of this innocent people. Would to God that I were able to throw off the yoke. Shall we bow down and be slaves? Are there no friends of humanity in a nation that boasts itself so much? Will not the nation rise up and defend us? If they will not defend us, will they not grant to lend a voice of indignation against such unhallowed oppression? Must the tens of thousands bow down to slavery and degradation? Let the pride of the nation arise and wrench these shackles from the feet of their fellow citizens, and their quiet and peaceable, and innocent and loyal subjects. But I must forbear for I cannot express my feelings.

The Legion would all willingly die in the defence of their rights; but what would this accomplish? I have kept down their indignation and kept a quiet submission on all hands; and am determined to do so at all hazards. Our enemies shall not have it to say, that we rebel against government or commit treason; however much they may lift their hands in oppression and tyranny, when it comes in the form of government we tamely submit, although it lead us to the slaughter and to beggary; but our blood be upon their garments; and those who look tamely on and boast of patriotism shall not be without their condemnation.

And if men are such fools, as to let once the precedent be established, and through their prejudices, give assent to such abominations; then let the oppressor's hand lay heavily throughout the world, until all flesh shall feel it together; and until they may know that the Almighty takes cognizance of such things. And then shall church rise up against church; and party against party; mob against mob; oppressor against oppressor; army against army; kingdom against

kingdom; and people against people; and kindred against kindred.

And where, Sir, will be your safety, or the safety of your children; *if my children can be led to the slaughter with impunity by the hands of murderous rebels? Will they not lead your's to the slaughter with the same impunity?* Ought not then this oppression, Sir, to be checked in the bud; and to be looked down with just indignation by an enlightened world, before the flame become unextinguishable, and the fire devour the stubble?

But again I say I must forbear, and leave this painful subject. I wish you would write to me in answer to this, and let me know your views. On my part, I am ready to be offered up a sacrifice, in

that way that can bring to pass the greatest benefit and good, to those who must necessarily be interested in this important matter. I would to God that you could know all my feelings on this subject, and the real facts in relation to this people, and their unrelenting persecution. And if any man feels an interest in the welfare of their fellow beings; and would think of saying or doing anything in this matter, I would suggest the propriety of a committee of wise men, being sent to ascertain the justice or injustice of our cause, to get in possession of all the facts; and then make report to an enlightened world, whether we individually, or collectively, are deserving such high-handed treatment."

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 12, 1856.

TITHING.—In the beginning, when the great plan for the salvation of man was decreed, one of the various doctrines or principles which were then ordained to be observed by him was that of paying tithes of his substance. And it was from this great law of heaven, that men originally obtained the idea of charging each other interest, commission, rent, &c.

"The field is the world," and for the use of this field, it has ever been the duty of mankind to pay to its owner ten per cent. of all they have been permitted to gather from it. In later times, when Israel failed to bring their tithes into the store-house, the Lord charged them with having robbed Him; *Malachi iii. 8.*

The Bible gives us but little information on any of the great leading principles of Gospel faith, as held by mankind, or revealed to them previous to the days of Noah; and it says as little about tithing as of any other of the doctrines which were revealed for the salvation of man, from the fall.

Paul states that the Gospel was before preached unto Abraham, and that among the most important doctrines observed by him was that of paying the tithe of his substance to the High Priest Melchisedek; "And he gave him tithes of all; *Gen. xiv. 20.* This law continued to be strictly enforced by the Patriarchal fathers, and was continued in Israel after they became a nation. Its mode of application to the people in those times is detailed in the law given to them by Moses, which was most religiously adhered to by all who lived in favour with God. Even after the departure of Israel into transgression, this ordinance continued as a great national characteristic, insomuch that the Pharisee in his prayer named it as one of his righteous acts—"I give tithes of all that I possess."

Some suppose that when Christ came the law of tithing was done away, from the fact that he gave no positive commandment, of which we have knowledge, that it should be continued. The reason that it was not taught to the Jewish disciples evidently was because the Jews at that time kept this law strictly. If Jesus Christ

did not enforce it by a new commandment, he sanctioned it by his approval, for he said to the Pharisees, "Ye pay tithes of mint, annis, and cummin, but ye omit the weightier matters of the law, these ought ye to have done, *and not to have left the other undone.*" Jesus taught the Jews those "weightier matters of the law," which they neglected; hence we hear but little of the law of tithing, which they were diligent in keeping. We find, by instances already referred to, that this law, like the one of sacrifice and burnt-offerings, and the celestial law of marriage, was given long before the Ten Commandments, held sacred by all professed Bible believers, were delivered to Moses amid the thunderings and lightnings of Sinai.

Therefore it is a law to all mankind, handed down from the beginning, and, if possible, made more especially binding upon the lineage of the Priesthood and the blood of Israel, than on the rest of the world, by special commandment and covenant. When the Holy Spirit of Promise lifted the veil from the visions of the mind of Jacob, and he beheld the glorious fulfilment of the promises which the Lord had given him—that his seed should become as numerous as the sands on the sea shore or the stars in heaven, and that the good things of the earth should be multiplied upon him and his posterity, in the fulness of his heart he covenanted with the Lord saying, of all that thou shalt give me I will surely give the tenth unto thee; *Gen. xxviii, 22.* Hence this law of tithing is obligatory upon all the blood of Israel, by the special covenant of their father, Jacob, as well as by subsequent commandment given to them through Moses, which, as we have seen, was expressly sanctioned by Jesus Christ while on the earth.

The Roman Catholic Church and the Church of England teach and enforce the law of tithing, and, like many other principles which are good of themselves, but which men have perverted to evil purposes, they have been derived from commandments which the Lord gave to His Priesthood in earlier periods of the world, for high and holy purposes. When those who held this Priesthood, and practised these laws in righteousness, became corrupt, they also perverted the laws and ordinances of heaven, and made use of them to carry out their own selfish purposes, without any regard to the object for which the Lord designed them. As the Kingdom of God becomes established, all these laws and ordinances, together with many important ones of which the world has not even a vestige remaining, will gradually be adopted by the Saints and carried out for the accomplishment of the purposes for which the Lord designed them in the beginning, and this is being done with the tithing among the Saints—it is appropriated to the purpose of establishing a nation of Kings and Priests to the Most High God, on the earth, by building temples &c.

When the Priesthood was again restored to the earth through Joseph Smith, this commandment was made obligatory upon Israel in the last days. No person will ever inherit the blessings of Abraham, Isaac, and Jacob, until they learn to abide this law, and appreciate the blessings of so doing. If they never fulfil it they will be aliens from the commonwealth of Israel, and forfeit all right to an inheritance in the kingdom of God. Furthermore the Lord said, in a revelation to Joseph, "He that is tithed shall not be burned; for after to-day cometh the burning."

The dealings of the Lord with His people in every period of time when the Priesthood has been on the earth, and more particularly in this last dispensation, go to show that the fulfilment of the law of tithing is necessary in order to attain to that measure of salvation which every Saint indulges the hope of realizing. If any are saved without keeping it, it will only be "so as by fire." Though themselves should remain, their works will be like hay and stubble in the day of burning.

There have always been some in the Church who have felt too poor to pay the

Lord His portion, and, while this has been the case with some who were really poor, it has been still more so with those who have had comparative abundance. Such Saints remind one of a greedy beggar who, instead of being grateful for favours bestowed, only clamours the louder for more. That is, their avariciousness increases in proportion as it is gratified. If such do not repent, when the day of reckoning comes they will find a heavy balance of accounts against them, which they will have to pay to the uttermost farthing.

The importance of the law of tithing is wonderfully manifest in the dealings of the Lord with His people in this dispensation. When sick and comparatively destitute, in the city of Nauvoo, from their recent persecutions in Missouri, the Lord required His tithes of them; and it was with these accumulated mites of the poor that a Temple was built which cost a million of dollars, in which the Lord bestowed the higher keys of the Priesthood upon the faithful, which has enabled His servants, in spite of mobs, infuriated by legions of devils from the regions of darkness, to bear off His kingdom on the earth, and administer salvation to scattered Israel.

During the life of the Prophet Joseph, and while the Saints were in Nauvoo, those who paid their tithing had privileges with regard to the ordinances of the Lord's house, which others had not; among which was the important one of baptism for their dead.

After the Saints had been driven from Nauvoo, and had, by the blessing of the Lord, began to establish themselves in the valleys of the mountains, in a great measure away from Gentile influences, He revealed to them more fully the law of tithing; and they consecrated themselves, and their new home, anew unto Him, by keeping this law more perfectly. The Saints in Zion are required to pay their tithing, and if there are any who do not they soon cease to have a name in Israel. The door of the House of the Lord is closed to such, and they find themselves cut off from the blessings of salvation—from the only channel through which they can become Saviours upon Mount Zion, to themselves, their posterity, and to their dead.

A law requiring sacrifice was always necessary in ancient Israel to keep them in mind of their God; and it is equally necessary in modern Israel, to continually remind them from whom they receive their blessings. Were it not that the Saints were thus constantly called upon to sacrifice a portion of their worldly goods, which they have been taught to call their own, but the whole of which virtually belongs to the Lord, they would get fat and kick, and soon forget that the kingdom of God is to be established on the earth, or that it is necessary for them to do something in order to have an inheritance in it.

In proportion as the Saints in these lands have increased in knowledge and faith, the desire has increased in their hearts to be assimilated more and more in their works, as well as in their faith and feelings, to their brethren and sisters in Zion; and thus a great portion of them have been prepared for the reception of the law of tithing. We permitted several of the brethren in the ministry to introduce it into their fields of labour, several months since, and so large a proportion of the Saints in the Conferences where it has been introduced, have grasped it in their faith and worked to it, and have testified so abundantly of the many blessings which they have received through its observance, that we have been constrained, by the Holy Spirit, to recommend to all the Conferences to adopt this law practically; and we say to all who will be faithful in doing so, they shall be strengthened in the faith, have a renewal of the Holy Spirit upon them, and receive a rich increase of the blessings of the Lord. When they gather home to Zion they will dis-

cover that they have been doing a preparatory work here, which will have fitted them to keep in greater perfection the law of the Lord there—to adopt more freely than they otherwise would do, the measures which are there carried out, through which the faithful receive sanctification and blessing.

Tithing has hitherto been required in this country of those who have had more means than was necessary to emigrate them—while it has not been required of those who have had barely sufficient to do this. All tithing of this nature should still be forwarded to this Office, the same as heretofore, that the persons paying it may receive credit for the same in the General Tithing Office in Great Salt Lake City; but all tithings, which are for less than £10, will be under the direction and control of the Conferences in which they are paid, subject to the counsels of those who may be over them in the Priesthood. Out of it the current expenses of the Branches and Conferences should be discharged, the various general funds sustained, and, after the apportionment of the Temple Offering to each Conference is paid, the balance can be appropriated to such objects as are required, for the spreading of the Gospel and the gathering of Israel. We trust that none will lose sight of the importance of the P. E. Fund, but let the payment of the Temple Offering, and the gathering of the poor be the two great leading considerations.

While labouring in this country, we have received letters from brethren who had more or less property, stating that they did not seem to enjoy the fruits of the Spirit, and to have that joy in the work of the Lord which many of their brethren appeared to receive. In most or all of these cases, it will be found that these men have not paid the Lord that portion of their possessions which is His due, and we would ask them what right they have to ask or to expect the Lord to bless them with the choice blessings of His Spirit, with revelation, knowledge, and wisdom, and the power to save themselves and families, in the day of affliction, if they are not willing to pay him the moiety of this world's goods which He claims at their hands. If such men do not speedily repent of having robbed God, and become honest with themselves, with the Saints, and with Him, they will soon lose the little light which they now have, and be given over to hardness of heart and blindness of mind, apostatize, and go down to death.

In conclusion, on this subject, we wish to remind the Saints that they should continually look forward, with the eye of faith, to the time when they shall have gathered home, where they will be expected to live up to the still higher law of consecration which is now being adopted by the Saints in Zion, and which all on that land will be required to keep who would attain to the glories and exaltations of the celestial kingdom.

THE "SHIP THORNTON."—We learn that this ship arrived in New York, June 14, but we have received no report from the President of the Company.

NO ONE'S ENEMY BUT HIS OWN.—"No one's enemy but his own," happens generally to be the enemy of everybody with whom he is in relation. The leading quality that goes to make this character is a reckless imprudence, and a selfish pursuit of selfish enjoyments independent of all consequences. "No one's enemy but his own," runs rapidly through his means; calls, in a friendly way, on his friends, for bonds, bail, and securities; involves his nearest kin; leaves his wife a beggar, and quarters his orphans upon the public; and after enjoying himself to his last guinea, entails a life of dependence upon his progeny, and dies in the odour of that ill-understood reputation of harmless folly which is more injurious to society than some positive crimes. The social chain is so nicely and delicately constructed that not a link snaps, rusts, or refuses its proper play, without the shock being felt like an electric vibration to its utmost limits.—*Jameson.*

Home Correspondence.

BELFAST CONFERENCE.

29, Great George's Street, Belfast,
June 24, 1856.

Beloved President Richards—Knowing that you are interested in all that concerns the welfare of the Kingdom of God, I feel pleasure in reporting to you a brief account of our Conference which we have just got through with. We felt much rejoiced when we found we were going to be blessed with the presence of Elder John Kay from Liverpool.

At half-past seven p.m., on Saturday evening, we met with the Priesthood, in council, and received the reports of the different Branches, from their Presidents, and an account of the prospects for spreading the work in the different localities.

We are happy to say that the reports were of a cheering character, from nearly all parts of the Conference, with regard to the spread of the Gospel among the Gentiles; and, what is of more importance, a still greater portion than before of the good Spirit was manifested by the brethren representing the Saints, and a willingness to obey counsel, that was truly enlivening. Within a few months back, a Branch has sprung up in a locality which, not long since, was bitterly opposed to "Mormonism," and still the corrupt and rotten-hearted among them feel stirred up by the enemy of God to oppose the truth, a real practical "Mormon" miracle having opened their eyes to the fact that "Mormonism" is onward, still onward.

Considerable preaching has been done in out stations, and a tract distributing society has been formed in Belfast, and, though many oppose, and feel to rage and expend their useless efforts to stop the progress of the kingdom, a number are beginning to rejoice in the beauties of the truth.

On Sunday 22, at half-past eleven a.m., the Conference was called to order, and the usual business proceeded with. The authorities were sustained in due order, and we need scarcely remark that the same feeling of unanimity prevailed, which characterizes every assembly of the Saints, *every vote was unanimous*.

The Saints were then blessed by the

fatherly counsel of Pastor Scott, the *soul-stirring* language of Elder Kay, and the wise and judicious teachings of others, in a rich manner.

In fine, we enjoyed ourselves, and felt the celestial spark fanned into a flame, that shall burn and light the honest in heart to the truth of "Mormonism." We brought our Conference to a close about nine p.m., after a most delightful time, and one that will long be remembered here.

On Monday evening, at half-past seven p.m., the Saints and some friends assembled in our little hall, to enjoy themselves in a concert. We sung the songs of Zion, and had some pieces of recitation from the brethren and sisters, and had our hearts filled with the rich chantings of Israel, by Elder Kay.

The Saints and strangers felt well, and enjoyed together the good influence that pervaded the meeting.

Dear brother, prospects look brighter for Ireland than they have done in years past. The good foundation laid by Elders Ferguson and McAllister, with the help of Israel's God, and the labours and counselings of Pastor Scott, we intend to build upon, until the living Priesthood shall say, "well done."

The blessing you forwarded us through Elder Kay, caused our hearts to leap with gladness, that we held such a position in your thoughts and esteem.

With prayers for your continual welfare, and all who are associated with you, we subscribe ourselves, yours in the Kingdom of God,

JAMES MCGHIE, President.

EDWARD L. SLOAN, Secretary.

SCOTLAND.

41, Charlotte Street, Glasgow,
June 20, 1856.

President Richards.

Dear Brother—I take the liberty of writing to you the following. I will not trespass upon your time too much, but beg to thank my Father in heaven, and you also, for the great privileges and blessings which I enjoy, and

for my present position in the Kingdom of God. I have felt my own weakness in holding such a position, but not forgetting your kind counsel and instruction to me, when on our way to Scotland, which was to be humble, and seek by fasting and prayer the good Spirit of the Lord, and to seek counsel from my Pastor upon all matters. This counsel I have followed out, and have found the blessings of the Lord to attend my feeble efforts, I have found the wise counsels of Pastor James P. Park to be inspired with the Holy Spirit, they have been life and salvation to me, and to all who would abide his teachings. I know he is a real good man, sent of God to administer the words of life and salvation to all who will hear and obey. I feel to live my religion day by day, and enjoy a portion of the Holy Spirit, and to seek to be inspired by its unerring dictates, to assist me to carry out all the counsels of the servant of God over me. I do not wish to infringe too much upon your time, but feel to thank you for the visit of brother Joseph A. Young, which has been a blessing to us. My prayer is that the Lord may more than ever bless you and our worthy friend, Elder Cyrus H. Wheelock. When I think of him, and of his past counsels and teachings, it warms my heart, and seems to inspire me with new life. May the Lord bless and prosper you, with Elder C. H. Wheelock, and Elder J. A. Young, till you are safe home in Zion, with the Prophets of the Lord, and your families, is the prayer of your humble servant in the cause of Truth,

JOHN PYMM.

WORCESTERSHIRE AND CHELTENHAM
CONFERENCES.

15, Townsend Street, Cheltenham,
June 23, 1856.

Elder F. D. Richards.

Dear President—My health for some time past has been very indifferent, but, by the blessings of the Gospel and the power of God manifested through the Priesthood, I am nearly recovered. I also feel well in spirit, and enjoy exceedingly my labours among the people.

My brethren, whom I have the honour to labour with, are of the right stamp; they are kind, faithful, true, and determined, and are doing all they can to help roll on the work of the Lord. They love

President Richards and his Counsellors, and highly esteem their heavenly instructions, and, to the best of their ability, will see that every item is carried into effect. I do not know of a jarring or discordant feeling throughout the Pastorate, with the exception of two or three individuals, and these I have faith to believe will soon be righted and pull with us.

We held our Quarterly Conference for Worcestershire, on the 15th instant. It was more generally attended by the Saints than any previous one that I have seen; some walked seventeen miles, others came thirty by train, which told plainly that the love of the Gospel is increasing in their hearts. The funds came up well, better than in any previous quarter. The good Spirit was with us, and much valuable instruction was given by its aid through Elders Dille, Latey, Neslen, Coleman, and Evans, which the Saints seemed to appreciate. The Cheltenham Conference was held here yesterday. We were favoured with the company of President Wheelock, Elders Latey and Russell, and a number of others who spoke briefly. Our Chapel, though large and commodious, was filled to overflowing, so much so, that many had to stand up. The Spirit of the Lord was with us, and each one, according to his capacity, felt its influence; in short it was the best meeting I have seen in Cheltenham. In the evening Elder Wheelock addressed us in his usual spirited manner; his words told well upon the strangers, and the hearts of the Saints were gladdened, and they rejoiced exceedingly. His visit has done us much good, and we all say God bless Brothers Wheelock and Franklin, and all who go with them to our mountain home. Through Elder Wheelock we have learned that it is your wish that the law of tithing be established. The Cheltenham Conference has voted to carry it into effect immediately, and I have taken measures to establish it throughout the Pastorate.

The Saints generally feel anxious to discharge their indebtedness to the Office. I hope to take a pleasure trip across the Atlantic next season, with a number from this Pastorate, sufficient to fill the largest packet ship that ever sailed out of old England. The feelings of the Saints are good towards you and your Council, and we unitedly pray that you may increase in the favour of the Lord, and that you may have His Spirit to be with you, and

His angels to watch over you from this time henceforth and for ever. Amen.

Elders Neslen, Latey, and Russell, are with me and wish a kind remembrance to you, your Counsellors, and all in the Office.

I am your brother and fellow labourer in the ministry of the Gospel of Christ.

DAVID B. DILLE.

The Indian War in Oregon.

If at any period since the discovery of America, a war upon the Indian races, its original and rightful possessors, could be justified by the necessities of civilization or colonization, such war has not been justifiable since the American people rose to the dignity and power of an independent nation. Down, from the landing of the Puritans and Cavaliers, through centuries of shame to us, the Indian has been bullied, defrauded, slaughtered, and pursued, from the Atlantic to the Rocky Mountains, simply because he dared to affirm his natural rights, and, in defence of them, spill his blood around the hearths and graves of his fathers. Beyond all question, in the light of truth and justice, the Indian has been everywhere the assailed and injured party. He has been provoked a thousand-fold more than he has provoked. Receding before the bloody march of Christian civilization, he now lingers on the western verge of the continent, or in the jungles by the gulf, unsubdued in his spirit of independence, striking back only under the most terrible provocations, and disdaining to yield to his persecutors and murderers, until the last of his race shall be slain or driven into the Pacific. Surely as there is a just God, He cannot look un pityingly upon the fate of the Indian. Slain by greedy lust for empire, even while we have millions of square miles of unoccupied soil, his blood cries aloud for vengeance. But of all the wars excited by the cupidity, or something more demoniacal in the spirit of the pale face, against the Indian, the one now being waged in Oregon is the most infamous on our country's record. There is the amplest proof that this war has been forced upon the Indians by the whites, and that the appeals of the red man for peace have been spurned or answered by the bayonet or bullet. It is a war of speculation, intended to plunder the public treasury of from \$50,000,000 to \$100,000,000, and that,

too, while our north Pacific territories contain more soil for the peaceful use of the white man than he can absorb in a century. These facts are known at Washington—they are patent to whoever will inquire into the matter—and yet Congress has voted a first instalment of nearly \$500,000 to sustain a slaughtering crusade against the Indians of Oregon. General Wool, the commander of our forces on the Pacific, having been ordered to Oregon to settle disturbances there, marched thither, and, upon investigation, found that there was no Indian war, but only a shameful war upon the Indians. With the spirit of a humane as well as heroic man, he refused to become a party to the wanton slaughter of the red men. His soul was filled with disgust and indignation towards the white wretches who had fomented a murderous quarrel, in order to plunder the national treasury. He has been assailed for his action, and has written a manly letter of defence. After picturing the infernal schemes and doings of the whites, and the massacres of Indians, he sums up the bloody and shameful results and says:—"Such have been the results of one of the most unwise, unnecessary, and extravagant expeditions ever fitted out in the United States, and for no other reason than to plunder the treasury of the United States and to make political capital for somebody. It could not have been projected for the defence of the inhabitants of Oregon, nor for the protection of Oregonians in Washington territory, for none resided there. What, then, could have been the object? Nothing but a crusade against the Indians, and a long war to enrich the country. If such was not the object, Governor Curry, instead of sending his troops against the Indians in Washington territory, and beyond his jurisdiction, would have sent all of them to Southern Oregon, where the war raged, and nowhere else

in his territory. The Oregonians say that the war "is a godsend to the country." Speaking of the conduct of the territorial authorities in this matter, General Wool says:—"I regret that I am compelled to say that such conduct is too much encouraged by persons holding high offices under the government of the United States; and because I have opposed this inhuman and barbarous practice, and the wholesale plundering of the treasury of the United States, which there are no circumstances to justify, I have been denounced by the governors of both territories and the legislature of Oregon." General Wool declares that this Oregon Indian war, according to the programme

of its authors, will cost the United States from \$50,000,000 to \$100,000,000, and imprint on the national escutcheon an indelible blot of infamy. Three-fifths, if not all our Indian wars, have been infamous—tolerable nowhere in the sight of eternal justice. It is evident that there is to be no cessation in the bloody game until the last Indian is destroyed. Hounded from their homes by boastful civilization in the name of liberty, their bones whiten the surface of a continent; and still, even while they crouch for shelter in the gorges of the mountains, the cry of the white man is, "Slay—slay the Indian!"—*New York Mirror*.

Varieties.

SINGULAR DISCOVERY.—A correspondent in Virginia writes us, that while some hands employed by Mr. William Kearns were digging out a cellar in Botetourt County, Virginia, about four miles from Buchanan, they came upon a quantity of coin, consisting of some eight pieces, in an iron box about fourteen inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some sixteen inches lower they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and have come to the conclusion that the coins, together with the various other curiosities, must have been placed there at an extremely early date, and before the settlement of this country.—*New York Weekly Daybook*.

A BIT OF ADVICE.—Have you enemies? Go straight on, and don't mind them. If they get in your way, walk round them, regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character—one who thinks for himself, and speaks what he thinks, is always sure to have enemies. They are as necessary to him as fresh air; they keep him alive and active. A celebrated character, who was surrounded by enemies, used to remark—"They are sparks which, if you do not blow, will go out of themselves." Let this be your feeling while endeavouring to live down the scandal of those who are bitter against you. If you stop to dispute, you do but as they desire, and open the way for more abuse. Let the poor fellows talk—there will be a reaction, if you perform but your duty, and hundreds who were once alienated from you, will flock to you and acknowledge their error.

A SINGULAR TRADITION.—Among the Seminole Indians there is a singular tradition regarding the white man's origin and superiority. They say that when the Great Spirit made the earth, he also made three men, all of whom were fair complexioned; and that after making them, he led them to the margin of a small lake, and bade them leap in and wash. One obeyed, and came out of the water purer and fairer than before; the second hesitated a moment, during which time the water, agitated by the first, had become muddy, and when he bathed, he came up copper-coloured; the third did not leap till the water became black with mud, and he came out with its own colour. Then the Great Spirit laid before them three packages, and out of pity for his misfortune in colour, gave the black man the first choice. He took hold of each of the packages, and having felt the weight chose the heaviest; the copper-coloured man then chose the next heaviest, leaving the white man the lightest. When the packages were opened, the first was found to contain spades, hoes, and all the implements of labour; the second enwrapped hunting, fishing, and warlike apparatus; the third gave the white man pens, ink, and paper, the engine of the mind—the means of mutual, mental improvement, the social link of humanity, the foundation of the white man's superiority.—*Traits of Indian Life*.

Farewell to thee, England.

Farewell to thee England—bright home of my sires,
Thou pride of the freeman and boast of the brave,
I have lov'd thee—and never till being expires
Can I learn to forget thee, thou star of the wave.

Farewell to thee England, a long, long farewell,
To every dear scene of my infancy's hours,
Ne'er more shall I roam through each moss-covered
dell,

Nor pluck the sweet gems of thy blossomy bow'rs.

Farewell to thee England, and farewell to all
Whose love hath yet hallow'd my pathway below,
Though sadly I leave thee, I would not recall
One hour of the past for the present to know.

Though sorrow may cast its deep shade o'er my soul,
When mem'ry recalls one dear form to my mind,
And anguish of spirit which passeth control,
May crush the lone heart where that form is en-
shrined,

I wish not to linger thy beauties among,
I dare not be false to the God I adore,

Composed on the deck of the Horizon, May 24, 1856.

Henceforward my lyre to His praises is strung,
And to Him I relinquish those memories of yore.

Yes England, I leave thee, all dear though thou art,
A country more precious lies over the wave,
With hope for thee, Albion, I turn to depart,
God guard thee my country—protect thee and
save.

The rose of thy beauty may fade from thy brow,
The day of thy glory in darkness decline
But a halo of splendour encircles thee now,
Which in regions immortal more brightly shall
shine.

There are hearts on thy bosom shall hallow thee yet
There are spirits too noble, and feelings too pure,
There are creatures too worthy for God to forget,
Whose love like His goodness will ever endure.

His blessing be on thee—thou land of my sires,
Thou pride of the freeman, and boast of the brave,
I have loved thee—and never though being expires
Can I learn to forget thee—thou star of the wave.

I. E. R.

ADDRESSES.—James Lavender, care of Thomas Lavender, Beauchamp Row, Bedford.
George P. Ward, 8 Walking, Shaw Street, Johnstone, Scotland.
James Bunting, Mr. William Smith's, 8 Moncreiffe Terrace, Bolton, Lancashire.

Money List, June 20—30, 1856.

Joseph Flitton.....	£7 0 0	Brought Forward.....	£103 12 11
John Mellor.....	4 0 0	James L. Chalmers.....	3 0 0
William Shires.....	7 0 0	William Norris (per Edward Hanham).....	3 10 5½
Benjamin W. Brindle.....	15 0 0	Jeremiah D. Wilson.....	8 0 0
Josiah Holmes.....	10 0 0	John Kessell.....	6 19 0
Simon Irwin.....	10 0 0	James Woods.....	4 0 0
George Sparkes.....	4 17 5	William H. Perkes.....	15 1 11½
Richard Harper.....	6 0 0	John Holsall.....	6 15 0
Thomas Clarke.....	13 0 0	Simon Pickering.....	4 0 0
William Brownlow.....	6 10 0	R. J. Townsend.....	6 0 0
Thomas Stephens.....	3 0 0	Michael Vaughan.....	3 15 0
Edward D. Miles.....	3 0 0	Uriah Rickards.....	15 0 0
James McGhie.....	2 5 0	John Hunter.....	9 0 0
Peter Q. McComie.....	3 2 6	Edwin Taylor.....	3 12 0
J. Rogers (per J. C. Hall).....	6 7 9	Thomas Parkes.....	4 10 0
John D. Jones.....	2 0 0	Edward Oliver (per C. R. Dana).....	23 0 0
Hugh Roberts (per Evan S. Morgan) ...	0 10 3		
Carried Forward.....	£103 12 11		£219 16 4

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THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 29, Vol. XVIII.

Saturday, July 19, 1856.

Price One Penny.

Israel of the Last Days.

"And the Lord shall make thee head and not the tail; and thou shalt not be beneath: if that thou shalt hearken to the commandments of the Lord thy God."—Deut. xxviii. 13.

Trace Israel, on the eastern hemisphere, down to the time when the last spark of his national existence expired, or on the western, where he also flourished until broken, through transgression, and follow him to his restoration to the favour of heaven, and to the time when all must acknowledge him the "Seed of Promise"—the heir of universal empire—we shall find one great design in God's dealing with him—*To make him the head of all nations.*

The Lord God made this covenant with Abraham—"In thee and in thy seed shall all the nations of the earth be blessed." And worthy indeed was that grand old Patriarch of the glorious destiny which he obtained, by promise, for himself and children; for history does not record a human character more truly noble than his.

Throughout the chequered course of Israel, God has ever remembered the covenant which He made to their fathers; nor does He ever once intimate an intention to cast them off, or to fail in fulfilling all the promises which He has made concerning them; but often has He declared in similar language to this—"If those ordinances (of the sun and moon, and stars) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above

can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all they have done, saith the Lord."

Moses declared that God designed to make them a kingdom of Priests and an holy nation, and, in his writings, has several times reiterated it. Isaiah says, "Ye shall be called the Priests of the Lord, men shall call you the ministers of our God;" and Peter tells the Saints, "Ye are a chosen generation, a royal Priesthood, an holy nation, a peculiar people."

It must not, for a moment, be supposed that these blessings are distinct from the covenant which God made to Abraham, or indeed that any of the blessings of the Gospel are separate from it, for it stands recorded for ever, "In thee and in thy seed shall all the nations of the earth be blessed." The whole tenor of Scripture, both Old and New, is against such a view. Even in what is termed the Gospel dispensation, the Gentiles had to be adopted into the family of Abraham—the wild olive branch had to be grafted into the natural tree. At no time has God given the keys of the Priesthood to a Gentile, or promised blessings to any who were not the natural or adopted children of the great Patriarch. Neither did the mission of Christ supersede this covenant, but rather the reverse. Paul

declares, "The covenant unto Abraham was confirmed of God in Christ four hundred and thirty years before the law;" therefore to suppose that God will not fulfil His oath, strikes at the root of the Gospel itself.

It is true that because of transgression Israel for a time has been cut off and scattered, but He who scattered His people has also promised to gather them. So firm has He established this, that Jeremiah declares, "For I am with thee, saith the Lord, to save thee, though I make a full end of all nations whither I have scattered thee." The most striking part of the prophecies touches that glorious day when Israel shall be the head of universal empire. The Apostles asked Jesus in his day, if he would at that time restore the kingdom to Israel. Every inspired man has realized that this is comprehended in the great work of God. Paul shows his consciousness of this truth, when he declares, "When the fulness of the Gentiles shall come in, all Israel shall be saved." Although the Apostles did not at first comprehend that there would be two advents of the Messiah, yet all the Prophets and holy men of old understood that in "Israel of the last days," God would fulfil the promises and crown him head of all nations.

This same view and spirit of things stand also as the capitals in which the Book of Mormon was written. The Prophets of the western world were forcibly inspired with a view of the great restoration of Israel to nationality, and the high position which they should occupy. Indeed, upon this very point stands the regeneration of the world. All the inspired writings go to establish this. It is not possible to cut the fact from the pages of God's word, for it would take away the very subject of inspiration itself. Moreover, the history and hope of the world lead in the same direction, whether men realize it or not. All look forward to some great mission which is to regenerate and reorganize society. Although they cannot exactly define what this mission will be, how it will come, from whence it will come, or who will usher it in, yet that it will come seems to have been more or less instinctively felt by the people of all ages.

This mission, upon which inspiration is so fervent, and to which the instinct of the nations point, will fall from God upon "Israel of the last days."

Every intelligent man feels that things are either upside down or any other way than as they should be; but things can never be put right, nor can healing and salvation come unto the world, until God has restored Israel and made him the head. This is his proper position, and as long as he, to whom belongs the Priesthood and governing power by right of promise, is out of his place, so long must every member of society be more or less out of theirs; and so long will men have to mourn that things are where they should not be, and that the machinery of their government is clumsy and inefficient.

Society may reform and revolutionize, but if there is any truth in the experience of thousands of years, then it is evident that the power of social regeneration, and the keys of government do not pertain to the Gentiles. It is infidel to imagine for a moment, that salvation will come from other than Israel; for the Lord swore unto Abraham, that in him and in his seed should all the nations be blessed.

That this promise was to find, at least, its most universal fulfilment in the last days, is apparent from the whole tenor of Scripture. This is illustrated fully in the following language of Paul—"Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and was persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Theologians have generally spiritualized away all the promises of God to Israel, and, consequently, made them meaningless; and, though they are continually read by professing Christians, it is only as one would read a romance or a book of fables. But not so with the ancient people of God and the holy Prophets; to them it was a glorious reality.

To prove how literal were the promises which the Lord had made unto the Fathers, He gave to Ezekiel the vision of dry bones, and commanded him to prophesy and say, "Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves,

O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it." The literal meaning of this restoration is further strengthened, by the Prophet presenting before us in the same view, God declaring that He will gather the house of Joseph, the ten tribes, and the Jews from among the heathen, whithersoever they had gone, and bring them into their own land, and make them one nation upon the mountains of Israel, and set His sanctuary in their midst for evermore. The Apostles held the same doctrine. Paul writes—"That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth." And John heard the Redeemed in heaven singing, that they should reign upon the earth as Kings and Priests unto God. Thus we see that both the Prophets and the Apostles understood the restoration of Israel most literally.

There are some among the sects who look for the literal restoration of Israel, but their views concerning this great event are very imperfect and limited. At most they only take in the gathering of the Jews, whereas this is but a minor feature in the return of the chosen seed. The Jews will neither hold the keys of restoration, nor will they lead in the grand movement. Instead of making up the whole of Israel's nationality in the last days, they will form only a part, and not from them will salvation come to their Father's house or to the Gentiles. The *whole* of the family of Israel will be gathered from the north and south, east and west, and this is a fact which Christendom has looked over. But more especially it is blind, as touching that branch of Israel from whence salvation will come unto his brethren, and unto the Gentiles—who is he that shall lead the vanguard, and usher a new civilization in upon the world.

The Lord, through Jeremiah, says, "Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, and the woman with child, and her that travaileth with child, together: a great company shall return thither. They shall come with weeping,

and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born." It will be observed that God has named Ephraim His *first-born*—the ruler and leader of Israel in the last days. In no other sense can his position be understood, as given him here by God in the restoration of his Father's house; and this is further borne out by the blessing which the Patriarch Jacob pronounced upon the head of Joseph. "Joseph is a fruitful bough, even a fruitful bough by a well whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him. But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel.)" Again, "And he blessed them that day saying, In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh; and he set Ephraim before Manasseh. Moses in blessing Israel, gives Joseph the same position and blessing above his fellows. Among many other things concerning him, he said, "His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth; and they are the tens of thousands of Ephraim, and they are the thousands of Manasseh." Indeed, it was because that God revealed unto Joseph in dreams that he would reign and have dominion over his brethren, that they hated him and sold him into Egypt. In one of those dreams the position which God had given him is thus strikingly symbolized—"And he dreamed yet another dream, and told it to his brethren, and said, Behold I have dreamed a dream more, and behold the sun and the moon, and the eleven stars made obeisance to me. And he told it to his father and to his brethren, and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth." But such was the fact, he was to lead Israel, the sun, moon, and stars were to make obeisance to him, and his father and brethren were obliged to acknowledge him the chosen of the Lord, even in their day; and Jacob, with his

dying breath, confirmed the appointment of God upon his head. He declared that the blessing which he gave him was greater than the one he had received from his progenitors, it should extend to the utmost bounds of the everlasting hills, and he also made the remarkable prediction, that from Joseph would come the shepherd of Israel, — the stone or rock which should support the fabric of his Father's house. From Joseph came Ephraim, and we have seen that both Jacob and Moses, in blessing Israel, put Ephraim before Manasseh, and that God Himself declared through Jeremiah that He is a father unto Israel, and that Ephraim is His first-born. Ephraim, we thus see, is heir to the Priesthood and authority of God to minister salvation, both to his brethren and to the world. As Joseph was a saviour to his father and brethren in Egypt, so in the last days, in the person of his son Ephraim, he will still stand as a saviour to Israel, and not only to him, but also to the nations; for it is in Abraham and in his seed that all the nations of the earth shall be blessed.

The ten tribes God has hid from the knowledge of the world; the Jews He scattered, to be an hiss and a by-word; but Jacob predicted that the seed of Joseph should grow unto a multitude of nations in the midst of the earth. Hosea says, "Ephraim hath mixed himself among the people," and, as before quoted, the "horns of Joseph are like the horns of unicorns, with them he shall push the people together to the ends of the earth." Ephraim has thus bound himself around the very heart of the nations, and, being him whom God has chosen to lead Israel, and from whom salvation is to come to the world, his power to regenerate and reorganize society will be immense. We thus behold the wisdom of God, and the effectual working of His promise to Abraham—that in him and in his seed should all people be blessed, for by hiding up in Christ, among all nations, the heir to the Priesthood, He has made him the countryman of mankind, and a citizen of the world.

It has not been thus with the Jews; they have not *mixed* among the people; but because they rejected and put to death the Saviour and His Apostles, God has *scattered* them among the people, and *made them* a hiss and a by-word. But

Ephraim has partaken of all nationalities, and has been a member of every institution. Often has God, mysteriously and unseen, inspired him to move in works preparatory to the glory of the latter-days. Him whom all people have called countryman is really the seed of promise, and heir to the Priesthood. They who have known him as a school-fellow, playmate, friend, and relation, ere long will acknowledge him the chosen of the Lord, and minister of the God of Abraham. As the Gentile woman was healed by taking hold of the garment of Jesus, so they, by taking hold of that of Ephraim, will feel the virtue of that Priesthood with which God has clothed him; and, in the name of the Lord Jesus Christ, he will administer salvation and government in all lands, whithersoever he has gone, and from whence the Lord is now gathering him.

Latter-day Saints, are mostly of the seed of Ephraim, who was to mix among the nations. They are heirs to the promises and to the Priesthood. God has given them the keys of salvation for all mankind, and has called them to lead the vanguard of a genuine civilization, and to be the shepherd who is to gather the sheep of Israel. They have not merely to be the head in name and in certain particulars, but in reality, and in every particular. The nations must be constrained to acknowledge them the excellent of the earth in all things. They have to be the law-givers, not only in that which the world calls religion, but they are also to lead in art, science, mechanics, and, indeed, in everything which tends to the elevation of man and the glory of a social state. This is what their religion and destiny comprehend. And who are better qualified than the people of God to reach this exalted position, for who have so wise and great a teacher as they have in Him? He stretched out the curtains of heaven, and hung in space the innumerable host of worlds that deck the infinite abyss; who, therefore, is so qualified to reveal the mysteries concerning them? What human architect, great though he might be among his fellows, can stand side by side with Him who laid the foundations of the earth and built the heavens, or who so great a chymist as He who compounded their ingredients. What Handel or Haydn can create music so grand and massive as He who gives the voice of thunder to the elements, makes the cataract sing a furi-

ous but harmonious chorus, and ocean to chant His majesty with more than a million tongues; or who can compose such enchanting strains, as He that makes the winged inhabitants of the air warble forth their songs to gladden the heart of man, and celebrate the reign of summer; or who can paint like Him that painted nature, and mixed the colours of the rainbow.

That God supremely delights in the profound sciences and the beautiful arts, is placed beyond controversy, by the fact that He is the greatest master in them. The Saints, therefore, must prove to the world that they learn of God. If they seek His Spirit to excel in all things, He will pour it into their hearts to overflowing, and Gentile nations can have no specimens to equal their development. God has an eternity of truths to reveal to them, and a world of beauties with which to inspire their souls; but they must pre-

pare themselves to receive what He has to bestow, and covet earnestly the best gifts, to qualify themselves for the greatest usefulness.

Brethren, by the Spirit and in the name of the Lord God of our Father Abraham, Israel must become the head and not the tail, and work out his promised destiny, and the Lord will fill his heart with the inspirations of truth and fulfil in him the covenant—"In thee and in thy seed shall all the nations of the earth be blessed." The thoughts and energies of our minds, the genius of our souls, and all our influence and earthly possessions must be concentrated to one point, and consecrated to one object—to make Israel the head and not the tail, and Ephraim a star in the diadem of God and the glory and excellence of the whole earth. He of the household of faith, who does not feel thus, is a bastard, and not a son.

History of Joseph Smith.

(Continued from page 438.)

[March, 1841.]

25th, 26th, and 27th. Elders Young and Richards were detained at the Liverpool Post Office, as witnesses in the case of "The Queen vs. Joseph Holloway," for detaining letters.

Saturday, 27th. Elders W. Woodruff and Geo. A. Smith attended a Council of the official members of the Staffordshire Conference at Hanley, and on—

Sunday, 28th, attended a General Meeting of the Staffordshire Conference at Hanley, when 13 Branches were represented, containing 1 High Priest, 17 Elders, 55 Priests, 25 Teachers, 14 Deacons, and 663 members. Thos. J. Filcher, J. Taylor, Osmond Shaw, W. Ridge, and H. Ridge were ordained Elders, also 8 Priests, 7 Teachers, and 2 Deacons, under the hands of W. Woodruff, Geo. A. Smith, and Alfred Cordon. There have been 141 baptized during the past three months.

Monday, 29th. I attended City Council, and moved that the City Surveyor be ordered to survey Commerce, and plot the same, so as to correspond with the City

plot of Nauvoo, and make out a map to be recorded, which was carried by the Council. Much was said in Council about fining the owners of dogs, and I contended that it was right to fine individuals who would keep unruly dogs, to worry cattle, sheep, or the citizens, and an ordinance was passed to that effect.

Elders Young and Richards were at Liverpool packing Books of Mormon, to pay off those who had loaned them money, to carry forward the printing and binding.

The following are extracts from Elder Woodruff's letter.

Burslem, March 29, 1841.

Brother D. C. Smith—The following is a brief sketch of my journey from London to this place. Elder Kimball left London on the 19th February. I left on the 26th, and arrived at Bristol on the same day, where I found Elder Kington, who was busily engaged in the work of the Lord in that City, and had established a small Branch of 14 members. I tarried there a short time, and preached three times in a theatre, had full congregations, good attention, and baptized 1, and there appears a good prospect of a

work in that City. Population of Bristol, 200,000. While there I visited the suspension bridge, now erecting across the river Avon, at St. Vincent's Rocks, Clifton; which bridge is 100 feet in height above the river, and 700 in length. I spent one evening in Monmouth, on the borders of Wales; preached to a full congregation; several applied for baptism after meeting. On the 8th March, I attended a Conference in Garway; Elder Levi Richards was chosen President, and James Morgan, Clerk; heard 4 Branches represented, containing 134 members; three were ordained to the ministry. I also preached at Lugwardine, Shucknall Hill, Ledbury, Dymock, and Turkey Hall, to full congregations, and find the work of the Lord still progressing throughout that region. The excitement upon the subject in the City of Hereford, has been so great, that it has assembled together, in the Market Place, 3000 persons at a time, to hear something upon the cause of the Latter-day Saints. On the 15th March, I attended the Gadfield Elm Conference, which met at the Gadfield Elm Chapel. Elder W. Woodruff was chosen President; John Hill, Clerk; 18 Branches represented, containing 408 members, 8 Elders, 32 Priests, 11 Teachers, and 1 deacon; when such business was transacted as was deemed necessary. I also met large congregations at Keysend street, Coldville, Browcut, Dunclose, Froom's Hill, and Stanley Hill, and left many Churches on the right and left, which time would not permit me to visit. I also met with the Froom's Hill Conference on the 22nd March, at Stanley Hill, Herefordshire, there being present one of the Travelling High Council, 2 High Priests, 20 Elders, 30 Priests, 9 Teachers, 2 Deacons. Elder Levi Richards was chosen President, and Elder Woodruff Clerk. On this occasion I heard represented 30 Branches, containing 997 members, 24 Elders, 66 Priests, 27 Teachers, 7 Deacons; and six were ordained to the ministry. The sum total represented at these Conferences is 1539 members, 36 Elders, 103 Priests, 41 Teachers, 7 Deacons; all of whom have embraced the work in that part of the vineyard in one year, besides many members and officers who have emigrated to America; and I am happy to say that the Saints, the officers, and members, have universally been ready to hearken to counsel, and give heed to our instructions; and it was with no ordinary feelings, that I took my farewell of those Churches who have been so ready to receive and embrace the truth. I called upon the Saints in Birmingham and Gret's Green, but had not time to hold any meetings among them. I arrived in Hanley on the 25th, where I had the privilege of again meeting with Elder Geo. A. Smith, and was

rejoiced to find the Churches universally prospering in Staffordshire. I spent one evening with the Church at Longton, and baptized seven.

William Marks, President of the Stake at Nauvoo, made choice of Charles C. Rich and Austin Cowles as his Counselors.

Tuesday, 30th. Elders Woodruff and Geo. A. Smith arrived in Manchester, after a ride of forty miles.

Wednesday, 31st. Elders Young and Richards attended Conference in Liverpool.

Thursday, April 1. Elders Young and Richards went to Manchester, where they found Elders Kimball, Hyde, Woodruff, and Smith, and had a happy meeting.

Friday, 2nd. Elders Orson Pratt and Taylor arrived at Manchester, and went into Council.

Manchester, England, April 2, 1841.

This day Elders Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Willard Richards, Wilford Woodruff, John Taylor, and Geo. A. Smith, of the Quorum of the Twelve, met together at the house of brother James Bushaw, coachman, No. 4, Gray street, near Oxford road, in this City, in Council, after having been separated and dispersed in various countries. To meet once more in Council, after a long separation, and having passed through many sore and grievous trials, exposing our lives and our characters to the slanders and violence of wicked and murderous men, caused our hearts to swell with gratitude to God for His providential care over us. Elder Young opened the Council by prayer. Elders B. Young, H. C. Kimball, and P. P. Pratt, the Committee appointed about a year ago to secure a copyright of the Book of Mormon, in the name of Joseph Smith, junior, presented the following certificate—

"Feb. 8, 1841. Then entered for his copy—the property of Joseph Smith, junior, 'The Book of Mormon; an account written by the hand of Mormon, upon plates taken from the plates of Nephi;' translated by Joseph Smith, junior. First European, from the second American edition. Received five copies.

"GEORGE GREENHILL."

"The above is a true copy of an entry in the register book of the Company of Stationers, kept at the hall of the said Company. Witness my hand, this 17th day of February, 1841.

"GEORGE GREENHILL,
Warehouse-keeper of the Company
of Stationers."

The Quorum voted, that they accepted the labours of said Committee.

Resolved: That, as the Quorum of the Twelve have had nothing to do with the printing of the Book of Mormon, they will not now interfere with it; but that the said Committee settle the financial or business matters thereof with Joseph Smith, junior, to whom the profits rightly belong.

Resolved: That Elder Amos Fielding be appointed to superintend fitting out the Saints from Liverpool to America, under the instruction of P. P. Pratt.

Resolved: That brother G. J. Adams go to Bedford and Northampton, and labour in that region.

Adjourned till to-morrow at 10 o'clock, a.m.; Elder Kimball closed by prayer.

ORSON HYDE, Clerk.

Saturday, 3rd.

Manchester, April 3. 1841.

This day the Quorum of the Twelve met pursuant to adjournment. The President called upon Elder Hyde to open by prayer. The Quorum then signed a letter of commendation to the Churches in England, for Elder Hyde.

The business of publishing the *Star* and

Hymn Book was then taken into consideration. Brother John Taylor moved that those who have had the care and superintendence of publishing the *Star* and Hymn Book, should dispose of them according to their own wishes, and dispose of the proceeds in the same way; seconded by Elder Orson Pratt, and carried by a unanimous vote. Moved by Elder Young, and seconded by Elder Kimball, that Elder Parley P. Pratt conduct the publication of the *Millennial Star* as editor of the same, after the close of the present volume. Resolved, that Elder P. P. Pratt reprint the Hymn Book, if he deem it expedient. The Hymn Book is not to be altered, except the Typographical errors. The above resolve was moved by Elder Geo. A. Smith, and seconded by Elder W. Woodruff; carried unanimously. Conference adjourned.

ORSON HYDE, Clerk.

Sunday, 4th. The President of the United States, William Henry Harrison, died at Washington, of the pleurisy.

Nine of the Twelve at Manchester attended meeting at the Carpenter's Hall, and individually bore testimony of the fulness of the everlasting Gospel.

(To be continued.)

Despotism in Italy.

Forty years have elapsed since the Italian States were handed over by the Viennese negotiators to the fostering care of their native Princes and to the paternal corrections of Austria, and what has been the result? From 1815 to 1856 one long accusing wail has ascended from Italy. Even now while we write, from one end of Italy to the other, with the single exception of the Sardinian dominions, we find nothing but military prisons, military arrests, military executions; the country gorged with police spies; fear and suspicion everywhere; universal lamentation for the past, sorrow for the present, and despair for the future.

In Lombardy, in Parma, in the Pontifical States, in Naples, society is thoroughly disorganized. The strong hand of Austrian power, indeed, makes itself everywhere felt, and naturally in Lombardy to a greater extent than elsewhere. But even in that province the agents of Austria have taken the alarm, and are multiplying

their own precautions and the misery of the inhabitants. The conscription is now enforced with even more than Austrian rigour. Married men are carried away from their homes; only sons who were never called out, save when war was raging, are compelled to enter the Austrian barracks. M. Bürger and his agents see warning spectres around them everywhere, and every warm breeze from the Mediterranean whispers in their ears the accursed name of Piedmont. Nineteenths, however, of the affliction which weighs upon the rich plains of Lombardy never can be known, save by a chance revelation such as that which reached us the other day when Felice Orsini escaped from that dreary stronghold of Mantua which has witnessed so much of human suffering. From Parma there is nothing new, and this is the worst possible intelligence. The same system of stern despotism under the auspices of an Austrian General prevails as heretofore. Military

law continues in full rigour. There is no trade, for there is no security for property or life. There is no amusement, for who can divert his thoughts from his own miseries and the miseries of all around? In Tuscany the Grand Duke, who has just returned to his beautiful capital, is employing the first moments of his return to make a Concordat with the See of Rome, on the model of the Concordat which has been passed between Rome and Austria. The effects of this unwise measure have already so clearly appeared in the latter country, that even Austrian statesmen have been compelled to make application to Rome for relief from the spiritual tyranny of their ecclesiastical guides. M. de la Tour du Pin, the French Representative at Florence, has been instructed to assure the Tuscan Government that it may reckon upon the support of France, if it can summon up strength at the eleventh hour to resist the attacks of the Pontifical *meneurs*; but we have little hope from the imbecility and bigotry of the petty potentate who at present reigns over Tuscany under the shadow of the Austrian flag. Let us cross the Tuscan frontier and enter the Papal dominions. Everywhere we meet with foreign soldiers, Austrians and reluctant Frenchmen, whose bayonets protect the successor of St. Peter

and his ecclesiastical advisers from violence and armed attack even at the seat of their power. The land is going out of cultivation. No attempt is made to educe the many virtues of that fertile soil. A spell is laid over the moral as well as physical development of the country.

In the Sacred City men dare scarcely whisper their apprehensions into the ears of their closest friends. Turn where a Roman will, the trail of a police agent taints the air. Brigandage has arrived at such a pitch that it is dangerous throughout Romagna to go even two or three miles from a town at mid-day. In Ancona political arrests are the order of the day. This is the way in which the peace of Italy is preserved. This is a *buono stato* for the preservation of which it is worth while to contend. It is entirely maintained by the bayonets of Austria and of France. The Pontifical army consists, as it is said, on paper, of 18,000 men, but not half of this number is forthcoming. Of the two Swiss regiments one is a mere skeleton. Let the Austrian and French troops be withdrawn to-morrow, and, according to all human probability, the next day the Pope would again be an exile from his own dominions.—*Times*, June 9.

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 19, 1856.

THE SPREAD OF LIBERAL PRINCIPLES.—No people are more interested in the progress of liberal principles than Latter-day Saints. They alike discard tyrannical despotism, and that rank liberalism which would let loose the baser passions of human nature, and turn society into a state of desolating anarchy. It is heaven's eternal law that all men shall have the privilege of acting on their free agency, and of doing that which does not infringe on the rights of other intelligences. So far as religion is concerned, every son and daughter of Adam should have the privilege of working out their salvation or condemnation, for themselves, without having either opinions or modes of religious worship, which are repugnant to their feelings, forced upon them.

Political freedom and religious toleration must, in every nation, always open the way for the Gospel to be preached, and we rejoice to see avenues continually opening up for its introduction among the nations of the old world.

We deem the Firman of the Turkish Sultan, which equalizes political rights, and

gives free toleration to every religion in his dominions, of sufficient importance for publication in the *Star*. It not only opens the way for the Gospel to be preached, in an extensive empire, but also prepares it for the gathering of the Jews, the redemption of the promised land, and the rebuilding of Jerusalem, preparatory to the coming of Christ, when he shall descend upon the Mount of Olives, and reign in Jerusalem as well as in Zion.

The kingdom of Sardinia is taking the lead, in southern Europe, in the establishment of a liberal constitutional government, and, consequently, of religious toleration. The Gospel was introduced into that kingdom in 1850. No doubt the late visit of the king of Sardinia to England, and his alliance with it in the late war, has done much to cause him to appreciate more highly the blessings of a free government; and his example will do much towards abolishing that bigoted despotism, emanating from the corruptions of Popery, which enslaves the south of Europe.

We learn that several rulers of Continental Europe are initiating a more liberal policy towards dissenters from the religions established by law, and we trust that the time is at hand when the Gospel can be promulgated throughout the States of Germany. The Spirit whispers that thousands there are ready to receive it, as soon as they can have the privilege of hearing it.

General peace is once more restored to Europe, and it leaves her rulers more at liberty to introduce the arts of peace and progress among their peoples—to improve their governments, by visiting their neighbours and seeing how they do, and to form alliances by marriage. In these things England takes the lead, and the influence of her free constitutional government is extending among the courts of Continental rulers. Frederick William, Prince of Prussia, has just quitted her shores, after a visit to the British Court, as is generally understood, preparatory to forming an alliance with the royal family of England, by taking in marriage the Princess Royal. The king of Belgium is now in England, and several other Dukes and Princes have already come or are intending to. Among these general indications of progress and amity, we trust that both rulers and people will find more time, than heretofore, to watch the progress of the kingdom of God which is being established on the Western Continent, and which is rapidly increasing, by gathering out the honest in heart from the nations. We believe that, in these times of peace, the Lord will work powerfully upon the hearts of rulers and soften their feelings towards His people, that the way may be prepared for a still more rapid extension of the triumphs of truth in the earth.

The work of the Lord must roll on, though the people rage and monarchs oppose. The Gospel, which the Saints believe, is one of good will to all men, but it is the Lord's work, and those who oppose it will be overthrown, while those who speed it onward will receive the reward and blessing of so doing. We speak thus plainly, inasmuch as we desire the good of all men, and we forewarn them, that they may not ignorantly bring themselves under condemnation.

MOVEMENTS OF DISTINGUISHED PERSONAGES.—By letter from Elder J. H. Hart dated St. Louis, June 17, we learn that Elders O. Pratt, E. T. Benson, E. Snow, and D. Spencer left that place for Iowa City on the same day. By letter from J. L. Heywood, United States Marshal for the Territory of Utah, dated Baltimore, June 22, we are informed that the Hon. G. A. Smith was at that place. Of the date of the departure of Elders Pratt and Benson for Europe we have received no information.

DEPARTURE.—The ship, *Lucy Thompson*, Captain Pendleton, sailed on the 5th instant for New York, with 14 souls of the Saints on board, under the Presidency of Elder James Thompson.

RELEASE.—On account of protracted ill health, Elder W. C. Dunbar is released from his present field of labour with permission to return to Utah this season, with our blessing upon him and also upon his labours which have been performed with the utmost diligence and faithfulness.

APPOINTMENT.—Elder Thomas Whitely is appointed to the Presidency of the Southampton Conference in place of John Coggle who is disfellowshipped on account of transgression.

WE tender our heartfelt thanks to Hon. J. M. Bernhisel, Utah Delegate to the United States Congress, for the many favours we have received from him.

Foreign Correspondence.

SANDWICH ISLANDS.

Upolu Kohala Hawaii, Sandwich Islands,
March 18, 1856.

Dear Brother Franklin—Another opportunity having presented itself, I cheerfully embrace the same by writing a few lines to you, to let you know how I am getting along, of my whereabouts, situation, &c.

My health, I am sorry to say, has been quite poor for nearly a month past, indeed, my whole system has been quite out of order, and constant travelling in this excessive hot climate, with the native diet, tends not to make it better, very fast; but I have been enabled, so far, by the assistance of the Almighty, to attend to my labours, and I do not doubt but I shall be able to continue so to do, as I am on the amend, and shall probably soon be quite well again.

Since I last wrote to you, which was several months ago, my time has been employed in the Hilo Conference, doing what little good I could, according to the best of my ability. Brother John R. Young has been labouring with me, and I think our labours have been crowned with some little success, not, however, so much by way of increasing our numbers, (and such is the case generally, I believe, throughout the different Conferences) but in strengthening the Saints, setting the Branches in order, and in giving the *hoomolokas* or

outsiders, a chance to hear the truth, and embrace the same, if they felt so disposed.

We are now on our way to Lanai, to meet with the foreign Elders of this mission in Conference, which is to commence on the 6th of April next. We are waiting at this point, in company with brothers Partridge and Rogers, for a vessel, under rather unpleasant circumstances. There has been quite a famine in this vicinity for some time past, in consequence of having no rains. There is but very little food, in fact, nothing but sweet potatoes, and they are very scarce. Suffice it to say, we have not had a comfortable meal since our arrival here, but I am in hopes we shall soon be able to leave, and go where we can find a little better pick-
ing, and be a little better cared for.

The work of the Lord upon these Islands is still onward, and is, I believe, in a better condition than it was, say, eight or ten months ago, when the last company from Utah commenced their labours among this people. Not, however, because their abilities are superior to those who were here before them, but there have been more labourers in the field, consequently there has been a greater chance to give, both Saint and sinner, a thorough warning of the judgments which are about to be poured out upon the wicked unless they repent; for I suppose it is just as necessary to warn the ungodly—those who will not forsake their sins, that they

may be better qualified for damnation—as it is to teach those who are willing to receive our instructions, that they may eventually be saved in the kingdom of heaven.

I do not suppose that our numbers have increased any during the past year, and the reports may perhaps show a slight decrease, but this is nothing strange to me, and would not be to any one who understands the character and disposition of this people. Many, I believe, embraced the work at the commencement, because it was something strange and new—a thing which this people are very fond of; others, very many of them, out of pecuniary motives. Among the Catholic and Protestant churches, upon these Islands, there is a continual *auhanana* or taxation upon their purses. Their members have much to pay before they are privileged to partake of the sacrament; a liberal amount has to be paid in for the support of their ministers; they are also called upon to fork over to assist in spreading the Gospel upon the other groups of Islands, and their calls for this thing and that thing, when all summed up, make considerable of a pile, especially for a people who have, as it were, got nothing. This they calculated was a Church without money and without price; that the Elders could live without eating and drinking, or wearing out clothes, and the work would roll on gloriously and triumphantly without any of their assistance whatever; but when they came to find out that the Elders do actually have to eat, drink, and wear clothing, and that they cannot get along comfortably without being assisted occasionally, and that it is obligatory upon them to take hold and assist some little with their means, in rolling on the work, let it be ever so small to what they have been used to heretofore, it has caused some to “return to the pit from whence they were dug,” or “like the sow that had been washed to her wallowing in the mire.” Others, perhaps, with sensations little more acute, stand aloof from all denominations, and sigh for the days of *Kamehameha I*, when they were permitted to act out their heathenish rites, bow down to wood and stone—idols made by their own hands—frequently to sacrifice human beings, hogs, goats, chickens, *maias*, &c., in their heathen temples, and make whales, sharks, the volcano, &c., objects of their worship.

Notwithstanding all this, there are some good-hearted native Saints upon these lands, who do about as well as they know how, and I long to see them gathered out from the midst of the wicked and contaminating influences which surround them, to that place where they can be blessed both with a temporal and spiritual salvation.

Take the Hawaiian nation as a people, and they are anything but of a thinking, reflecting character. If they can get a plenty of *Poi* and fish to eat they are perfectly happy. Many have been baptized into this Church, but if I was to speak my own opinion, I have no idea that a great majority of them ever thought so far as to consider that this is the true Church, and the only one capable of saving and exalting them in the kingdom of God, hence, the seed is liable to wither and die when the sun makes its appearance, because there is not much depth of earth.

I can truly say that I have felt to rejoice in my labours among this people, and the Lord has blessed and prospered me abundantly in the same, although circumstances frequently combine to make our situation unpleasant, and we are called upon almost daily to witness scenes which are revolting, and unpleasant to any one who has been used to living in anything like refined society. Still the spirit of my mission has continually been with me, and I feel to thank the Lord that I have been called to it, even to labour among this degraded people, that I may, peradventure, be instrumental in doing them some little good, by assisting to redeem them from the corruptions and abominations into which they have fallen, and placing them upon a foundation which will ensure them salvation, and where they can rejoice with us in the rich blessings of our Redeemer's kingdom.

I have been greatly blessed in obtaining a knowledge of the native language. I can converse with the natives pretty freely, and, so far as speaking is concerned, I feel more or less at home in attempting to address a native congregation, but as for speaking in public in my own language, I have had no experience, and therefore know but very little about it. I sometimes think I shall almost forget what little English I ever did know, for if I happen to meet with a foreigner and get

into conversation with him, (which is, however, a rare occurrence) I find that a native word is always on hand to fill up interstices. I have, however, had wisdom and strength given unto me, so far, according to my day, for which I feel truly thankful. I feel more and more, day by day, like going onward, and devoting myself and what little I have to the service of God, and to the building up of His kingdom upon the earth.

Lahaina, Island of Maui,
April 19, 1856.

Brother Franklin—I sit down, after so long a delay, to finish my letter to you, I hardly know whether it will have time to reach you before you leave England or not, as I understand you are expected to return home this season. Since I wrote the above, I have been on the Island of Lanai, where our general Conference was held, it commenced on the 6th instant, and continued four days. Never did I enjoy myself better at a Conference in my life, the spirit of union and love reigned predominant, and not a dissenting voice was heard. It will be useless for me to descend to particulars as to what transpired while we were together, as you will, no doubt, ere long, receive the minutes in full. As pertaining to myself, I was appointed to take charge of the Maui Conference, assisted by brothers J. A. West, and S. B. Thurston; this is the oldest and largest Conference in the mission, and I assure you, brother Franklin, I have a realizing sense of my own weakness and inability, in entering upon the duties of so responsible a station, as well as other responsibilities which have been placed upon me. Pray for me, I beseech of you, that I may be enabled to act honourably my part wherever my lot may be cast.

Brother Silas S. Smith, one of the first Presidency of the mission, in consequence of ill health, which has been declining for several months past, has been honourably released from further duties in the mission, with liberty to return home as soon as his way shall open before him. He has been a good, faithful man, and his absence will be much felt, as we are at the best very short of help, but it is considered the best and only course for him to pursue to again recover his lost health.

In regard to myself, my health has improved much during the past month. Sailing to this Island and meeting with

the brethren, obtaining their blessing, faith, and prayers, with the anointing of oil, also a change of diet, have been the means of doing me much good, and I feel a good deal like a new man.

The Saints at the gathering place upon the Island of Lanai feel well, they enjoy far more of the Spirit of the Lord, and are much more ready and willing to listen to counsel, than those who are scattered abroad upon the different Islands, they have had many things to contend with the past season, their crops many of them have been cut off by worms and extreme drought; but this, with the many little inconveniencies they have had to put up with, characteristic to settling a new place, they have borne with a fortitude worthy of a more enlightened race.

We have lately received a letter from Elder George Q. Cannon, San Francisco, entitled *Olelo Hoolaha*, printed in the Hawaiian language, giving a brief account of the rise of the Church, the coming forth of the Book of Mormon, &c., &c. It is an able production, and will undoubtedly do much good, by way of preparing the minds of the people for the reception of the Book of Mormon, which I understand is out of press, and is expected here daily.

I have received mails quite regularly thus far from home, and from other parts, by which I have kept tolerably well posted up, concerning the situation of affairs at home and abroad, which is truly a great comfort to a person, while labouring upon these "the sunny Isles of the Pacific." I received a mail from home the day before yesterday, all good news, our folks were all well.

I shall have to close for the present, as my time is somewhat limited. Please write upon the receipt of this, and give me a good long letter. If you direct by way of Panama or New York, it will no doubt come safe.

I shall direct this to Elder Cannon, San Francisco, and get him to forward it to you.

Please tender my kind regards to Elder Calkin in the Office, also to all of the brethren from the Valley with whom I am acquainted.

With fervent solicitations to our heavenly Father for your prosperity and future welfare, I subscribe myself your brother, most affectionately now and for ever.

H. P. RICHARDS.

The Turkish Firman—Concession to the Christians.

The firman is addressed to the Grand Vizier Mehmed Emin Aali Pasha, and, as usual in this kind of documents, begins by a long allocution to him. He says—

“By the efforts of my subjects and those of my allies, the external relations of my Government have acquired a new force, and I wish now likewise to augment its strength in the interior, and to make all my subjects happy, for, united as they are by their common sacrifices and their patriotism, they are all equal in my eyes; my will is, therefore, that the following points be rigorously enforced—

“I confirm all the assurances given by the Hatti Sherif of Gulhane as to the security of the lives, the property, and the honour of all classes of my subjects, without distinction of rank or religion, and I will that these assurances be minutely observed.

“All the privileges and immunities which have been given to the Christian and other communities which are under my sceptre are again confirmed. A revision will be effected without delay of the privileges and improvements made according to the spirit of the age and the actual state of society, and with my sovereign sanction. The councils which will be expressly established at the patriarch's, under the inspection of the Sublime Porte, will have to discuss these improvements and submit them to my Government. The power given to the patriarchs by Mohamed the Conqueror, and my other glorious ancestors, will be combined with this new position created for them by me; and when the mode of election of the patriarch will have been ameliorated, the patriarch will be named by diploma for life.

“According to a method devised by the Sublime Porte, the patriarch, and the chief of the Christian and other communities, the patriarchs, archbishops, vicaries, bishops, and rabis, will have to take an oath of allegiance.

“All contributions and casual profits levied by the clergy from the communities are forbidden. Fixed revenues will be assigned to the patriarchs, archbishops, vicaries, and bishops, and a sufficient salary apportioned to the lower clergy, according to their rank and functions. The

movable and immovable goods of the clergy will not be touched.

“A council chosen by the clergy and laity of the Christian and other communities will be entrusted with the direction of the national affairs of the community.

“No objection will be made to repairing the churches, schools, hospital, and cemeteries in the different towns, villages, and hamlets according to the primitive design which may still exist. If it becomes necessary to erect new ones, and the patriarch or the chiefs of the communities approve it, the plan will be submitted to the Sublime Porte, in order that I may give my sovereign approbation for its erection, or else that the objections to which it is open may be made against it.

“If in some cases there is a community quite isolated—that is to say, without people belonging to another religion—such a community may celebrate publicly its religious ceremonies. But in the places inhabited by people belonging to different religions each may in its own quarter, adapting itself to the above-named principle, repair to the proper churches, schools, hospitals, and cemeteries.

“As to building a new edifice the patriarch and synod will demand the permission of the Sublime Porte, which will be accorded if there are no internal political considerations which prevent it. But whatever is done in these matters should be always done in a spirit of charity and tolerance.

“Energetic measures will be taken to ensure the freest possible exercise of every religion.

“All epithets and distinctions which could tend to show a difference between one class of my subjects as the lower, and another as the higher one, are for ever abolished from all the documents of my Imperial Chancellery. It is likewise strictly forbidden to officials and private individuals to use offensive and dishonouring terms, and the offenders will be punished.

“As all religions can be exercised freely, no one will be molested on account of his religion, and no one bound to change his religion.

“As the choice of those employed depends on my imperial will, all my subjects

will be received for offices according to the existing regulations and according to their capacities, and if they satisfy the conditions demanded by the regulations of the imperial schools—namely, if they are of the proper age, and pass the prescribed examinations—they will be admitted likewise into the military offices.

“Besides, each community is free to erect schools for arts and sciences. Only the studies followed there and the choice of teachers will be subject to the inspection of a mixed commission named by the Sublime Porte.

“All commercial and criminal causes between the members of two different religious communities will be subject to a mixed court, whose sittings will be public. The accuser and accused will be confronted there, and the witnesses will take the oath, according to their religion, to tell the truth.

“Civil causes in the provinces and sandjaks will be examined in the mixed courts in the presence of the Vali and the Cadi. The sittings will be likewise public.

“Causes between two of the same community, or those relating to successions, will, according to the wish of the parties, be brought before the Patriarch or the Medjlis.

“A commercial and criminal code, as well as regulations respecting the proceedings of the mixed courts, will be as soon as possible completed, and published after being translated into all the languages which are used in my empire.

“In order to combine humanity with justice, the state of the prisons and other places of detention will be ameliorated, and regulations made as to the detention of those condemned for smaller crimes. With the exception of the police regulations of the Sublime Porte in this respect, all ill-treatment and corporal punishment or torture are completely abolished, and whoever shall dare to inflict them will be severely punished.

“The police in Constantinople, as well as in the provinces, must be so established as to protect most efficiently life and property.

“As equality of taxation will be introduced, it will be justice that the Christian and other subjects should furnish, as well as the Mussulmans, their contingent of troops; they must therefore submit to the decision which has been lately taken in this respect. But in these questions the

system will be followed to give an equivalent in money—that is, to give money, and be thereby exempt from active service.

Regulations will be made shortly for employing all the subjects in the ranks of the army, independently of the Mussulmans, and when made these regulations will be published.

“The Medjlis will be reformed in the provinces, in order to place the election of Mussulmans and non-Mussulmans on a good footing, and to insure the free and true manifestation of opinion; and energetic measures will be taken that the Sublime Porte may know the result of these opinions, and on which side the right is.

“As in commercial affairs, and as regards the possession of landed property, the laws are equal for all my subjects, when the Sublime Porte shall have made an arrangement with the foreign Powers, to the effect that foreigners should submit in this respect to the laws of the country, and pay imposts at the same rate as the natives, the right to possess landed property will be conceded to foreigners.

“As the taxes are levied equally on all subjects, one must think of the means to prevent the abuses in the collection of these taxes, especially of the tithes, and to establish, as far as it is possible, a direct system of collection, instead of the system of farming the revenue now pursued. In the mean time, any public functionary who should let such revenues at a public auction, or even take a share in it, will be severely punished.

“The local taxes must as much as possible be distributed so as not to do harm to the production and to the development of commerce.

“Imposts will be levied in the provinces for generally useful purposes, which will be applied for the benefit of those provinces which will have the advantage of the roads for their communication inland and their connexion with the sea.

“As the Sublime Porte has lately made a budget of its revenues and expenses, this budget must be followed up and developed.

“The pay of each public functionary ought to be fixed.

“An *employe* will be appointed for every Christian and other community, in order to take care of the affairs which concern the generality of my subjects, and to assist at the state council. These *employes*

are expressly taken from the ministry of the Grand Vizier; they are named for a year, and have to take an oath before they enter on their functions.

"The members of the state council will be free to manifest their opinions in the ordinary and extraordinary sittings, and will not be molested for that.

"The laws against corruption will be executed against all my subjects without distinction, and to whatever class or rank they may belong.

"The Sublime Porte will do her best

to establish a good system of credit, and favour all things tending to raise it, as, for instance, a bank, for which the necessary capital will be procured.

"The Sublime Porte will construct roads and canals for the transport of produce, and will give facilities for the extension of agriculture, by removing all impediments."

After this follows the usual conclusion, ordering the Sadr Azam to see that the imperial will be executed.

Varieties.

WITHIN the last ten years we have been obliged to submit to more insults, to pocket more affronts, to make more apologies, to admit more errors, than any other nation in a century. Within that period we have seen Sir Henry Bulwer ignominiously expelled from Spain and Mr. Crampton civilly dismissed from America; we have made every species of blunder, floundered into every species of scrape, and got out of them as ill as we got into them.—*Times*, June 18. [Open confession is good for the soul.—*Ed.*]

CIVIL WAR IN KANSAS.—Since the destruction of the Free State hotel at Lawrence, and the dispersing of the Marshal's posse, the free State party, the friends and sympathizers with the Topeka rebels and traitors, have organized numerous *Guerrilla bands*, who are now, and have been since the 21st of May last, scouring the whole country, desolating it with fire and sword, killing innocent men, and driving women and children, helpless, houseless, and penniless, from their homes—men are dragged from their beds and murdered in the presence of their shrieking wives and children, at the dead hour of midnight; unarmed men are met upon the highway, and their throats cut, or they are shot down without mercy and provocation, by these prowling bandits. Such is the conduct of that band of traitors who pledged themselves last September, in the Big Springs Convention, and at Topeka, to resist the execution of the Territorial laws, to a "bloody issue." Their practice is in harmony with the programme there inaugurated. All peace and social order in society are at an end for the present in the Territory. All communication with the interior of the country is cut off, and civil war is raging. A correspondent informs us that the Abolitionists are led by two men, named McManus and Walker, and that within the last five weeks, some twenty-three or four men of the pro-slavery party have been killed. This is certainly a terrible state of affairs, involving the "integrity of the Union itself, unless some spirit shall arise who can pour oil upon the troubled waters, and say, to the raging sea of political strife, "peace, be still."—*Missouri Republican*, June 9.

DISOBEDIENCE TO PARENTS.—Young man is that your father? How could you make use of language so disrespectful? "You don't care! You will talk as you please, no matter who hears you!" If we were in want of a clerk, and there was not a young man within a hundred miles that we could engage, we would not consent to take you. We should be afraid to trust a boy who is disobedient to his parents, who shows so little respect for his father. A youth who was saucy to his parents, we never knew to turn out well. He respects nobody. If your father is in the wrong, and you are certain of it, that is no excuse for such language. No one will respect you. Everybody will condemn you for it. A parent should be treated with respect by his children, no matter how poor he may be, or how large his family may be grown. There is too little respect paid to parental authority at the present day. It is grievous to go into some families and hear the language daily used by the children. "I will," "I won't," "I don't care," "It's none of your business," "I am old enough to know what is right," and the like expressions are painfully common. Large boys and grown up girls even, do not hesitate to speak saucily to their mothers, and break away from their express commands. They will do as they please, and go where they have a mind. We wish such children could see how they appear in the eyes of their acquaintances; and if they have any shame, it must flush their cheeks. One thing is certain: an undutiful son and a disobedient daughter can not long prosper. For a season they may appear well to the eye of a stranger; but their self-will and

stubbornness are soon discovered, and they are despised. A child who disobeys his parents will not hesitate to abuse anybody. Neither age nor talents receive respect from him.

ARRIVAL FROM GREAT SALT LAKE CITY.—A company of forty-five persons, under command of Captain Smoot, arrived at Atchison on the 9th. They left Great Salt Lake on the 22nd of April. In the company were missionaries for different parts of the world, Chief Justice Kinney and family, the United States Marshal for the Territory, and a number of merchants, together with G. A. Smith, appointed to present the memorial to Congress for the admission of the State of Deseret into the Union. For the first four hundred miles the country was almost destitute of grass. At the South Pass they encountered a snow storm, which continued fifty-six hours. It was with difficulty that the animals could be kept alive by covering them with bedding and feeding them with breadstuff. There was plenty of grass in the Black Snake hills, though the grasshoppers were very numerous. The first emigrants were met at the South Fork of the Platte, and the party were not out of sight of emigrant wagons for four hundred miles. The emigrants are of a valuable class, taking with them a large quantity of stock. The officers of the military posts treated them with great kindness. All the Indians seemed friendly except a band of Chayennes, who committed some depredations upon emigrants in the neighbourhood of Little Blue.—*Missouri Republican*, June 17, 1856.

The Noblest Kings of Earth.

(Selected.)

The bravest hearts, the noblest minds,
Are those that freely give
The moral precepts, that enlarge,
And teach us how to live;
The spirits of those better times,
Of which the poet dreams—
When truth and faith shall proudly wed,
Like two uniting streams.
The worlds best kings are those enthron'd,
Uncrowned with golden toys;
Who work to make this glorious earth
The home of perfect joys;
Who give their grand, immortal thoughts,
In language pure and plain;
Who sigh for hearts in ignorance lost,
Like lovers o'er the slain.
The greatest kings of earth are those
Who teach us how to bear
Our present woes, our greatest ills,
With more of love than fear.

Who tell us oft with spirits crowned,
That wrongs must have an end—
See in each haggard slave around,
A brother, daughter, friend.
The noblest kings of earth are men
Who teach us heart and brain;
Who give the world its fairest creeds,
As summer gives its rain;
Who lead our thoughts to freedom's hour,
Who never tire nor boast;
The noblest, strongest heirs of God,
Who love the weakest most.
The bravest kings the world can own
Are teachers of all time;
The heralds of the beautiful,
The mighty, the sublime.
Apostles in the cause of Faith,
That faith that lifts—refines;
The saviours of the people's rights—
Earth's ablest, best divines.

S. H. BRADBURY.

ADDRESSES.—W. C. Gregg, 10 South Street, Cambridge.

Thomas Wallace, Mr. David Richards', 5 Long Row, Wilton Park Iron Works, Durham.

Money List, July 1—4, 1856.

Peter Q. McComie	£5 19 6	Brought Forward.....	£59 3 11
Josiah Rhead (per George W. Thurston) ..	8 15 9	Joseph Doxford (per Henry Lunt)	5 0 0
William C. Dunbar	44 8 8	William H. Perkes (per James Duff)	2 10 0
Carried Forward	£59 3 11		£66 13 11

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THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XVIII.

Saturday, July 26, 1856.

Price One Penny.

Letter from President Brigham Young.

President's Office,
Great Salt Lake City,
April 11, 1856.

Elder Franklin D. Richards.

Dear Brother—We were much gratified, on the 2nd instant, by the arrival of your letter of last November, 25th and 30th, containing the welcome intelligence that my hill and other property had been taken, for the benefit of the P. E. Fund Company's operations the ensuing season. We always rejoice in the reflection that we are in any manner instrumental in rolling forth the work of the last days, building up Zion, and gathering Israel from their long dispersion. We feel honoured and obliged that we have this privilege, and esteem it the greatest blessing that could be conferred upon us.

To be high Heaven's messengers unto those who sit in darkness, carrying light and intelligence, salvation and exaltation to the benighted minds of mankind, is a commission of which the noblest among the noble might be proud, and it has always been considered by me, that all we could perform was but our reasonable service and a privilege. My poor brethren are welcome to all that I can do towards mitigating their condition, and I wish I had the ability to do a hundred, a thousand, yes, a hundred thousand times more than I have done hitherto, it would be a pleasure to me, and as free as the air we breathe. I wish that I could devote the remainder of my property in the same

way, and then I would go to work and accumulate more; I would sell all that I have and devote the means to building up and rolling forth the kingdom of our God, if I had the chance to do so.

I hope, before this, that the remainder of the list sent has been taken, and that you will receive, or rather at this late date have received the money from brother Tenant for my place, as well as the other proffered assistance. The place will be ready for him to occupy when he arrives. I am going to add some little improvements to the place, by way of fencing, &c., during the summer.

Your prospects at the date you wrote were truly flattering, and you seemed to have the right idea in regard to the standing rules. Still we must be more careful than heretofore in regard to incurring debts, and keep more within our resources. The last year's operations were pretty hard upon us; although we shall get through with them, by the help of the Almighty. I find they have absorbed almost our entire resources, and still we owe. If those indebted to the Fund could and would pay up in available means, it would relieve matters at once; but this seems impossible; if we get any pay whatever from those assisted, it is in labour on the Public Works, or in some kind of unavailable means which usually finds its way into that channel. You are aware that these men have to be supported, with their families, while so la-

bouring, and that alone consumes our available means—to provide tools and material to work with, clothing, &c., for themselves and their families. This labour balances the money advanced in Liverpool, and along the route; leaving us bare of ready means to operate with every year, except such as may be furnished in Europe, which drafts on us we have generally been able to meet, but these oftentimes are troublesome to pay, owing to the above causes. Hence, while we desire to do all there is to be done, we find it necessary to use a large discretion, not too closely to tie up our own hands, nor trammel and retard our entire operations by reason of an over anxiety to do too much, at once, in any one particular channel. I admit that the gathering is one of the most important items, and feel willing, and even anxious, to promote that interest in preference to many others; but while we emigrate, we must also build up and provide a Zion to live in, as well as gather people to it. A call was made during Conference, now just closed, for those brethren who feel disposed to aid the gathering, to advertise property that they felt willing to donate; the same as I did mine last fall, and some have come forward, lists of which will be forwarded to brother Pratt, and, after he leaves, be forwarded to the Liverpool Office. We trust that much may be accomplished by this new opening, in the deliverance of the Saints.

I am glad that you have resolved to avoid sending any more Saints *via* New Orleans; it sickens the heart to think of the distress and deaths which have attended the Saints upon that route. I trust that we may shortly be enabled to shun St. Louis, and the travel up the Missouri as well. We are in hopes that a line of railroad will soon connect the eastern cities with Kanesville, then the Saints can have a comparatively healthy country to travel in all the way, which, added to the improvements made in shipping by the new regulations, will very materially add to their health, comfort, and convenience. We very much desire to bring up a small quantity of supplies the present season, and, if possible, the woollen factory machinery, stored so long in St. Louis. We trust that you will be able to render whatever effective aid we may lack, in promoting these objects.

In your letter relative to the P. E.

Fund business, of Nov. 25th and 30th, you remark, that persons reported back would not be sent out without a new order from this Office. This is right, and will be attended to in due time, of course they cannot come this season. We have some few other names which will also be forwarded, in the season thereof. We contemplate making settlements along the route from Kanesville to this place, and at such other places as may be suitable, from this place to Carson Valley, with a view of establishing a daily express through the entire route. This, when once carried into effect, and grain is once raised at these stations, will very materially aid our emigration; as they can easily travel from station to station, and find both food and friends.

We would like some of the stations located this season, and have instructed brother Erastus to carry into effect, so far as may be practicable, this operation the ensuing season. If, on your way home you should find it in your power to aid him any in this matter, by counselling in regard to establishing stations, &c., without hindering your progress, it would be esteemed a favour. American brethren should be selected to preside, and no settlement should be allowed, only upon the basis of a good substantial fort, and cattle corral, well picketed in, that stock may be secure from Indians.

Our affairs remain about the same as usual; we are pursuing the even tenor of our way, doing the best we can, and trying to extricate ourselves from the forms and trammels of a Territorial Government, and emerging into a free and independent State.

The Convention closed their labours on the 27th March, having formed and adopted a Constitution, and memorial to Congress, and elected Delegates to present them to the President and Congress, asking for our admission into the Union as a State. The proceedings of the Convention were laid before the people, in accordance with the law, for their approval or rejection, on the 7th instant, and were unanimously sustained. The Hons. George A. Smith, and John Taylor were chosen Delegates. We are in hopes to have a favourable action upon our application, during the present Session of Congress, if, indeed, they have got or will get an organization, of which we have not yet learned. Brothers A. O. Smoot and Ira Eldridge will go down to

bring up our supplies, the property left last season, and the woollen factory machinery if possible. To the accomplishment of these objects we also desire your effective aid, so far as you may be able to help.

I wish you to remember me to Joseph A., Edmund, James A., and all the boys as you shall meet them. Tell Joseph that I have not time to write to him at present, but often bear him in my mind and prayers before the Lord. I trust that he, as well as all the others, remain faithful and true to their covenants, and will return pure and spotless from the contagious and filthy abominations of the world.

We have been obliged to suspend operations upon the Public Works for want of food for the hands. Provisions are indeed quite scarce. The past year

has been rather a disastrous one to us in many particulars, but if the Saints of the Most High will profit by the rich lessons it has kindly inculcated, it will prove an instructive one, and its results become a blessing instead of an evil. In addition to the loss of our stock, owing to the severity of the winter, the Indians have of late been quite troublesome, driving off considerable quantities of cattle and horses, and finally killing some seven or eight of our brethren, but all is quiet just now, and we hope will remain so. There are but few of the Indians engaged in this disturbance.

Praying the Lord to bless and preserve you,

I remain your brother in the
Gospel of Christ,

BRIGHAM YOUNG.

Fair-Weather Disciples.

(From the "Deseret News.")

Were it not for the concurrent testimony of all history and experience, it would seem strange that persons, whose judgments have been thoroughly informed and convinced of the strict truthfulness of a particular course of conduct, should, through the force of trifling obstacles and slight hardships, swerve from the path of rectitude. But such is the daily experience of this probation; such it has been from the beginning; and such it will be, at least until the good are separated from the bad.

To give this probation requisite force, the spirit of man is so intimately connected with the body, and the body partakes so much of its earthy nature, through which the enemy has power, that it behoves every one to keep constant watch, or the whisperings of the "still small voice" will be drowned by the war of passion and the allurements to evil. For this reason hundreds, who run well for a time, prove recreant to their faith, and, before one is fully aware of their real feelings, they are off on a tangent, overcome by the enemy of souls.

Little by little, as prosperity dawned upon them, as gentle peace surrounded them, and the smart of the scorpion lash of mobs ceased to be writhed under, they neglected first one duty and then another,

until their vision passed from the twilight, caused by minor errors, into the deep darkness induced by gross transgression. Then they are prepared to put error for truth and truth for error. They cannot even see through a glass darkly—slight the counsels of their best friends, set at naught or get angry at the rebukes of the Priesthood, and discern not the hand-dealing and kind providences of the Almighty, in adversity as well as in prosperity.

The Lord has gathered His people into these peaceful vales, a place by nature and location undesired by the wicked, that He may teach them more thoroughly the plan of salvation, and prove more definitely their integrity, where there are none to molest. After deliverance from oppression, after years of prosperity and the enjoyment of the rich blessings of heaven and earth, the Lord in His wisdom sent the drought, the devourer, the cold, and the deep snow. Before their touch green fields were turned to dreary wastes, the expectations of the husbandman were cut off, the grain became exhausted from the store-house, and the animals perished through lack of food.

Was this a time in which to pale the cheek through fear, and prove recreant to the faith? Is it not rather a time of encouragement and thanksgiving, that the

Lord should deem us worthy of being proved by such sudden contrasts and transitions? For "whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth." Then no truly wise person will give way to despondency, waste time in useless regrets, or barter his salvation for a "mess of pottage," by fleeing to other climes. Verily no, but he will the more anxiously study and practise strict economy in the use of that portion of food which has fallen within his stewardship, dispense thereof to the worthy destitute, so far as within his power, and put forth every reasonable exertion for the accomplishment of the purposes designed, in our being so secluded, so far removed from the abominations not of our own working.

This, therefore, is a choice time for developing many traits, of those who have and those who have not sustenance in store; the full fed being allured to withhold through fear of want, and those illy provided for being tempted to covet, find fault, murmur, and deny the faith. It is easy to comprehend that such is the case, provided one has "eyes with which to see

things as they are"—a great blessing which our President expressed an anxious desire that he could bestow upon us, but is unable, from the fact, that it is only attainable by an individual living in obedience to the commandments of God. It is having or not having just such eyesight, living obedient or disobedient, which constitutes the difference between true Saints and "fair-weather disciples;" between those who stand firm for right and the time-serving; between those who will obtain a full celestial reward, and those who will come more or less short of their fancied anticipations.

The present is rather a hard time for "fair-weather disciples," and we trust that the fan will measurably cleanse the thrashing floor, that our moral atmosphere may constantly grow clearer, and that faith and good works may continually increase. Through this hope we rejoice in the lightnings and thunders of truth, as it emanates from the First Presidency of the Church, and begin to be assured that the time is not far distant when "fearfulness will surprise the hypocrite in Zion," and when false colours cannot abide the test.

History of Joseph Smith.

(Continued from page 455.)

[April, 1841.]

Monday, 5th.

Manchester, April 5, 1841.

Met pursuant to adjournment. Elder Orson Pratt opened the Council by prayer. It was resolved that the 17th day of April be the day appointed for the Twelve, who are going to America, to set sail from Liverpool. Moved, by Elder Kimball, and seconded by Elder Woodruff, that the Twelve do business at the Conference as a Quorum, and call upon the Church or Conference to sanction it. Adjourned till the 6th instant, to meet in General Conference at Carpenter's Hall, at 10 o'clock, a.m.

O. HYDE, Clerk.

Tuesday, 6th.

April 6, 1841. It being the first day of the twelfth year of the Church of Jesus Christ of Latter-day Saints. At an early hour the several companies comprising the "Nauvoo Legion," with two

volunteer companies from Iowa Territory, making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order, and movements of the Legion, were chaste, grand, and imposing, and reflected great credit upon the taste, skill, and tact of the men comprising said Legion. We doubt whether the like can be presented in any city in the western country. At half-past seven o'clock, a.m., the fire of artillery announced the arrival of Brigadier-Generals Law and Don Carlos Smith, at the front of their respective cohorts; and, at eight o'clock, Major-General Bennett was conducted to his post, under the discharge of cannon, and took command of the Legion.

At half-past nine o'clock, a.m., Lieutenant-General Smith, with his guard, staff, and field officers, arrived at the ground, and were presented with a beau-

tiful silk, national flag, by the ladies of Nauvoo, which was respectfully received and hailed by the firing of cannon, and borne off by Colonel Robinson, the cornet, to the appropriate position in the line; after which, the Lieutenant-General with his suite passed the lines in review.

At twelve m., the procession arrived upon the Temple ground, enclosing the same in a hollow square, with Lieutenant-General Smith, Major-General Bennett, Brigadier-Generals Wilson Law and Don Carlos Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, &c., in the centre, and the ladies and gentlemen, citizens, surrounding in their interior. The superior officers, together with the banner, architects, principal speaker, &c., were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the New Hymn Book.

President Sidney Rigdon then addressed the assembly, and remarked, that the circumstances under which he addressed the people were of no ordinary character, but of peculiar and indelible interest, that it was the third occasion, of a similar nature, wherein he had been called upon to address the people, and to assist in laying the corner stones of houses to be erected in honour of the God of the Saints—various scenes had transpired since the first was laid—he, with some who were with him on that occasion, had waded through scenes, that no other people had ever been—not cursed, but blessed with—had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus; in all those scenes of tribulation, his confidence, his courage, and his joy had been increasing instead of diminishing. Now the scene had changed; persecution had in a measure subsided; peace and safety, friendship and joy crowned their assembling; and their endeavours to serve God were respected and reviewed with interest—that the Saints had assembled, not to violate law and trample upon equity and good social order; not to devastate and destroy; but to lift up the standard of liberty and law, to stand in defence of civil and religious rights, to protect the innocent, to save mankind, and to obey the will and mandate of the Lord of Glory; to call up to remembrance the once crucified, but now exalted and glori-

fied Saviour; to say, that he is again revealed, but he speaks from the heavens, that he reigns; in honour of him to tell the *world* that he lives, and speaks, and reigns, and dictates—that not every people can build a house to him, but this only whom he himself directs—that the present military display is not to usurp, but to command as they are commanded and directed; to honour, not the world, but him that is alive and reigns, the all in all, the invisible, but beholding, and guiding, and directing—that the Saints boast of their King; of his wisdom, his understanding, his power, and his goodness—that they honour a God of unbounded power and glory—that He is the chief corner stone in Zion, also the top stone—that He cannot be conquered—that He is working in the world to guide, to conquer, and to subdue—that as formerly, so now He works by revelation—that this is the reason why we are here, and why we are thus—that the Saints have sacrificed all things for the testimony of Jesus Christ—that some from different parts of Europe, and from Canada, as well as the different parts of the United States, are present, and among all, a unanimity of purpose and feeling prevails—and why? Because the same God over all had spoken from the heavens, and again revealed Himself. He remarked, that he defied the devil to collect such an assembly; none but Jesus would or could accomplish such things as we behold; the devil will not build up, but tear down and destroy; the work of Jesus is like himself in all ages—that as light shines from the east, and spreads itself to the west, so is the progress of spiritual light and truth—that Jesus is a God of order, regularity, and uniformity—that he works now by revelation and by messengers as anciently—shows himself—lifts the veil, &c., that such things are marvellous, but nevertheless true—that the order of laying the corner stones was expressive of the order of the kingdom—that the minutiae were subject matter of revelation, and all the scenery, acts of obedience, and understood by the Saints—that the ancient Prophets beheld and rejoiced at this scene, and are near to witness the fulfilment of their predictions—that we are highly favoured of God, and brought near to the spirits of just men made perfect. He then closed by exhortation, first to the multitude, and lastly to the Church. The speaker then

gave out a hymn, page 205, and closed by prayer.

The architects then, by the direction of the First Presidency, lowered the first (S.E. corner) stone to its place, and President Joseph Smith pronounced the benediction as follows—

This principal corner stone, in representation of the First Presidency, is now duly laid in honour of the Great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay his head.

President Sidney Rigdon then pronounced the following—

May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed, in the name of the Father, and of the Son, and of the Holy Ghost. Even so. Amen.

Adjourned for one hour.

Assembled according to adjournment, and proceeded to lay the remaining corner stones, according to previous order.

The second (S.W. corner) stone, by the direction of the President of the High Priesthood, with his Council and President Marks, was lowered to its place, when the President of the High Priesthood pronounced the following—

The second corner stone of the Temple now building by the Church of Jesus Christ of Latter-day Saints, in honour to the Great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God, within its walls, and the glory of God rest upon the same. Amen.

The third (N.W. corner) stone, superintended by the High Council, was then lowered to its place, with the benediction of Elias Higbee, as follows—

The third corner stone is now duly laid: may this stone be a firm support to the building, that the whole may be completed as before purposed.

The fourth (N.E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following—

The fourth and last corner stone, expres-

sive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same for ever. Amen.

The services were then declared closed, and the military retired to the parade ground, and were dismissed with the approbation and thanks of the commanding officers. The military band, under the command of Captain Duzette, made a conspicuous and dignified appearance, and performed their part honourably. Their soul-stirring strains met harmoniously the rising emotions that swelled each bosom, and stimulated us onward to the arduous, but pleasing and honourable duties of the day. The choir also, under the direction of B. S. Wilber, deserve commendation.

What added greatly to the happiness we experienced on this interesting occasion, is the fact that we heard no obscene or profane language; neither saw we any one intoxicated. Can the same be said of a similar assemblage in any other city in the Union? Thank God that the intoxicating beverage, that bane of humanity in these last days, is becoming a stranger in Nauvoo.

In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of Conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence, and virtue, and order; in short, that they were *Saints*; and that the God of love, purity, and light, was their God, their exemplar, and director; and that they were blessed and happy.

If the strict order of the Priesthood were carried out, in the building of Temples, the first stone will be laid at the south-east corner, by the First Presidency of the Church. The south-west corner should be laid next. The third or north-west corner next; and the fourth or north-east corner the last.

The First Presidency should lay the south-east corner stone, and dictate who are the proper persons to lay the other corner stones.

If a Temple is built at a distance, and the First Presidency are not present, then the Quorum of the Twelve Apostles are the persons to dictate the order for that Temple; and in the absence of the Twelve Apostles, then the Presidency of the Stake

will lay the south-east corner stone; the Melchisedec Priesthood laying the corner stones on the east side of the Temple, and the Lesser Priesthood those on the west side.

A Conference was held at Philadelphia; President Hyrum Smith presiding: many Branches were represented, and the Branch at Philadelphia was organized by electing Benjamin Winchester, President, and Edson Whipple, and William Wharton, his Counsellors. Jacob Syphret was elected Bishop, and Jesse Prince and James Nicholson his Counsellors.

The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a Quorum, in the pre-

sence of the Church in a foreign land; being the first day of the 12th year of the rise of the Church of Jesus Christ of Latter-day Saints. Nine of the Quorum were present; viz., Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, Willard Richards, John Taylor, and Geo. A. Smith. President Young, having called the meeting to order, and organized, the Conference then opened by prayer. Elder Thomas Ward was chosen Clerk. The President then made some introductory remarks, relative to the organization of the Church in the House of the Lord in America, in reference to the different Quorums, in their respective orders and authorities in the Church.

The representation of the Churches and Conferences throughout the kingdom was then called for.

LOCATIONS.	BY WHOM REPRESENTED.	MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.
Manchester	Parley P. Pratt	443	7	15	9	0
Clitheroe Conference	Heber C. Kimball	318	6	12	13	3
Preston "	Peter Melling	675	11	15	13	3
Liverpool	John Taylor	190	9	8	4	3
Isle of Man	"	90	2	4	2	0
London Conference	Lorenzo Snow	137	3	8	4	2
Birmingham "	Alfred Cordon	110	4	13	4	1
Staffordshire "	"	574	19	49	28	16
Garway "	Wilford Woodruff	134	5	6	4	1
Gadfield Elm "	"	408	8	33	11	1
Froom's Hill "	"	1008	27	67	27	8
Edinburgh	Orson Pratt	203	6	9	6	2
Glasgow, Paisley, Johnstone, Bridge of Weir, and Thorney Bank }	Reuben Hedlock	368	12	15	13	11
Ireland	Theodore Curtis	35	2	0	1	0
Wales	James Burnham	170	2	5	3	3
Newcastle-upon-Tyne	Amos Fielding	23	1	3	1	0
Alston	John Sanders	26	1	0	1	0
Brampton	"	46	0	1	0	0
Carlisle	"	43	1	0	0	0
Bolton	Robert Crooks	189	1	11	8	1
Dukinfield	John Albertson	120	2	4	3	2
Northwich, Middlewich, &c.	Samuel Heath	112	2	6	6	6
Oldham	William Black	86	1	4	1	2
Stockport	Elder Magan	161	1	5	2	2
Eccles	"	24	1	3	1	0
Pendlebury	"	62	0	2	1	1
Whitefield	"	41	1	2	3	0
Radcliffe Bridge	"	18	1	3	0	0
Total		* 5814	136	303	169	68

* Near eight hundred Saints have emigrated to America during the past season. These are not included in this representation.

Conference adjourned till 2 p.m.
Conference met pursuant to adjournment:
opened by prayer.

Scattering members were then represented, consisting of near fifty, not included in any of the above Branches.

President Young then proceeded to make some remarks on the office of Patriarch, and concluded by moving that Elder John Albertson be ordained to that office. Seconded by Elder Kimball, and carried unanimously.

Resolved: That George D. Watt, G. J. Adams, Amos Fielding, William Kay, John Sanders, Thomas Richardson, James Whitehead, Thomas Domville, James Galley, and George Simpson, be ordained High Priests.

Resolved: That the following persons be ordained Elders—William Miller, William Leach, John Sands, William Moon, William Hardman, William Black, John Goodfellow, Joseph Brotherton, Richard Benson, Theophilus Brotherton, John McIlwrick, and William Green.

Resolved: That Manchester, Stockport, Dukinfield, Oldham, Bolton, and all the neighbouring Branches be organized into one Conference, to be called the Manchester Conference.

That the Church in Brampton, Alston, and Carlisle be included in one Conference.

That the Churches of Liverpool, Isle of Man, Wales, viz., Overton, Harding, and Ellesmere, be organized into one Conference, to be called the Liverpool Conference.

Resolved: That the Macclesfield Conference include Macclesfield, Northwich, Middlewich, and Lostock.

That Edinburgh Conference include Edinburgh and vicinity.

That the Glasgow Conference include Glasgow, Paisley, Bridge of Weir, Johnstone, and Thorney Bank.

That George D. Watt preside over the Edinburgh Conference.

That John Greenhow preside over the Liverpool Conference.

That Thomas Ward preside over the Clitheroe Conference.

That Lorenzo Snow preside over the London Conference.

That James Galley preside over the Macclesfield Conference.

That Alfred Cordon preside over the Staffordshire Conference.

That James Riley be ordained a High Priest, and preside over the Birmingham Conference.

That James McAuley preside over the Glasgow Conference.

That Thomas Richardson preside over the Gadfield Elm Conference.

That William Kay preside over the Froom's Hill Conference.

That Levi Richards have the superintendence of the Garway Conference.

That P. Melling preside over the Preston Conference.

That J. Sanders preside over the Brampton Conference.

Adjourned till seven o'clock.

Met pursuant to adjournment; commenced by singing, "When shall we all meet again," and prayer.

The Patriarch, P. Melling, was then called upon to pronounce a Patriarchal blessing upon the head of John Albertson, previous to his being ordained to the office of Patriarch. Laying his hands upon him, he blessed him in the following words—

"John, I lay my hands upon thy head, in the name of Jesus Christ; and, by the authority of the Holy Priesthood committed unto me, I pronounce upon thy head the blessings of Abraham, Isaac, and Jacob; and I say unto thee, that, inasmuch as it is in thy heart to do the will of the Lord, thou shalt be blessed, and the desires of thy heart shall be granted thee; and the Lord God will enlarge thy heart; and, inasmuch as thou wilt be humble and faithful before the Lord in thy calling, even that of a Patriarch, thou shalt be blessed, strengthened, and have great wisdom and understanding; thy bowels shall be filled with compassion for the widow and fatherless; and I pray that our Father in Heaven will take thee into His own care, and as He feels for thy welfare, thou shalt be made strong in faith, and the Lord shall bless thee and open thy understanding. Thou shalt know the doctrine of Jesus Christ, and the mysteries of heaven shall be opened to thy mind. Thou shalt also have the gift of prophecy and revelation, and thou shalt predict those things that shall take place to the latest generation. I pray that our Father in Heaven may confer these blessings upon thy head; yea, thou shalt be a mighty man, if thou wilt be a faithful man, and a humble man, so that thou mayest be an ornament to thy calling, and a blessing to thy posterity; yea, thy posterity shall be blessed, and they shall become mighty upon the earth, and become blessed, inasmuch as thou wilt be faithful in all things, and watch unto prayer. Thou shalt finally overcome, and be lifted up on high, and inherit the mansions prepared for thee in the kingdom of our God. Thou art of the blood of Ephraim; and I seal these blessings upon thy head in the name of Jesus Christ. Amen, and Amen."

The Apostles then laid hands on John Albertson, and ordained him to the office of Patriarch.

The ordinations of the High Priests then took place; but, from the pressure of business, it was directed that the High Priests who were present should retire to the vestry, with those who were to be ordained Elders, and there ordain them at the same time that the ordinations of the High Priests were proceeding.

Several appropriate discourses were delivered by different members of the Twelve.

Apostles, in relation to the duties of the officers in their respective callings, and the duties and privileges of the members; also on the prosperity of the work in general.

A very richly ornamented cake, a present from New York, from Elder Adams' wife to the Twelve, was then exhibited to the meeting. This was blessed by them, and distributed to all the officers and members, and the whole congregation, consisting, perhaps, of seven hundred people; a large fragment was still preserved for some who were not present. During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight universally pervaded the meeting.

While this was proceeding, Elder Parley P. Pratt composed, and handed over to the Clerk, the following lines, which the Clerk then read to the meeting—

When in far distant regions,
As strangers we roam,
Far away from our country,
Our friends and our home:

When sinking in sorrow,
Fresh courage we'll take,

As we think on our friends,
And remember the cake.

Elder O. Hyde appealed powerfully to the meeting, and covenanted with the Saints present, in a bond of mutual prayer, during his mission to Jerusalem and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked, respecting the rich cake of which they had been partaking. He considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the Gospel.

The number of official members present at this Conference was then taken, viz., Quorum of the Twelve Apostles, 9; Patriarchs, 2; High Priests, 16; Quorum of the Seventies, 2; Elders, 31; Priests, 28; Teachers, 17; Deacons, 2.

Elders B. Young and Wm. Miller then sung the hymn "Adieu, my dear brethren," &c., and President Young blessed the congregation, and dismissed them.

BRIGHAM YOUNG, Chairman.
THOS. WARD, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 26, 1856.

WHEN the spiritual organizations of men come from the bosom of the Father to take tabernacles upon this earth, their bodies are the first portions of this planet which are given them to improve upon and bring into subjection to the laws of their Creator. It was natural, just, and necessary, for the benefit of His children, that the Lord should establish an eternal law of tribute, by the payment of which His subjects might give a material acknowledgment of their allegiance to Him, or by the refusal of which they might deny that allegiance. This is a primitive principle on which the law of tithing is founded, and when men come to a knowledge of it, they have an opportunity of proving their loyalty to the God of heaven, or of showing that they refuse allegiance to Him. The Lord does not require the tenth of the substance of His people, for His personal benefit, for their spirits and bodies and the earth on which they dwell all belong to Him; but it is required of them for their own good that they may be constantly reminded of their Creator, Lawgiver, Protector, Provider, and Saviour. He has also condescended to have this portion used, under His wise supervision, for the direct benefit of those who pay it, in building temples and sustaining the administration of ordinances, necessary for their salvation; hence, those who refuse the Lord His portion not only sin against Him, but against themselves, and treat the manifestations of His goodness with contempt.

This law, from the beginning, has pertained to the eternal Priesthood; and therefore it is an eternal law, binding upon all the generations of men, and none will attain to the blessings of salvation until they abide it.

In a former Number of the *Star*, we showed that Abraham kept the law of tithing,

that Jacob covenanted with the Lord that he would pay Him the tenth of all that He should give him, and that this law was embodied in the Mosaic economy, and sacredly kept by ancient Israel. Inasmuch as the blessings which the Lord promised to Jacob were prospective, and were to be fulfilled upon his generations, as well as on himself, the covenant which he made with the Lord—to pay Him tithes of all, was, on his part, an everlasting covenant—binding upon his generations after him, and for the fulfilment of which they are responsible through the covenant of their father. The Patriarch, Jacob, will stand forever at the head of his generations, and, as we are informed in the revelation on celestial marriage, he, with his fathers Abraham and Isaac, has already entered into his glory, and is seated on his throne, we may rest assured that he will see that this covenant is strictly fulfilled, by all who have an inheritance in his kingdom. This is a point which should be deeply impressed upon the minds of all who bear the name of Latter-day Saint, for if they have not found it so already, they will find it a point on which their salvation is staked—one of the tests by which they will have to prove their claim of belonging to the house of Israel. Inasmuch as the Saints are taught this law, and are required by the Priesthood to obey it, and do not, to that extent they forfeit their claims to the blessings of the Gospel, and prove themselves recreant to the faith they profess.

As we have before stated, the law of tithing is only a preparatory work, to fit the Saints to live under the higher one of consecration. But the law of consecration will not do away with that of tithing. Obedience to both must be rendered by all who would attain to the blessings of eternal lives. While, under the law of consecration, everything which a Saint possesses will ever be ready, at the call of the Priesthood, to be used for building up the kingdom of God; they will, at the same time, be required to pay a tenth of all that the Lord shall make them stewards over.

We are not aware that anything is said in the Scriptures on the subject of consecration, until Christ came and opened up the Gospel Dispensation. It is recorded that a rich young man came to Jesus, saying, "Master what shall I do that I may inherit eternal life?" There are some peculiarities embodied in this simple question which are generally overlooked. The young man did not ask what he should do to obtain a portion of salvation—a glory of the moon or of the stars; he appeared to be ambitious to attain to the highest glory, to exaltations and dominions—to the blessings of Eternal Lives. He evidently had not counted the cost of the prize he was seeking, for, after Jesus had enumerated the commandments, he said, "All these things have I kept from my youth up; what lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." This was equivalent to telling him that it was necessary to sacrifice all that he yet held dear—his worldly possessions, his honourable position in society, and his good name, and devote the remainder of his life to spreading the Gospel and building up the kingdom; but the young man, like many others, went away sorrowful. In his estimation eternal life was not worth the sacrifice.

This rich young man, if he has not yet done so, has a sacrifice to make, equivalent to the one which Jesus demanded, before he inherit eternal life. Every son and daughter of Adam, who obtains the highest blessings of salvation, will find it necessary to make the greatest possible sacrifices.

As further evidence that the spirit of consecration pertains to the Gospel, we read in Acts iv. 34, 35, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet." We do not learn that this was

required of the early Saints, but we are left to infer that it was the spontaneous fruits of the Holy Spirit which rested upon them. The Spirit of sacrificing is the legitimate spirit of the Gospel; as proof of this, every faithful Saint has only to remember that when the Holy Ghost was poured out upon him, in rich effusion, he felt like giving liberally of his substance to further the work of the Lord, and there are hundreds in these lands, as well as in Zion, who have often regretted that they had not more to give. This is the measure of the spirit of the Gospel which every Saint should strive to live in.

The time has come when the Saints in this country are required to cultivate, more diligently than heretofore, the spirit of obedience and sacrifice. For this purpose the Lord has made it manifest that the law of tithing should be introduced, that it may serve to separate the chaff from the wheat, and that the Saints may have an opportunity of proving, to a greater extent than they have yet done, whether they are worthy of being gathered home to Zion.

We will mention a few things concerning those Saints who are not willing to abide the law of tithing. They need not expect that the Lord, through His servants or by His providences, will grant them special favours in opening up their way for gathering home, for it is not probable that such will be worth much when they get there. If there are any who have not sufficient faith to pay their tithing here, they will not be likely to pay it there, or endure the many other requirements that will be made on them, which if they do not fulfil, they will be cut short in blessings, find that they are in the wrong place, and, no doubt, will soon seek an atmosphere more in accordance with their worldly views. They need not expect to grow in faith and in the revelations of the Holy Spirit, and thereby increase in wisdom and the knowledge of the principles of eternal life, but they may expect that the spirit of the Gospel will leave them, the little light that is in them depart, the shades of darkness veil their understandings, and that they will lust after the things of this world, apostatize and be cut off from the household of faith, and have no hopes of salvation until they have paid the penalty of transgression, begin to do their first works over again, and come up by keeping those commandments which they now reject.

The Saints will do well to continually bear in mind, that when they have learned well to practise the law of tithing, there is still another glorious lesson before them—to learn the law of *consecration*.

EUROPEAN MISSIONS.—The semi-annual reports from the various Missions and Conferences in Europe which are daily reaching us are most interesting and encouraging, more or less of them will appear from time to time in the *Star*. Where the tithing is adopted the Saints universally bear witness of a renewal of the Holy Spirit upon them. We are happy to observe that the Church in the British Isles has unitedly embraced this doctrine, with the present half year, and, that in some of the most liberal countries on the Continent, the Saints are also adopting it. This is pleasing in the sight of God and will bring blessing and salvation, not only upon the Saints, but upon the world around them.

ARRIVALS.—President Orson Pratt, senior, and Ezra T. Benson, of the Quorum of the Twelve, also Elders Phineas H. Young, Truman O. Angel, and Lorenzo H. Hatch arrived in Liverpool on the evening of the 13th instant, per steamer *America*, which left Boston on the 2nd instant; having had a pleasant passage. These brethren, with about forty others, left G. S. L. City on the 22nd of April. They had a toilsome journey over the plains, and, consequently, arrived here much later than was anticipated. They are in excellent health and spirits. We welcome them most cordially.

to this very interesting and extensive field of their labours. We feel assured that the powers of the Priesthood will be mightily exerted through them for the spread of the Gospel in these lands, and for the gathering of Israel, beyond what has heretofore been known in these last days. Others of the brethren, who crossed the plains with them, sailed on the *New World*, from New York on or about the 2nd July, and may, therefore, be expected here soon.

APPOINTMENTS.—Elder James D. Ross is appointed to succeed Elder W. C. Dunbar in the Pastoral charge of London, Kent, Reading, and Essex Conferences.

Elder William Budge is appointed to succeed Elder Ross in the Presidency of the London Conference.

FRANKLIN D. RICHARDS.

Foreign Correspondence.

DESERET.

Great Salt Lake City, April 13, 1856.

My son William—We have not received a line from you or Daniel since August 19, and all the news that we have received was from a business letter that came from Franklin, by the last southern mail. . . .

As to matters at home, things are going on in peace, with the exception of the disturbances with some of the Utes. They have killed eight of our brethren in Utah, and drove away considerable many cattle and horses; our winter has been extremely hard, and has caused a great loss among our cattle, I suppose one-half of the Church stock is dead. I put about sixty head of my cattle into Cache Valley. I suppose one half or two-thirds of them are dead. I know not pertaining to them as yet. . . .

The times are said to be more close this season than they have ever been in the valleys; and this is universal through all the settlements. There are not more than one half the people that have bread, and they have not more than one half or one quarter of a pound a day to a person. A great portion of the people are digging roots, and hundreds and thousands, their teams being dead, are under the necessity of spading their ground to put in their grain. There is not any settlement or people, in any part of the Territory, but what feel the scarcity of food, money, cattle, horses, &c.; and there is a pretty universal break with our merchants, as there is no one to buy their goods, and their stock are mostly dead. My family, with yours, have only one half a pound of bread stuff to a person, a day. We have vegetables and a little meat. We are doing first rate, and have no cause but to be very thankful; still I feed hundreds

of others, a little, or they must suffer. I consider it one of our best days and best times that I have ever seen, since I have been in this valley, for if the people can neither learn by precept nor example, they must learn by the things which they suffer. Brother Brigham, myself, and others have been crying unto this people for more than three years, to lay up their grain for a time when they would have much need of it. My family, with yours, I can say, with propriety, look more healthy, and fair, and rugged, and athletic, than they did when they had plenty to eat. . . .

I shall be very glad when you return home to take a little of my burthen off my shoulders, for it has been extremely hard for me and your mother, to calculate, devise, and administer to near one hundred that are dependent on us, besides hundreds of others that are teasing us constantly for something to eat; still your father has got a spirit in him, that is like an old lion, that endures by the help of the Almighty; but your mother is very sympathetic, and it gives her much sorrow, not because your children and mine cry for bread, but because of others. There was no need of my rationing my family, but I did it for the sake of keeping hundreds of others alive. I foresaw these times more than three years ago, and prepared myself, more or less, for it. . . .

We shall be under the necessity, as a people, of drinking more or less of the cup of the afflictions that will eventually come upon the wicked and the nations; for God says, that judgment shall first begin at the house of God, and if it is not here, where is it? Nowhere else; and this people need not imagine to themselves, for one moment, that they are going to be excused from the rod which is to come upon the

nations, for take it they must, for every word that has proceeded forth from brother Brigham, and his counsel, and the Twelve Apostles, will have to be fulfilled to the very letter, and where this people have neglected to do what has been told them by brother Brigham or by his order, they must fulfil it or feel the rod; and when they feel the rod, and take the scourge, and weep, mourn, lament, and sorrow and sigh, they then will have to do what has been told them; and where they have neglected to do a thing they will have to return and do it, or that debt will stand against them in a day to come. As the Lord saith, "When I send forth my word, it shall not return unto me void, but shall accomplish that which I designed." This people have been told to build forts around their cities, and gather up together and be one, and to build store-houses and lay up grain to last seven years, and hundreds of other things. Have they done it? No. What is the consequence? Eight more of our brethren slain! No bread! No clothing except what we buy of the ungodly, when they are universally taught to make their clothing, so that we may be independent of any of the nations; for the connexion between us and the world will be closed, in a great measure. This you and your brethren in the old world can see through a glass clearly, not darkly. War, death, desolation of nations, famine, and desolating sickness, is becoming prevalent throughout the old world, and in the United States it will be more so, and that soon, and they (the United States) will have all they can do to attend to their own concerns at home, without troubling themselves about the "Mormons." Now is the time for us to be like unto Joseph of old—lay up stores for ourselves, and our children, and thousands, and hundreds of thousands from the old world, the United States, and North and South America will flee unto this place to get down by the side of Joseph's cribs, and granaries, and store-houses to get that which will sustain life from "these poor deluded creatures" that they drove from the United States, and were not willing that they should have shelter in the land of their birth, and the privilege of worshipping our God and our Father who organized and prepared this earth for His children, and those who would keep His commandments; and killed our Prophet, our Patriarch, and Apostles, and

hundreds of others; and thousands of men, women, and children, the widows and fatherless, who died on the plains in consequence of their oppression. Will they receive the rod in consequence of this? Yes, I can say in truth, in the name of Israel's God, they shall receive four-fold pressed down. I can say in my heart, I wish to God this people would all listen to counsel, and do at the start as they are told, and move as one man, and be one. If this were the case, our enemies never would have any more power over us, our granaries never would be empty, nor would we see sorrow. There is not a good, wise, humble Saint that is filled with the elements of eternal lives, but what knows that this is true as well as myself.

At our April conference there were about three hundred missionaries selected for different missions; some thirty or forty to go to Europe and the United States, and about one hundred to Carson Valley, to try to sustain that place, a large company to Green River, another to Los Vegas, and another north to Salmon River. All business is given up for the present on the Public Works. Not much of any building is going on in the City, as all mechanics are advised to go to tilling the earth. The majority of the people feel well, and are doing well; but the wicked and the ungodly mourn much because brother Brigham has the power to rule this people. Judge Kinney, with others, are making every exertion to leave, and you may be assured that there is no good Saint that will mourn. Give my kind regards to brother Franklin, and to all the brethren who left this place, for they have my prayers, and the prayers of all good Saints, and so have all those that believe on their words.

I should be very glad to write to others, but I have had to stay at home from meeting to-day, to get the chance to write you, and the news of this no doubt will interest all, and as far as I have knowledge, their families are all well and doing well. We are faithfully engaged in giving the Saints their endowments.

Your mother's health is rather poor, still she is about. I see Mary and Melissa and the children every day. Helen, your sister, has just come in with the little Vilate—well, Heber, David, and all the boys, with all the family are well, and say, "Give my kind love to brother William, and all the faithful Elders" I am still

continuing my own improvements, making good rock fence, and setting out many fruit trees. Our peach and plum trees are coming out in bloom. There is some prospect of fruit on the high lands, but the fruit on the low lands, I understand, is killed.

Brother Leo Hawkins, who is writing for me, wishes to be remembered to you.

Now I will come to a close by saying, God bless you and Franklin, Daniel, and all in that land, and all that believe on your words, even so, Amen.

HEBER C. KIMBALL

NEW YORK.

"Ship Thornton," June 6, 1856.

Dear Brother and Sister Turnbull—We are drawing near our first landing place. I have enjoyed myself first rate crossing the great water. It has been like a pleasure trip all the time. I have been blessed with the living Spirit of our God all the time, and have never found the moment but what I could thank my God with all my heart for the privilege of going across the Atlantic on such a beautiful ship, under the guidance of so good a captain.

There has been a great deal of sickness on board, there being many old and infirm. I believe there has never before been a company with so many old and young, halt, blind, and lame, from so many nations, crossed the sea. There have been seven deaths, three births, and two marriages on board. Died on the 7th May, Rachel Curtis, aged 75 years; May 8, Rasmine Rasmussen, aged 10, one of the Danes; May 21, a child was born and died a few minutes afterwards; May 28, a boy, aged 1 year, belonging to sister Bottenham, died; June 2, Thomas Peterson, aged 7½ years, died from a fall from the upper to the lower deck; June 5, brother Kay's daughter, aged 3½ years, died; June 7, Mary Lark, aged 10 years, died of consumption.

Sister McNiel had a child on the 1st of May. He has been blessed and named Charles Thornton McNiel. Sister Molten was delivered of a son on the 6th May. He was blessed and named Charles Alma. Both mothers and children are doing well.

On the 4th May, married, by Elder Atwood, sister Jessie Ireland, to brother

Allan Findlay. It was done quietly in the cabin. On the 29th May, by Elder Willie, sister Sarah Hains, to brother Samuel Crook. All the Saints were called to the upper deck. The young pair were taken to the Captain's deck. We had a fine view of the ceremony. The American colours were hoisted. Elder Willie gave an address on the order of marriage, and read the order from the Book of Doctrine and Covenants. After it was over there were three cheers given for the Captain, three for the officers, three for the crew, and three for the young pair. The Captain came forward and said he did not know what he had done to merit such thanks from the Saints—when he had shown them a great deal more kindness than he had ever yet done, he would then accept nine cheers, and feel that he had earned them. He said, that we were under the American government, in an American ship—he was an American born, so were his father, grandfather, and grandmother before him.

The under decks were divided into seven wards. Brother Gourlay has charge of the sixth, which is the one that I am in. He is a kind, good man. We have had some good meetings.

June 11. The pilot came on board last night. It was a joyful sight to see an American pilot. It is a perfect calm, and a real warm day. The sun is so strong that the Captain has got sails spread over the passengers to keep it from hurting them. This has been such a day of rejoicing. Brother Quinn was called on to sing a song which he had composed about the voyage. The "Working Bee" was then sung by brother Burt. President Willie addressed the Saints on "What they were going to America for." There have been no restrictions on the brethren of the Priesthood. They have been allowed to speak freely, and they have done so. The Captain, Doctor, and officers always listened attentively and respectfully. The Captain often joined in the songs of Zion. He would not allow any of the sailors to disturb the Saints in any of their preaching or amusement meetings. I have often thought that President F. D. Richards must have breathed his spirit on him at Liverpool. Brother Willie read to the Saints two testimonials, one for the Captain and one for the Doctor, and took a vote upon them. They were adopted without a contrary

vote. He then presented to the Captain the one for him. Hereceived it with tears of gratitude, and came forward and addressed the Saints. He said that he had done nothing but his duty, that he never crossed the sea with so good a company of passengers before—they had always been willing to do anything he wanted, when he told their President, Mr. Willie, what he required. He wished the Saints prosperity in all their future works, and said he would remember them with the warmest feelings as long as he lived. He asked God to bless them. Here his feelings overcame him, and he had to stop speaking. He then presented a testimonial to President Willie, signed by himself, his chief officer, and surgeon. President Willie presented the surgeon with his testimonial. He came forward to speak, but the tears choked him, and he could not proceed. He asked God to bless the Saints.

June 14. The tug has brought us to New York. We have all passed the Doctor, and are now going to land.

June 15. Castle Garden, New York. I am sitting in the largest house I was ever in. We all landed safe, and got in here at 7.40 p.m. yesterday. Our names were called over, and we had to state where we were going, what money we had, and other particulars, which were entered into a book, and we then passed into the house.

Since I left you I have had all that I stood in need of, spiritually and temporally. May the God of Israel grant that you may be brought in safety to this beautiful land. I will write again from Iowa City.

Give my love to all my friends that may come within the sound of your voice or the reach of your pen. I remain your affectionate sister,

ANNA F. TAIT.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending June 30, 1856.

CONFERENCE.	AGENT.	AMOUNT.
London.....	W. C. Dunbar....	£666 17 7½
Birmingham	B. W. Brindle ...	279 18 3½
Warwickshire.....	Henry Brown ...	143 18 10½
West Glamorganshire.....	John Davies.....	138 15 8½
East Glamorganshire.....	Thos. Stephens...	102 5 0
Bradford	William Shiers...	93 14 0
Sheffield	Wm. Brownlow..	86 10 0½
Staffordshire	Charles Hall	82 17 5½
Herefordshire	Uriah Rickards...	81 9 8½
Lincolnshire	Richard Harper..	79 19 8½
Reading	James Frewin ...	76 15 5½
South	Simon Irwin	75 17 7½
Norwich	James Woods ...	75 15 1
Derbyshire	Thomas Parkes...	68 10 8
Hull	S. Pickering	66 8 11½
Durham	Joseph Doxford..	64 5 5½
Edinburgh	P. Q. McComie ..	60 9 0
Liverpool	W. H. Perkes ...	60 6 5
Bedfordshire	Joseph Flitton ...	58 13 8½
Glasgow	John Hunter.....	57 16 10½
Monmouthshire.....	Michael Vaughan	57 14 8
Nottinghamshire	Josiah Holmes ...	55 6 2½
Wiltshire.....	William Norris...	53 10 2½
Cambridgeshire	R. J. Townsend...	51 10 7
Cheltenham.....	Thomas Clarke...	51 3 6½
Manchester	Edward Oliver ...	50 9 8
Newcastle-on-Tyne ...	J. D. Wilson.....	49 1 5½
Southampton	James Rogers ...	48 1 1½
Lands End	John Kessell.....	47 18 11½
Kilmarnock.....	John Aird	46 13 6½
Leicestershire.....	John Mellor	44 13 1
Dublin	T. H. Rutledge...	42 7 0½
Belfast	James McGhie ...	34 0 1½
Dorsetshire	Benjamin Elliot..	28 1 10½
Shropshire	Edwin Taylor ...	27 18 11½
Late Herefordshire	John Preece	24 17 9
Carlisle	John Threlkeld...	23 4 3
Worcestershire	George Sparkes.	21 17 6½

Carried forward£3179 16 3

CONFERENCE.	AGENT.	AMOUNT.
Brought forward.....		£3179 16 3
Brecknockshire	John D. Jones....	21 4 4½
Llanelly	Charles Harman .	20 15 3½
Channel Islands.....	Elias Cave	18 9 7½
Dundee.....	J. L. Chalmers ...	12 3 3½
Flintshire.....	Thomas Green ...	9 18 7
Preston.....	John Holsall.....	9 16 0½
Caermarthenshire	William Jones ...	7 13 5½
Denbighshire	Griffith Roberts..	6 7 5½
Isle of Man	James Duff	5 15 5½
Pembrokeshire	Edward D. Miles	4 18 2½
Dyffryn Conwy	Hugh Roberts....	4 12 2
Anglesea	Evan S. Morgan.	4 3 0

BRANCH.

Derry.....	Hugh Sheppard..	6 15 7
Tedbury	Joseph Walker...	5 0 10

MISSION.

Australian	Aug. Farnham ...	231 12 6
Sandwich Islands	P. B. Lewis	120 1 3½
Swiss and Italian	John L. Smith ...	94 17 10
French	G. D. Keaton ...	91 1 7½
Cape of Good Hope ...	Richard Provis...	69 19 11½
Bombay.....	Hugh Findlay ...	19 13 4½
East India	N. V. Jones	9 14 11
Scandinavia.....	Hector C. Haight	7 9 10½
Malta.....		5 7 2
Isaac Whiteley		1 0 4
J. W. McLellan		0 17 9
F. Merryweather		0 14 0
Dr. S. M. Brice, Iowa, U.S.A.		0 10 5
George H. Taylor		0 10 1
Frederick Mackay		0 5 3

(Errors excepted.)

£3971 5 11½

The Woodman's Song.

Tune—"Petit Tambour."

Let soldiers sing of battle fields,
And sailors of the seas,
The miner of his golden stores,
The wealthy—power and ease;
But I will sing of kanyon life,
Of rocks, and valleys deep,
Of mountain trails, and snaggy roads
Along the winding steep.

CHORUS.

Tho' kanyon life's with danger rife,
The mountains we'll explore—
The Woodman's toil is for his home,
Ere winter shuts the door.

Before the sun o'ertops the hills,
The teamster's on his road,
His oxen slow through dust do go,
And creeks, to drag their load.
His merry song from morn to night,
Is gee-hip and gee-who,
Yet still his heart beats high with love,
The further he does go.
Tho' kanyon life's with danger rife, &c.

When heights are pass'd, the forest gain'd,
And cattle out the yoke,
Then ev'ry energy is strain'd
To fell the towering oak.
And when the wood is snaked, and piled,
Clothes torn, and limbs all sore,
His wish is then for morning light,
And home and friends once more.
Tho' kanyon life's with danger rife, &c.

The sun shines o'er his lonely path,
The air he breaths is pure,

G. S. L. City Theatre, Jan. 1855.

No cares perplex the woodman's mind
Which great men's bliss obscure.
The highest mountain's less do share
The calm of sunny days,
O'er cap'd with snow and misty fogs,
They seldom feel its rays.
Tho' kanyon life's with danger rife, &c.

And should death throw his deadly dart,
'Twould give him no surprise,
He's learned this lesson in the woods,
"To live the best is wise;"
And should he come, he cares not when,
No terrors can him sieze,
He knows his work's to kill off men,
As woodmen fell the trees.
Tho' kanyon life's with danger rife, &c.

So here we go, gee-up, gee-who,
And now, and then, who-haw,
The whip's a goad to ev'ry rouse
Who off the line would draw.
All wise men should know how to drive,
Nor cruelty e'er deem
The only way, o'er rugged roads,
To drive the stubborn team.
Tho' kanyon life's with danger rife, &c.

The gloomy dusk, and cloudy air
Oft housewives' minds bewray,
They'll out, and in, and anxious stare,
In wonder why we stay.
At length the woodman's voice is heard,
His children shout, "he's come,"
Thus joy does crown his festive board,
Each night when he comes home.

LYON.

ADDRESSES.—W. C. Gregg, 10 South Street, Cambridge.

Mark H. Forscutt, J. Cooper's, near North Walsham, Norfolk.

Money List, July 4—11, 1856.

Thomas Parkes	£4 0 0	Brought Forward.....	£45 7 6
Simeon Pickering	1 2 6	Charles Harman	2 7 6
Henry Brown	3 18 0	Benjamin W. Brindle	10 0 0
William C. Dunbar	26 17 0	John Threlkeld.....	2 0 0
John Hunter	9 10 0		
Carried Forward	£45 7 6		£59 15 0

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THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 31, Vol. XVIII.

Saturday, August 2, 1856.

Price One Penny.

Obedience.

(From the "Deseret News.")

It is said that "Order is Heaven's first law," but where can such law find room without obedience?

In order to secure the advantages of a probation to the inhabitants of this planet, good and evil were set before them at a very early period of their earthly operations, and from that date until now there has been a constant warfare for supremacy between those two principles or powers. The evil principle has such power through the weaknesses of the flesh, which is its legitimate channel of operation, that, at times in the earth's history, it would almost seem that evil must prevail entirely. But the great adversary, notwithstanding his power and cunning, has always failed to thoroughly imbue his servants with the strong spirit of union, which is founded only upon the basis of strict obedience. For this reason, even when the dark shadow of the mantle of evil was enshrouding the whole earth, confusion, an inseparable attendant of error, has invariably prevented a combination of the powers of darkness sufficiently strong to entirely shut out the light of truth.

But good, on the other hand, is self-sustaining, and kindly offers its temporal and eternal benefits upon the pure principle of obedience. It may be asked, obedience to what? In brief, to the commandments of God. But how are those

commandments to be distinguished? By that Spirit of Truth which is given to light the understanding of every one who cometh into the world, and which is increasingly continued with all who love and cleave to it.

Is there an eternal law of order connected with obedience? Most assuredly there is, or that confusion and lack of cementation, which so invariably characterizes the kingdom of darkness, would find way into the kingdom of light. And the world at large, through tradition and the stern requirements, for even a short lived temporal preservation, recognize the virtue of this law, so far as their shortsightedness will permit. They inculcate obedience to parents, to masters, rulers, and the laws they have devised for their government. Of far greater consequence is it that the Saints should observe this principle, and strive to fulfil its requirements to the fullest extent.

How? Let children obey their parents, who must also observe well that their counsels, instructions, and examples, are founded in righteousness, as those who are ever mindful that they have to render an account of their stewardship over such great blessings. But it is written, that "a house divided against itself cannot stand;" then if the husband and wife are at variance, they cannot expect that im-

implicit reliance upon their faithful guidance, which is so essential to the unity of that household and their progress in truth. It then becomes necessary, in the upward tendency of order as revealed from the heavens, that wives should be obedient to their husbands. But does it follow that husbands have the least shadow of license to tyrannize over, oppress, or in any way ill use or ill advise their wives? Far from it, as every such act, with its consequences, will have to be accounted for.

When children obey their parents, and wives their husbands, in righteousness, and when all is union and virtue in the household, is that the end of the law? No, for the husband and all men must obey those who are placed over them in the providences of the Almighty, who doeth all things wisely, and setteth up one here, and pulleth down another there, whether an individual or a nation, as seemeth to Him good.

This principle of obedience is the strong chain of union which surrounds and firmly binds all the families, settlements, and entire numbers of the righteous, no matter how widely separated, and brings in its train the Spirit, the revelations and rich blessings of eternity. And any deviation therefrom, no matter how slight, will work a detriment commensurate with its extent.

The enemy is fully aware of the power of this principle, striving to introduce it

among his followers, but they are so self-sufficient, so wise in their own eyes, that they constantly baffle the better laid plans of their file leader the devil. No sooner has he helped his servants to rig up a religious creed differing, he cares howsoever little, from the true faith, than up starts an ambitious or tender-conscience seceder, and he must take him in tow, and modify and daub with untempered mortar, until he has nursed another high-minded bantling into existence. The spirit of disobedience has urged on the devil, against even his better judgment, to such a degree that the earth is full of sects and societies organized for the avowed purpose of attaining happiness, but, strange to say, showing little respect to their founder in the matter of union.

In martialing the forces of the two antagonistic powers at war upon the earth, a principle of combination will run through the powers of darkness, stronger as the day for supremacy approaches, until their numerous hosts, notwithstanding their millions of differences, are all arrayed under the black flag of error. It is then of vital importance, that those enlisted to obey the mandates of truth should strictly observe the lock step of obedience, that the same spirit may pervade each, from our file leader on the earth, President Brigham Young, to the least who loves righteousness and strives to walk in accordance therewith.

Report of Elder Joseph A. Young's Mission.

20, Rupert Street, Everton, Liverpool,
July 17, 1856.

Dear Brother Franklin—On the fourth day of June, 1854, I landed in this place, in company with yourself, and Elders Kimball, Grant, Ellsworth, Little, and W. G. Young. The same evening I had the privilege of bearing my testimony to the truth of "Mormonism," for the first time in England. I cannot describe my feelings at that time, but I remember that my speech extended over a period of ninety consecutive seconds.

On the sixth of June, I received an appointment to labour under the direction of Pastor John S. Fullmer, by whose counsel I travelled in the Liverpool district

until the twenty-fourth. I attended the General Council of Elders, held at London on the 26th, 27th and 28th, where I met the greater part of the Elders presiding over the organizations of the Church in Europe; among whom I was happy to see many of my old and tried friends. By this visit I gained a tolerable understanding of our Church organization in this country.

From London I went to Manchester, where I was appointed to travel under the Presidency of Elder D. B. Dille. I remained in that Conference five months, in visiting among the Saints, and in endeavouring to assist my President in carrying out those measures which the wis-

dom of the Holy Spirit suggested. Elders Fullmer and Dille were very kind, doing all they could to promote my welfare. In this part of England, my father, on his mission in 1839-40, passed a part of his time. I found a few who had received the Gospel from him; and many times I met with the Saints in the same halls where he had formerly proclaimed life and salvation.

The first of December, in accordance with your suggestion, I repaired to Leeds and gained all the information I could from President Atwood, concerning the Bradford Conference, that I might be prepared to succeed him on the first day of 1855. I passed a very pleasant month with brother Atwood, and the many wise suggestions made by him during that time, have since been a continual assistance to me.

In 1855, I passed many happy days with the Saints; for they were very diligent in adding to the comfort and happiness of myself and brethren, by adhering to our counsel, and administering to our wants. I remember with gratitude the many manifestations of kindly feeling and deep interest which I received from Pastor C. G. Webb; nor were his counsels and teachings to myself and the Saints wanting in that thorough soundness of principle, which will enable us to become a proven people.

This year has been equally, perhaps more joyous, the faith and good works of the Saints having continued to steadily increase. The society and counsel of cousin William G. Young have been to me a prolific source of happiness and instruction. Never have I had more cause for thankfulness to the Lord, than during the eighteen months I have laboured in the Bradford Conference.

The 14th of February, current year, I called a Council of Travelling Elders, in Leeds, and, as three of them were on the eve of departure for Utah, we formed a small dinner party. Sundry edibles were made manifest, and were complimented with astonishing celerity. When desert was introduced, Elder J. A. Derry unpacked a mysterious looking parcel, which had occupied a prominent position by his side, and presented me, on behalf of the Bradford Conference, with an elegant, massive, silver goblet. Saints, let me here tender to you my heartfelt gratitude, for the many valuable expressions of your sincere attachment

which I have received, and may our heavenly Father reward you with His choicest blessings, for the assistance you have ever rendered to His servants in time of need.

On Sunday, 29th June, I held my last Conference in Bradford. I was much pleased to see so good an attendance of Saints in the morning, and when they were called upon to sustain the authorities of the Church, the manner in which their hands were shown, spoke volumes of love and reverence for the "Lord's anointed." Elder D. A. Curtis was present, and felt full of the Spirit of God; he spoke twice during the day, giving good counsel, and exhorted the Saints to faithfulness. I inquired of brother David if he was satisfied to accept the Conference in its present condition, he replied that he was fully so, and as I had previously transferred to him all the business I could, before the end of the quarter, I now imparted to him all I knew about the Saints, and formally resigned the Conference into his charge. In looking over the Conference accounts for the time I had passed there, I find that we have emigrated 110 persons, and added to the Church, by baptism, 214 souls. I am thankful to God for having thus prospered our labours.

In company with brother William, I was at Sheffield on the 22nd June, at Bradford on the 29th, and at Hull on the 13th instant, in all of which Conferences the law of tithing has been introduced. I feel to thank God for the extension of this principle, to the Saints in this country, fully realizing that it is one of the most important which has been revealed to them. Not only do I feel this donation of property necessary in strengthening the work here, and in assisting foreign missions which are weak, but also that every Saint who practises this law, may thereby, in accordance with the words of the Prophet Joseph, become entitled to an inheritance with the Saints in Zion. I sincerely desire that our people may perceive this law in all of its desirableness, adopt it in their practice, and thus inherit all the blessings, resulting from obedience. It was by brother William's request that I have been travelling with him through his Pastorate, and I have endeavoured to assist him all I could, in dispatching the many items of business claiming attention, also in seeking to strengthen the Saints in the cause of righteousness.

In course of the past two years, I have had the privilege, through the kindness of yourself and my Pastors, of visiting Denmark, Sweden, Wales, and Scotland, also many of the principal cities of England; in all of which places, I have found the Saints a kind, warm-hearted people, ready to serve God and keep His commandments. I feel thankful to them, and to the servants of the Lord who have been Presiding for the warm welcome and many favours received while travelling through these lands.

Wherever I have found Saints, during my late wanderings, the names of yourself and Elders Spencer and Wheelock are known only to be beloved and respected for the many exertions made by you and them, to implant the seeds of eternal happiness in the great vineyard of the Lord. I feel proud in the belief, that, since my arrival in this country, I

have succeeded in obtaining the intimate friendship of many of my brethren, among whom I first remember, the above mentioned. Had I gained nothing more, I should still be abundantly repaid for a two-and-a-half years absence from home. In reflecting upon the limited experience I had, when placed to administer in a responsible situation, my heart overflows with gratitude to God and my brethren, for the great forbearance and many blessings I have received from Him and them, nor can a life of heartfelt, diligent service scarcely cancel the obligation.

Dear brother Franklin, previous to my departure, I have taken the liberty of writing you this sketch of my ministry; feeling that it would prove acceptable. That the Lord may ever bless you, and all His faithful people, is the sincere desire of

JOSEPH A. YOUNG.

History of Joseph Smith.

(Continued from page 473.)

[April, 1841.]

Wednesday, 7th.

Minutes of the General Conference of the Church of Jesus Christ of Latter-day Saints, held at Nauvoo, Illinois, on the seventh day of April, one thousand eight hundred and forty-one, at ten o'clock, a.m., when the names of the Presidents of the several Quorums were called, who took their seats on the stand, and their Counsellors in front. The meeting was called to order. Choir sung a hymn; prayer by William Law.

The Clerk then read the report of the First Presidency, as follows—

REPORT OF THE FIRST PRESIDENCY.

The Presidency of the Church of Jesus Christ of Latter-day Saints, feel great pleasure in assembling with the Saints at another General Conference, under circumstances so auspicious and cheering; and with grateful hearts to Almighty God for His providential regard, they cordially unite with the Saints, on this occasion, in ascribing honour, glory, and blessing to His Holy name.

It is with unfeigned pleasure that they have to make known the steady and rapid increase of the Church in this State, the United States, and Europe. The anxiety to become acquainted with the principles of the Gospel, on every hand is intense, and the

cry of "come over and help us," is reaching the Elders on the wings of every wind; while thousands who have heard the Gospel have become obedient thereto, and are rejoicing in its gifts and blessings. Prejudice, with its attendant train of evils, is giving way before the force of truth, whose benign rays are penetrating the nations afar off.

The reports from the Twelve Apostles in Europe are very satisfactory, and state that the work continues to progress with unparalleled rapidity, and that the harvest is truly great. In the Eastern States the faithful labourers are successful, and many are flocking to the standard of truth. Nor is the South keeping back. Churches have been raised up in the Southern and Western States, and a very pressing invitation has been received from New Orleans, for some of the Elders to visit that city; which has been complied with. In our own State and immediate neighbourhood, many are avowing their attachment to the principles of our holy religion, and have become obedient to the faith.

Peace and prosperity attend us; and we have favour in the sight of God and virtuous men. The time was, when we were looked upon as deceivers, and that "Mormonism" would soon pass away, come to nought, and be forgotten. But the time has gone by,

when it was looked upon as a transient matter, or a bubble on the wave, and it is now taking a deep hold in the hearts and affections of all those who are noble-minded enough to lay aside the prejudice of education, and investigate the subject with candour and honesty. The truth, like the sturdy oak, has stood unhurt amid the contending elements, which have beat upon it with tremendous force. The floods have rolled, wave after wave, in quick succession, and have not swallowed it up. "They have lifted up their voice, O Lord; the floods have lifted up their voice; but the Lord of Hosts is mightier than the mighty waves of the sea," nor have the flames of persecution, with all the influence of mobs, been able to destroy it; but like Moses' bush, it has stood unconsumed, and now at this moment presents an important spectacle both to men and angels. Where can we turn our eyes to behold such another. We contemplate a people who have embraced a system of religion, unpopular, and the adherence to which has brought upon them repeated persecutions. A people who, for their love to God, and attachment to His cause, have suffered hunger, nakedness, perils, and almost every privation. A people, who, for the sake of their religion, have had to mourn the premature deaths of parents, husbands, wives, and children. A people, who have preferred death to slavery and hypocrisy, and have honourably maintained their characters, and stood firm and immovable, in times that have tried men's souls. Stand fast, ye Saints of God, hold on a little while longer, and the storm of life will be past, and you will be rewarded by that God whose servants you are, and who will duly appreciate all your toils and afflictions for Christ's sake and the Gospel's. Your names will be handed down to posterity as Saints of God, and virtuous men.

But we hope that those scenes of blood and gore will never more occur, but that many, very many, such scenes as the present will be witnessed by the Saints, and that in the Temple, the foundation of which has been so happily laid, will the Saints of the Most High continue to congregate from year to year in peace and safety.

From the kind and generous feelings, manifested by the citizens of this State, since our sojourn among them, we may continue to expect the enjoyment of all the blessings of civil and religious liberty, guaranteed by the Constitution. The citizens of Illinois have done themselves honour, in throwing the mantle of the Constitution over a persecuted and afflicted people; and have given evident proof that they are not only in the enjoyment of the privileges of freemen themselves, but that they willingly and cheerfully

extend that invaluable blessing to others, and that they freely award to faithfulness and virtue their due.

The proceedings of the Legislature, in regard to the citizens of this place, have been marked with philanthropy and benevolence; and they have laid us under great and lasting obligations, in granting us the several liberal charters we now enjoy, and by which we hope to prosper until our city becomes the most splendid, our University the most learned, and our Legion the most effective of any in the Union. In the language of one of our own poets, we would say—

In Illinois we've found a safe retreat,
A home, a shelter from oppressions dire;
Where we can worship God as we think right,
And mobbers come not to disturb our peace;
Where we can live and hope for better days,
Enjoy again our liberty, our rights:
That social intercourse which freedom grants,
And charity requires of man to man.
And long may charity pervade each breast,
And long may Illinois remain the scene
Of rich prosperity, by peace secured.

In consequence of the impoverished condition of the Saints, the buildings which are in course of erection do not progress as fast as could be desired; but from the interest which is generally manifested by the Saints at large, we hope to accomplish much by a combination of effort, and a concentration of action, and erect the Temple and other public buildings, which we so much need for our mutual instruction and the education of our children.

From the reports which have been received, we may expect a large emigration this season. The proclamation which was sent, some time ago, to the Churches abroad, has been responded to, and great numbers are making preparations to come and locate themselves in this City and vicinity.

From what we now witness, we are led to look forward with pleasing anticipation to the future, and soon expect to see the thousands of Israel flocking to this region in obedience to the heavenly command; numerous habitations of the Saints thickly studing the flowery and wide-spread prairies of Illinois; temples for the worship of our God erecting in various parts, and great peace resting upon Israel.

We would call the attention of the Saints more particularly to the building of the Temple, for on its speedy erection great blessings depend. The zeal which is manifested by the Saints in this City is, indeed, praiseworthy, and, we hope will be imitated by the Saints in the various Stakes and Branches of the Church, and that those who cannot contribute labour will bring their gold and their silver, their brass and their iron, with the pine tree, and box tree, to beautify the same.

We are glad to hear of the organization

of the different Quorums in this City, and hope that the organization will be attended to in every Stake and Branch of the Church, for the Almighty is a lover of order and good government.

From the faith and enterprise of the Saints generally, we feel greatly encouraged and cheerfully attend to the important duties devolving upon us, knowing that we not only have the approval of heaven, but that our efforts for the establishing of Zion and the spread of truth, are cheerfully seconded by the thousands of Israel.

In conclusion we would say, brethren, be faithful, let your love and moderation be known unto all men; be patient, be mindful to observe all the commandments of your Heavenly Father, and the God of all grace shall bless you. Even so. Amen.

JOSEPH SMITH, President.

R. B. THOMPSON, Clerk.

On motion, Resolved that the report be printed in the "Times and Seasons."

President Rigdon arose and stated, that, in consequence of weakness from his labours of yesterday, he would call upon General John C. Bennett to officiate in his place.

General Bennett then read the revelations from "The Book of the Law of the Lord," which had been received since the last General Conference, in relation to writing a proclamation to the kings of the earth, building a Temple in Nauvoo, the organization of the Church, &c.

President Joseph Smith rose, and made some observations in explanation of the same; and likewise of the necessity which existed of building the Temple, that the Saints might have a suitable place for worshipping the Almighty; and also the building of the Nauvoo Boarding House, that suitable accommodations may be afforded for the strangers who visit this City.

The Choir sung a hymn, and the meeting adjourned for one hour.

Conference met pursuant to adjournment, and was called to order by William Law.

Choir sung a hymn, and President William Marks addressed the throne of grace.

General Bennett read the charters granted by the Legislature of this State, for incorporating "the City of Nauvoo," "the Nauvoo Legion," "the University of the City of Nauvoo," "the Agricultural and Manufacturing Association," and "the Nauvoo House Association."

On motion, Resolved that the charters now read be received by the Church.

President Don Carlos Smith arose, and gave an exhortation to the assembly.

General John C. Bennett then spoke at some length on the present situation, prospects, and condition of the Church, and re-

marked that the hand of God must indeed be visible, in accomplishing the great blessings and prosperity of the Church, and called upon the Saints to be faithful and obedient in all things, and likewise forcibly and eloquently urged the necessity of being united in all their movements; and before he sat down, he wished to know how many of the Saints who were present felt disposed to continue to act in concert, and follow the instructions of the First Presidency; and called upon all those who did so, to arise on their feet—when immediately the Saints, almost without exception, arose.

The Choir sung a hymn, and the meeting after prayer, adjourned until to-morrow morning.

The Twelve Apostles were busy in council, visiting the Saints in Manchester, and in the evening supped at Mother Miller's.

Thursday, 8th.

Thursday morning, April 8. At an early hour this morning the different Quorums, who had previously been organized, came to the ground and took their seats as follows: The First Presidency, with the Presidents of the Quorums on the stand, the High Council on the front of the stand, the High Priesthood on the front to the right of the stand, the Seventies immediately behind the High Priesthood, the Elders in the front to the left, the Lesser Priesthood on the right.

On motion, Resolved, that this Conference continue until Sunday evening.

President Joseph Smith declared the rule of voting to be, a majority in each Quorum; exhorted them to deliberation, faith, and prayer; and that they should be strict and impartial in their examinations. He then told them that the Presidents of the different Quorums would be presented before them for their acceptance or rejection.

Bishop Whitney then presented the First Presidency to the Lesser Priesthood. President J. A. Hicks presented them to the Elders' Quorum. President Joseph Young presented them to the Quorums of the Seventies. President Don Carlos Smith presented them to the High Priests' Quorum. Counsellor Elias Higbee presented them to the High Council; and the Clerk then presented them to the Presidents of all the Quorums on the stand, and they were unanimously accepted. John C. Bennett was presented, with the First Presidency, as Assistant President until President Rigdon's health should be restored.

The Presidents and Counsellors belonging to the several Quorums were then presented to each Quorum separately, for approval or rejection, when the following persons were objected to, viz., John A. Hicks, President of the Elders' Quorum; Alanson Ripley,

Bishop; Elder John E. Page, one of the Twelve Apostles; and Noah Packard, High Priest. Bishop Newel K. Whitney moved their cases be laid over, to be tried before their several Quorums.

President Joseph Smith presented the building committee of the "House of the Lord," viz., Alpheus Cutler, Reynolds Cahoon, and Elias Higbee, to the several Quorums collectively, and were unanimously received.

President Smith observed, that it was necessary that some one should be appointed to fill the Quorum of the Twelve Apostles, in the room of the late Elder David W. Patten; whereupon President Rigdon nominated Elder Lyman Wight to that office; which was unanimously accepted. Elder Wight stated, that it was an office of great honour and responsibility, and he felt inadequate to the task; but, inasmuch as it was the wish of the authorities of the Church, that he should take that office, he would endeavour to magnify it.

Resolved: That James Allred be appointed to the office of High Councillor, in the place of Charles C. Rich, who had been chosen a Counsellor to the President of this Stake, and that Leonard Soby be appointed one of the High Council, in the room of David Dort, deceased.

The Choir sung a hymn, and after prayer by President Rigdon, the meeting adjourned for two hours.

Conference met pursuant to adjournment. A hymn was sung by the Choir.

President Rigdon delivered an interesting discourse on the subject of "Baptism for the dead."

President Joseph Smith followed on the same subject; and threw considerable light on the doctrine which had been investigated.

The Choir then sung a hymn; and after prayer by Elder William Smith, Conference adjourned until to-morrow morning at 10 o'clock.

Friday, 9th.

Friday morning, Conference met pursuant to adjournment.

The Quorums reported that they had investigated the conduct of the persons who had been objected to, and that they had rejected Alanson Ripley and James Foster. Leave was given to James Foster to make a few remarks respecting the charges preferred against him; after which it was resolved that Elder James Foster continue his standing in the Church. Resolved: That, as Alanson Ripley has not appeared to answer the charges preferred against him, that his Bishopric be taken from him.

President Joseph Smith made some observations respecting the duty of the several

Quorums, in sending their members into the vineyard, and also stated that labour on the Temple would be as acceptable to the Lord, as preaching in the world, and that it was necessary that some agents should be appointed to collect funds for building the Temple.

Resolved: That John Murdoch, Lyman Wight, William Smith, Henry William Miller, Amasa Lyman, Leonard Soby, Gehiel Savage, and Zenos H. Gurley be appointed to travel and collect funds for the same.

A hymn was then sung by the Choir. Prayer by President Don Carlos Smith.

President Joseph Smith then stated that he should resign the meeting to the Presidency of the Stake, and the President of the High Priests' Quorum.

The building committee were called upon to address the assembly. Elder Cahoon spoke at length on the importance of building the Temple, and called upon the Saints to assist them in their great undertaking. Elder Alpheus Cutler made some very appropriate remarks.

Conference adjourned one hour.

Conference met pursuant to adjournment.

Elias Higbee spoke on the same subject. Elder Lyman Wight then came forward and addressed the meeting at considerable length.

The Clerk read a letter from Elder John Taylor in England, to President Joseph Smith, which gave an account of the prosperity of the work of the Lord in that land.

On motion, adjourned till to-morrow morning at 10 o'clock.

The Twelve Apostles visited the Zoological Gardens at Manchester, England.

Elder W. J. Barrett writes from Australia; "he had arrived safe at Adelaide, after a rough passage, but had not baptized any persons. The obstacles to the introduction of the work of the Lord are very great, the people giving themselves up to prostitution, drunkenness and extortion."

Saturday, 10th. The weather was unfavourable, consequently no business was transacted.

Sunday, 11th. The Conference again met.

Elder Zenos H. Gurley preached on the literal fulfilment of prophecy.

President Rigdon made some observations on baptism for the remission of sins.

Conference adjourned for one hour.

Conference met, and was addressed by the Bishops of the Stake, who stated the situation of the poor who had to be supported, and called upon the Saints to assist in relieving the necessities of the widows and fatherless.

Elder Lyman Wight made some observations on the subject.

President Joseph Smith then addressed the assembly, and stated, that in consequence

of the severity of the weather the Saints had not received as much instruction as he desired, and that some things would have to be laid over until the next Conference. As there were many who wished to be baptized, they would now go to the water, and give them opportunity.

The procession was then organized, and proceeded to the Mississippi.

After the baptisms were over, the Conference adjourned to the first of October next.

JOSEPH SMITH, President,

R. B. THOMPSON, Clerk.

Bolton, April 11, 1841.

Elder P. P. Pratt—I thought good to give your readers (through the medium of the *Star*) a short account of my labours in England. I landed in Liverpool on the 6th of April, 1840; and, after attending the Preston Conference, I went to the Staffordshire Potteries, where there were about 100 Saints; I remained there three months. The work continued to prosper, and 80 were added to the Church in that time. I then left the Church there to the care of Elder Alfred Cordon, and, in company with Elders Kimball and Woodruff, visited the Churches in Herefordshire and vicinity. Hundreds received our testimony, and were baptized. From thence we proceeded to London, where we met with much difficulty in introducing the fulness of the Gospel; the hearts of the people were barred against the truth, but the Lord blessed our labours, and we succeeded in establishing a Branch of the Church there. My health being poor, I was coun-

selled by my brethren of the Twelve Apostles to return to the field of my former labours in Staffordshire; which I did, leaving in London but eleven members. Since that time, my labours have been chiefly confined to the limits of the Staffordshire Conference, which has, until lately, included Birmingham and Macclesfield, containing 18 Branches of the Church, 580 members having been added since the time I commenced labouring there. Many have been called to the ministry, who are faithful men, and willing to receive counsel. Although I have suffered much bodily affliction during the past year, the Lord has blessed my labours abundantly, and I can say I never enjoyed myself better in the discharge of my duty, than I have on this mission. Among the greatest blessings I have enjoyed, has been the privilege of attending four General Conferences, and meeting in Council with the Twelve Apostles. I can assure you that a meeting with those in whose company I have suffered so much tribulation for the Gospel's sake, both at home and abroad, by land and sea, is to me a privilege indeed. I am now preparing to return home with my brethren, according to the instructions of the First Presidency of the Church; and, as I take my leave of the Saints in this land, my prayer to God is that he will preserve His people from the hand of Satan, and prepare them for the coming Redeemer, who is near at hand.

I remain your servant for the Gospel's sake,

GEO. A. SMITH.

Tuesday, 13th. Elder H. C. Kimball left Manchester for Preston.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 2, 1856.

APPOINTMENT OF MISSIONARIES.—At a General Conference, held at Great Salt Lake City on the 6th of April last, the following Elders were appointed on missions to the Eastern Hemisphere—Presidents Orson Pratt and Ezra T. Benson, of the Council of the Twelve; Elders Phineas H. Young, Truman O. Angell, Thomas R. King, Elijah E. Holden, Peter Robison, John A. Ray, William Pace, Isaac Higbee, William Miller, Almerin Graw, Henry J. Doremus, James Beck, Lorenzo H. Hatch, Jacob Gibson, Jesse Hobson, Miles Romney, James Taylor, Thomas Bladen, and James Ure.

ARRIVAL.—Elder William Miller, who crossed the Plains with President O. Pratt and company, sailed from New York, July 5, on the steamer *Atlantic*, and arrived in Liverpool, July 16, in good health, prepared to enter joyfully upon the duties of his mission.

Foreign Correspondence.

IOWA.

L. D. S. Camp, near Iowa City,
Iowa, June 22, 1856.

President F. D. Richards.

Dear Brother—In reply to your favours of the 8th and 27th May, I am happy to inform you that everything moves along well with us, even better than I could have anticipated.

The *Thornton's* passengers I am expecting in a day or two. I received, on the 20th, a message of their arrival, but without date, and the telegraphic element becomes very lazy when it points its course westward. From New York a messenger will arrive here some days a-head of his own message sent to announce his coming.

It will give you much joy to learn that the hand-cart experiment is now being fairly, and so far, most successfully tested. Captain Edmund Ellsworth left here on the 9th, with 274 souls, accompanied by Elders Oakley and Butler as assistants. Captain D. D. McArthur left on the 11th, with 221 souls, accompanied by Elders Crandall and Leonard as assistants. These, numbering in all 497 souls, embraced 104 of the *S. Curling's* company, and their fit-out was, together, 100 hand-carts, 5 wagons, 24 oxen, 4 mules, 25 tents, and provisions to Florence. Brother Ferguson visited their camps 35 miles out, and accompanied them during a portion of a morning's march. He reports that, though their first two days' travel were good marches for strong men, considering the sandy roads, he never visited a camp of travelling Saints so cheerful and universally happy. All were full of faith in God, and the fulfilment of His promises through His servants, and what few doubts existed in the minds of half-weakly believers, had all vanished when they saw the reality before them. The weak and feeble had already begun to gather strength; the sick were fast recovering, and the power of God was made abundantly manifest in the pouring out of His Spirit upon the people. Much credit is due, not only to the brethren in charge of the companies, but to the native Presidents of Conferences,

who emulated each other in setting an example of putting in practice the theories they had taught their flocks in their fields of labour in their own country. The remainder of the *S. Curling's* company of Fund passengers will leave to-morrow, numbering about 320 souls. They are organized with Elder Edward Bunker as their Captain, assisted by Elders David Grant, John Parry, and Geo. W. Davis. To fit out these companies, brothers Grant and Kimball succeeded in purchasing, in the vicinity of Weston, a few cattle and mules, which, including travelling expenses, average nearly \$85 per yoke for oxen, and \$120 per head for mules. Since then cattle have lowered some in value, and brothers Van Cott and Grant have purchased about sufficient to fit out the independent hand-cart and ordinary dependent companies, at an average of from \$38 to \$65 per yoke, cows will cost from \$15 to \$18 each. These will be furnished at the Bluffs with the through fit-out. They have also contracted for young stock to supply the demands already made at the rate of \$7 for yearling and \$12 for two-years-old heifers; dry cows \$15 each. Brother George has also purchased and brought in 16 head of mules at \$110, which, with seven or eight which brother Van Cott has got, will make sufficient for a mule team to each 500 of the Fund companies, and for those who will cross the Plains with you.

I am looking for brother Van Cott daily, with the general drove of cattle, from which I expect to supply the ordinary passengers who are here, as well as those coming, with whose names you have furnished me. The first company of wagons left Florence about the 6th instant, of which, by my appointment, Elder P. C. Merrill took charge. Elder Peterson's company were expected to accompany them. Elder Joseph France left in company with Captains Ellsworth and McArthur, with the appointment to take charge, on his arrival, of such of the Saints congregated there from St. Louis and other parts, as would form the second company of wagons.

Business having called me down to St. Louis a few days, I was much rejoiced, on the 14th, to meet brother Erastus, together with brothers G. A. Smith, E. T. Benson, Orson Pratt, and the other brethren bound eastward. Brother Erastus accompanied me here. He leaves to-morrow for St. Louis, and is in tolerable health. I expect he will meet the *Horizon's* company at Boston, and, having a copy of that portion of your letter pertaining to the business of that company, will give it the necessary attention. I will continue to draw upon you, as heretofore, until I shall have completed the money part of the season's operations. I shall expect to meet you at Florence, and will endeavour to have the mules harnessed and whip in hand on your arrival, and a crust of bread in pocket . . .

The health of the camp is unusually good this season. My own is also excellent. Truly the Lord has been with us, and has favoured the opening of the new route. Since we have taken the making of the hand-carts into our own hands, it is getting along beyond our best calculations. Brother Webb has been most faithful and successful in the charge of this department. The Church goods, sent by the *Thornton*, were already ordered to this place, and will have the proper attention.

Brothers Ferguson, McAllister, Grant, Webb, and the brethren generally, join me in much love to yourself, brothers Cyrus, Little, Dunbar, Linforth, Calkin, Williams, Turnbull, and all the Saints. May success be multiplied to you in all your exertions.

Faithfully in Christ,

DANIEL SPENCER.

PIEDMONT—ITALY.

Parustino, June 16, 1856.

President F. D. Richards.

Dear Brother—I embrace the present opportunity of communicating the progress of our labours, and the present position of the work in the Italian mission, before your departure for the land of Zion.

Since my last communication, dated June 13, 1855, our labours have been measurably blessed; twenty new members have been added to our numbers, and one who was cut off has been re-baptized. Our progress seems very little, as we look at it

daily, nevertheless, the retrospect proves that we have not been standing still, and we praise God that He has enabled us to accomplish so much, and humbly ask Him to increase our faith, and aid us by His Holy Spirit to accomplish more in the future.

The Priesthood are united, and, with the Saints, are humble and obedient to the commandments of God. Through their ignorance, and the small supply of works in the French language, their progress in the principles is rather slow, yet they manifest more and more the spirit of "Mormonism." Since your visit, the Saints are very desirous to acquire a knowledge of the English language. Three of the sisters have made considerable progress, and are far ahead of any of the brethren, and if they possessed a knowledge of their own language, would soon be able to write and speak English. Elder Rubän finds it hard work, nevertheless, he sticks to it, and hopes he will be able to speak to you the next time he sees you. The Saints speak often *de l'aimable apotre frere Richards*, and they are not ashamed to testify that you are a true Prophet, for they realized the fulfilment of the prophecy you uttered at the Conference, touching the sufferings of the Saints last winter. They say they wish you could come and see them again before you return to Zion, for, though they could not understand the English language, they felt greatly blessed and strengthened by the good Spirit which you and the brethren brought with you. Indeed, we know that it gave new life to the Italian mission, and we look forward for the accomplishment of every word that was uttered, relative to the progress of the work in Italy.

The people are very quiet at present, and the ministers say but little about the "Mormons," but the spirit of the people changes very often, one week they will salute you kindly, and the next they will hardly look at you. A few who are downright wicked will throw stones sometimes, but they are very careful not to let you see them do it, for fear of the law. Last week, a very favourable letter arrived here from the Valley, from brother Cardon to his daughter, who is not a member of our Church, which seems to restrain the prejudices of the people, for a little time. Through my visit to England, and my stay at Geneva, for a little time,

I have not yet established myself in the City of Turin, but shall do so on the first of next month. A brother whom we have baptized lately, invited me to go to Turin with him last week, and while there, he took three rooms, two for himself and wife, and one for me. I am to live with them. I feel that the Lord has answered our prayers, brother Franklin, in this respect, and that He will make me the instrument of establishing a Turin Branch, of the Church of Jesus Christ of Latter-day Saints, before the close of 1856. I earnestly desire the continuation of your faith and prayers, and those of the Saints under your Presidency, for the accomplishment of this object.

I have made considerable progress *nella lingua Italiana*, but for want of practice I cannot speak it without difficulty. There are a few favourable to the work in the valleys among the Protestants, but our efforts have been ineffectual heretofore among the Catholics, yet we do not doubt, but that the Lord will awaken them soon, and that proud Italy, will yield up her sons and daughters to the kingdom of God.

The judgments of God continue to manifest themselves among the vines and fruit trees. Only a week ago, the vines were looking beautiful, and the hopes of the people seemed bright, but before Saturday the malady was visible, and had commenced its work of destruction. The fruit trees seem as though they had been traversed with a flame of fire, and the cherries, plums, and other early fruits drop, rotten from the trees. Some of the would be wise, say, that none of these things transpired until the "Mormons" arrived, and they firmly believe that we are the "Jonahs," and threaten us that if the plagues don't stop soon, they will "throw us overboard" for proof.

There has been great talk among the people of a war between this nation and Austria, for the recovery of Venice and Lombardy, which the Austrians took from the King of Sardinia, in the war of 1848. However, no one believes it will take place without the *appui* of France and England. Government is filling all its granaries with provisions for men and horses—so they are expecting something.

President J. L. Smith has been very kind in forwarding to me the *Deseret News*, and every information possible, and, with

the *Stars and Journal of Discourses* that I receive from the Office, I have been pretty well informed concerning the news of the Church. They all bear testimony that God is with His people, and that while the nations of the earth are sinking, Zion is rising, and that if she is not already, she soon will be, the highest, and mightiest on the earth.

In concluding this letter, permit me brother Franklin, to thank you in the name of the Italian Saints, for the attention you have paid to this mission, and be assured that our prayers will continue to the God of Joseph, for your safe return to the bosom of your family, and that you may continue to progress with the Prophets and Apostles of God for ever.

The Saints, with Elder Rubän, send you their salutations. Remember me kindly to President Wheelock, to Elders Williams, Turnbull, and the rest of the brethren, and believe me, your affectionate brother,

SAMUEL FRANCIS.

FRENCH MISSION—CHANNEL ISLANDS.

4 Unity Terrace, St. Helier's, Jersey,
July 3, 1856.

President F. D. Richards.

Dear Brother—I take my pen to inform you of the condition of the work in this mission.

We held a Conference at St. Heliers on the 15th ult., and we had a time of rejoicing. We were favoured with the presence of Elder W. C. Dunbar, who gave us much good teaching; his visit was a blessing unto us all. We were also favoured with a visit from Elder F. Kerby.

The Saints in France are feeling well. Three persons were baptised in Paris last month. There are a few others who are favourable to the work.

We have only baptized 11 in the Channel Islands the past half year, but we have done a good work in cutting off a number of dead members that stood in the way. There are others that we are obliged to carry on our back; and, if they don't soon learn to walk alone, we shall be obliged to throw them off; they have been carried a long time.

A deadening influence seems to hang over these isles; and a careless and indifferent feeling, in relation to the Gospel,

seems to characterize the people—the Jersey people especially. Even many of the Saints, who have been in the Church a long time, cannot seem to shake off that drowsy feeling. The Jersey Saints require a constant stimulant. With a few worthy exceptions, they are like a blacksmith's fire that will only burn while it is blown. The work would flourish more if there was an experienced, energetic man in Jersey. I was glad to learn from the *Star* that there are so many Elders from Zion coming to these lands. I think I may reasonably hope now to get a little help soon.

I feel the responsibility of my position. I have had a great weight on my mind, especially of late, not seeing the work go on as I should like. I have been staying in Jersey a few weeks, and have been doing my best to stir up the Saints to renewed diligence, and to bring the work before the notice of the public, by causing our works to be circulated by gift and loan, by giving lectures at our meeting room, and by preaching in the open air. It has been my constant study and prayer to know what I could do to advance the cause. When I received Elder Kay's letter, it relieved my mind of a great burden, and caused my heart to rejoice. In that I consider my prayers are answered; for I believe that, by the means suggested in Elder Kay's letter, great

good will be done; and I mean to set about it immediately. To commence with, please forward us 1000 of *Marriage and Morals in Utah*, at your earliest convenience.

This Conference is poor, and only numbers 115, and the cause is supported by a few of them. There are as many as six and seven members of the Church in one family.

To give you an idea of the condition of the Saints here, there was not one of them rich enough to lend 10s., the other week. Although the Saints are poor, I believe they could do more for the cause if they had more faith. I do not believe in the word *can't*, so I shall go to with all my might to raise means to enable me to follow the example of Elder Kay.

The Saints in France are feeling well in the work; and they are doing what little they can to further it.

With a kind remembrance to Elders Little, Linforth, and all the brethren in the Office, I remain your devoted brother,

G. D. KEATON.

P.S.—I should be glad if you would forward me the *Mormon* weekly, I would also like to have the *Western Standard* from the first Number.

G. D. KEATON.

Home Correspondence.

LIVERPOOL.

20, Rupert Street, Liverpool,
July 16, 1856.

President F. D. Richards.

Dear Brother—Having arrived at this place on Sunday evening, the 13th inst., per steamer *America*, from Boston, I feel impressed to give you a brief sketch of our travels, while journeying to Europe. I received my appointment to come to England, in conjunction with several others, at a General Conference held at G. S. L. City in April last. In accordance therewith, I left our mountain home on the 22nd of the same month, in company with Presidents Orson Pratt, E. T. Benson, Erastus Snow, Hon. G. A. Smith, and

about twenty-six missionaries, destined for the States, and Europe. We came out to Emigration Canyon on the morning of the 22nd, and were accompanied by President Young, Elders Woodruff and others, who organized our camp, and blessed us took their leave, and returned to the City.

We continued our journey without interruption, until the following Saturday evening, when we arrived at Fort Bridger. We found the brethren well at that place, and in a prosperous condition. We remained with them over the Sabbath, and on Monday resumed our journey. We arrived at Green River on the 30th; found no difficulty in fording the streams, and pursued our journey towards the South Pass, at which place we arrived May 3, and

passed onwards to Alkali Springs, on the new route south of the Sweet Water; here we camped for the night, the wind veered to the N.W., blowing a perfect gale. In the morning we found ourselves buried in snow, without wood or water suitable for man or beast; and what little feed there was, was covered with $1\frac{1}{2}$ feet of snow. The gale continued throughout the day. We found it impossible to remain here any length of time. To preserve our lives and that of our animals, during the day, two of the brethren volunteered to go in search of some place on the Sweet Water, where we could find a better encampment, also fuel and water for the company. After about two hours diligent search they returned, informing us that they had found the stream and a good camping ground. Our teams were immediately harnessed, but we found it impossible to drive them against the storm. The company was then divided, one party going a-head to break the road through the snow, while the others led their teams by the bit. Thus, with great exertion, we made our way to the new camp ground, where we found wood and water in abundance, also some willows and brush for our horses to feed on, and which served as a shelter from the beating storm. With the aid of our blankets, and all other available articles, we preserved the lives of our animals from the cold; here we tarried two nights, during which time we fed them on crackers, and flour, to preserve them from starvation.

On the morning of the 6th, we found that two of our horses had died during the night. The storm having ceased, we again pursued our journey, some of the brethren keeping in advance to clear the roads for our teams. We were compelled to follow the ridges and high lands, to avoid the great depth of snow which had drifted into the valleys, until we again arrived at the Sweet Water, May 8; here our hearts were made glad by the appearance of the earth, and a little grass for our weary animals.

As we travelled down the Sweet Water feed grew better, until we arrived at the Platte, where, for the first time since our departure from the Valley, we found feed sufficient for our horses and mules. Notwithstanding our own supplies were nearly exhausted, we felt greatly encouraged.

May 13, we arrived at a military post

on the Platte, where we replenished our stock of provisions and prosecuted our journey to Laramie, at which place we arrived on the 18th; here we again replenished our stock of provisions, and proceeded down the Platte until we arrived at Fort Kearney. At this place we learned that the Cheyene Indians were somewhat troublesome on our route. We passed on, feeling to trust in Him who had called us on our mission. We experienced no difficulty with the Indians, although we met a war party on the Little Blue, who had, the morning previous, surrounded a trading post on the Big Blue, and had taken large quantities of stores and provisions. At the latter place we camped for the night. While here, a runner came in from Little Blue, bringing intelligence that the war party we had met had shot two Californian emigrants, one being mortally wounded, and the other left in a precarious condition; they abused the women, and plundered the wagons. We passed on, taking care to keep a strong guard every night till we arrived at Atchison, on the Missouri river, on June 8.

Our company took passage on board the steamer *Polar Star* for St. Louis, where President E. Snow and Elder J. W. Coward remained, in accordance with their appointment. At St. Louis, most of the company separated. Hon. G. A. Smith, Utah delegate to Congress, was accompanied by President E. T. Benson to Washington. The Elders generally, on missions, met at New York to take passage to England. On meeting with brothers Pratt and Benson, it was deemed advisable that I should, in conjunction with them, and the following Elders—T. O. Angell and L. H. Hatch, take my passage on board the steamer *America*, which sailed from Boston for Liverpool on the 2nd instant, arriving at the latter place, as before stated, on the 13th instant. During our passage to this place, on ship-board, two or three lectures were delivered, by Professor Pratt and myself, on the principles of the Gospel, which were listened to with much interest and respect by the passengers on board.

Faithfully,

Your brother in Christ,

P. H. YOUNG.

NEWCASTLE-ON-TYNE, CARLISLE AND
DURHAM CONFERENCES.

8, Ravensworth street, Bishopwearmouth, Sunderland, July 4, 1856.

President F. D. Richards.

Dear Brother—It is with much pleasure that I report to you by letter the condition of my field of labour at the close of the half year. The Carlisle Conference was held on the 15th ult. The Financial Report showed more money raised for the several funds during the last quarter than in any previous one for several years, and I consider there is plenty of room for a further increase. On looking over the books, I find there are but little over one-fourth of the members in this Conference who pay to the funds. We had a most excellent meeting; much good and seasonable instruction was imparted to the Saints who manifested a determination to put the same into practice, and clear the Conference from all indebtedness to the Office in Liverpool. President Smith, and Elder Hartley, the Travelling Elder in this Conference, are one with me in all things; and although there are but very few being baptized, it is not any fault of theirs, for I do not think it is possible for two servants of God to be more faithful and diligent in their labours than they are. The Saints are improving in the Carlisle Conference, and I consider that brother Smith is doing a good work.

The Newcastle-on-Tyne Conference was held on the 22nd ult. There was a good attendance of the Saints, and a spirit of love and union characterized the whole of the proceedings. We have rented a comfortable meeting-room in Newcastle-on-Tyne, called the Smith's Hall, which answers our purpose very well. President Croston and the Travelling Elders in this Conference are united with me, and are good and faithful men.

The Durham Conference was held last Sunday, in the Saints' meeting-room, Sunderland, when many items of business were attended to, and all went off in good order. The authorities of the Church were presented in the usual manner, and were sustained with a unanimous vote, as was also the case in the other two Conferences.

We have called out another Elder to travel and preach the Gospel in this Conference, whose name I will forward

to you for a Letter of Appointment, if it meets your approval. The Saints at the Conference unanimously voted to free it of all indebtedness to the Office for books, *Stars*, &c. President Workman is one with me in carrying out your instructions; the Travelling Elders also are faithful and diligent in their labours.

The majority of the brethren in the Durham and Newcastle-on-Tyne Conferences are coal miners, many of whom have had but little employment of late, and what they have had has been at reduced wages, in consequence of which our funds are not what they otherwise would be. The Saints comprising this Pastorate have paid to the Church funds, and for other expenses during the half year, £241 12s. 0½d. There have also been in the Pastorate during that time, sixty-eight added to the Church by baptism, and eighty-seven have emigrated. Several courses of lectures have been delivered in various places during the last quarter. The distribution of tracts and out door preaching are faithfully attended to. Camp-meetings are frequently held on Sundays when the weather will permit, and are generally well attended by the people. I am having 500 circulars lithographed like the one I received from brother John Kay, to send to the clergy, editors, officials, and merchants, enclosing with the same the tract entitled *Marriage and Morals in Utah*.

On Monday morning, July 1, the Presidents of Conferences, Travelling Elders, and several Presidents of Branches assembled together in the capacity of a Pastoral Council, which lasted two days, for the purpose of expressing our feelings one to another, and becoming more cemented together in spirit, and to take into consideration the best means whereby the greatest amount of good can be accomplished in our fields of labour. All expressed their feelings freely, and much valuable instruction was given. The gifts of the Spirit were made manifest in prophecy, speaking and singing in tongues and in interpretations. As variety is the spice of life, several of the brethren gave some excellent toasts during our happy meeting, and sang several of the songs of Zion, among which was "The Standard of Zion," and one that was composed on the Saints crossing the Plains with hand-carts.

My communication is already more

lengthy than I had anticipated, but I cannot do justice to my own feelings, nor yet to those of my brethren, without tendering to you the grateful acknowledgments of our hearts, for the wise and judicious counsels that we have received from you during the time we have had the pleasure of labouring under your Presidency; we hope to ever honour the

Priesthood that we hold, by carrying out its counsels to the end of our lives.

Praying that you and all that accompany you may have a safe and speedy voyage home. With kind love to brothers Wheelock, Little, Calkin, and all in the Office, I remain your humble servant,

HENRY LUNT.

Varieties.

SQUARING A THING.—A certain deacon in the north west corner of Massachusetts, having lost a cow by a stroke of lightning, resolved and actually worked on Sundays, until he had earned enough to recover his loss.

"Ah!" said a mischievous wag to a lady acquaintance of a proud aristocratic house, "I perceive you have been learning a trade." "Learning a trade!" replied the haughty dame, looking needles and pins, "indeed you are very much mistaken." "Oh!" said the wicked wag, "I thought by the looks of your cheeks that you had turned painter."

QUARRELS AMONG RELATIVES.—A brother should not be too officious, and a younger should always pay deference to an elder. There is a deference to be paid even among relatives.—Petty differences by their accumulation, darken the fire side as often as great ones, and among brothers nothing more tends to bring about a temporary estrangement than too meddling an interference in each other's affairs. Individual responsibility should always be respected, and without confidence there can be no respect.

AN HOUR A DAY.—Andrew Johnson, the present re-elected Governor of Tennessee, at the age of thirty was a journeyman tailor, "and could neither read nor write." Sensible of his ignorance, he made his wife read to him while he was at work and she at leisure—and one hour each day she taught him his letters and the use of the pen. He constantly improved his one hour a day, although very poor and illy able to spare the time, and a little over two years ago, and at the age of forty, he was made Governor of Tennessee by a large majority.

A SAILOR was called upon the stand as a witness. "Well sir," said the lawyer, "do you know plaintiff and defendant?" "I don't know the drift of them words," answered the sailor. "What, not know the meaning of plaintiff and defendant!" continued the lawyer, "a pretty fellow you, to come here as a witness. Can you tell me where on board the ship it was that this man struck the other one?" "Abaft the binnacle," said the sailor. "Abaft the binnacle!" said the lawyer, "what do you mean by that?" "A pretty fellow," responded the sailor, "to come here as a lawyer, and don't know what abaft the binnacle means."

A SERMON TO HIGHWAYMEN.—The English Methodist Magazine, for 1767, contains the following remarkable narrative:—Four gentlemen and an old minister were assailed on the highway by three robbers, who demanded and took possession of all their funds.—The old minister pleaded very hard to be allowed a little money, as he was on his way to pay a bill in London. The highwaymen, as our authority informs us, "being generous fellows, gave him all his money back again, on condition of his preaching them a sermon." Accordingly they retired a little distance from the highway, and the minister addressed them as follows:—"Gentlemen, you are most like the Apostles of any men in the world, for they were wanderers upon the earth, and so are you. They had neither lands nor tenements that they could call their own; neither, as I presume, have you. They were despised of all but those of their own profession, and so I believe are you; they were unalterably fixed in the principles they professed, and I dare swear so are you; they were often hurried into jails and prisons, all of which sufferings I presume have been undergone by you; their professions brought them to untimely deaths, and if you continue in your course, so will yours bring you. But in this point, beloved, you differ mightily, for the Apostles ascended from earth into heaven, where, I am afraid, you will never be found, but as their deaths will be compensated with eternal glory, yours will be rewarded with eternal shame and misery, unless you mend your manners."

If you do what you should not, you must hear what you would not.

The more solicitous a man is to be informed of a secret, the more desirous he is to reveal it.

The late Territorial census shows the population of Utah to be over 76,000. This is an increase of about 600 per cent. on the population in 1850.

A Bill, to prohibit polygamy in the territories of the United States, under penalty of fine and imprisonment, has been referred by the House of Representatives in Congress, to the Committee of the whole, on the state of the Union.

CIVIL WAR IN KANSAS.—In Kansas, United States Territory, civil war is still raging with its usual horrors. Lawless marauding parties are burning houses, destroying property, murdering men, and driving women and children from their homes. Colonel Sumner, with a detachment of United States troops, is endeavouring to restore order, but as yet with quite limited success. Mass meetings are held, both in the northern and southern States, at which the leaders of the various factions inflame still more the already excited feelings of the people, and men volunteer their services, and arms and cash are liberally contributed for the support of the beligerent parties in Kansas. This is but the beginning of the atonement which that nation has yet to make, for shedding the innocent blood of the Saints.

Building on the Sand.

'Tis well to woo, 'tis well to wed,
For so the world has done
Since myrtles grew and roses blew,
And morn'ing brought the sun.
But have a care ye young and fair,
Be sure ye pledge with truth;
Be certain that your love will wear
Beyond the days of youth.
For if we give not heart for heart,
As well as hand for hand,
You'll find you've played the "unwise" part,
And "built upon the sand."
'Tis well to save, 'tis well to have
A goodly store of gold,
And hold enough of shining stuff,
For charity is cold.
But place not all your hopes and trust
In what the deep mine brings;

We cannot live on yellow dust
Unmixed with purer things.
And he who piles up wealth alone
Will often have to stand
Beside his coffer chest, and own
'Tis "built upon the sand."
'Tis good to speak in kindly guise
And soothe where'er we can;
Fair speech should bind the human mind,
And love links man to man.
But stay not at the gentle words,
Let deeds with language dwell;
The one who pities starving birds
Should scatter crumbs as well.
The mercy that is warm and true
Must lend a helping hand,
For those who talk yet fail to do,
But "build upon the sand."

ELIZA COOK.

NOTICE.—We are requested by Elder Edward Hanham, President of the Wiltshire Conference, to publish in the *Star* that William Rose, John Phillips, Joseph Fluke, and Henry Harding, have been cut off from the Trowbridge Branch in that Conference.

ERRATUM.—In *Star* No 30, List of Debts, London Conference. for £666 17 7½ read £712 7 7½.

Money List, July 11—18, 1856.

Uriah Rickards	£1 18 10
James Woods	5 0 0
	£6 18 10

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 32, Vol. XVIII.

Saturday, August 9, 1856.

Price One Penny.

A Discourse by Elder D. W. Wells.

DELIVERED IN THE TABERNACLE, GREAT SALT LAKE CITY, MARCH 9, 1856.

(From the "Deseret News.")

It appears to have fallen to my lot to occupy a few moments of this morning. Though unexpected to me, I rejoice in the opportunity of addressing you in a public manner, in meeting with the Saints of God and learning those principles which are calculated for our exaltation. I rejoice in being numbered with the Saints of the Most High, and that I have a part in the great work of the last days in connexion with my brethren, those with whom I am more closely associated, and those who are before me.

I feel assured that this work is all important, and that we consult our own interests, more than those of any one else, in being engaged in it. I rejoice in the present position, prospects, and condition of this people, and in the progress which they have made in gathering those who are zealous of good works, and whose aim and designs are to build up the kingdom of God on the earth. We are fast becoming a great nation; we have passed on from stage to stage until we are recognized as a nation composed of Saints—of "Mormons." We have made great strides in power and influence since this people were organized, and it is a matter of great rejoicing with me.

Of all government organizations on

earth, I deem the organization of this Church, with its First Presidency, its Quorum of the Twelve Apostles, of High Priests, of Seventies, its Bishopric, &c., the most perfect. It is one great whole, and perfect in all its parts. That First Presidency have called around them men to aid and assist in carrying on the business requisite in rolling forth this work, to build up cities and temples, and to assist in counselling and leading the people.

Then does it not become our duty to rally round the standard raised by that Presidency, and to sustain and uphold them? I think it does, and it is more particularly to this point that I wish to direct the attention of the congregation.

Our cause affords sufficient occupation to absorb the attention, energies, and ability of every man and woman in the world, aside from the few who embrace the faith. We will say then, that whatever the First Presidency wish to accomplish should be sustained, and they should be supported by the entire mass of the people, in order that the people may be united and that all operations may be carried out as directed from day to day.

We expect to build up the Kingdom of God on the earth, that we may have access to the courts of heaven and participate in

those endowments and exaltations in this life, and in the life to come, which we anticipate. Do the people understand, or do they not, that it is their privilege and duty to devote all they have, as well as their energy and ability, for the furtherance of this Gospel? It sometimes appears to me that if they understood this matter in the light in which I do, the First Presidency would not be so burdened with debt as they now are. Many are probably not so well acquainted with the business operations of the Church as I am, for they are not appointed to specially operate in that department. Last season's operations, in the emigration of the poor, created over fifty-three thousand dollars indebtedness, which was rolled in upon the Presidency to meet here. In whose hands are these means? In the hands of those who have been brought here, and the brethren who have lent them come with their drafts to draw the pay. The past season has been financially disastrous, and when disasters visit the people they effect the heads of the Church, who feel them more sensibly than do any other part of the community. Large numbers of cattle perished on the plains, our crops were destroyed by drought and grasshoppers, and many cattle and horses died during the winter. These losses have materially curtailed the resources of the Church, and it had not funds with which to promptly meet all indebtedness. Worse than all, most of the creditors require every dollar to be paid in money, and that too forthwith; the amounts must be forthcoming in money.

Suppose we say that the Emigrating Fund Company are responsible for their debts and should be, but what are their resources? It is well known that they consist of the debts which are held against those who have been assisted, and the cattle and wagons with which they came. Unless these debts are collected, and the oxen and wagons turned into money, how can the Company meet their liabilities, so long as only cash will be taken in payment? There has been no sale for this kind of property by which money could be realized, and the poor, who have been assisted, have not been in a situation to refund the money which has been expended in their transportation. Wherefore it is easy to comprehend what becomes of the means of the Perpetual Emigrating Company? The whole weight of indebtedness

falls upon the President, when at the same time he is not obliged by law or by any fair, reasonable, or honest requirement to pay one farthing of it. He has absorbed the resources of the Church to meet this indebtedness, for which nothing but money would answer, and that is the source from whence money has come, and not from the resources of the Perpetual Emigrating Fund Company.

Why cannot the brethren, who hold claims against the Company, exercise a little judgment and patience, and wait until the people who have been assisted are able to pay? Some of the creditors may say that they are poor, and what if they are? They say that they had means once, and they take it hard to be shortened. What of that? What if they should come on a level with the rest of their brethren? Is there no reward in this? Are they not professedly Saints, and do they not wish to gain an eternal exaltation with the Saints? Suppose you do let your means go in this way, what of it? And suppose you never get it again in cash, there are the resources of the Company, take them, and that in strictness is all you could do.

But no, many are ready to apostatize if they cannot get the money. Some were not in the City a week, and others not a day, before they came to see if they could not get their money, for fear they would come to want. I mention this conduct because it is not right. I would like brethren to come into this kingdom with an understanding that their salvation will cost them all they have got, and all they ever will have. Perhaps there are a few who measureably feel and realize what the Presidency have to encounter in these and other business operations, for there is hardly a poor person in the Church but expects to have the Presidency sustain them. They are the first ones they apply to, it seems to me, to sustain them. This they are willing to do, if they had the ability, and generally they have had the ability, and perhaps that is one reason why the poor throng them.

We have Bishops, Teachers, Deacons and Priests in this kingdom, according to its organization, and I would here ask one question—is it not manifest that these helps should stretch forth their hands and strive to assist? There is such a thing as overburdening the Presidency in these matters.

I do not presume, in this crisis, that the Bishops and their helps have food sufficient to support all the poor in their Wards ; but what do I suppose ? That they have heads on their shoulders, and that the Teachers have, and they can calculate, and devise, and manage, and arrange for their neighbours and those who are under their care ; and I suppose that it is their duty to do so, and take that care from the Presidency of the Church. The conduct of many would indicate that they think that the Presidency can easily attend to each of their individual affairs, and those too of a trifling character. I almost daily turn away numbers who press to the President with trifling questions.

I will mention one instance, by way of illustration. The other day a man came to ask the President, if he could not inform him how he could collect a debt from one who owed him. What was that to President Young ? I told him to attend to his own business, and to go to the proper authorities. Do you suppose that President Young is going to collect all the debts of this people ? Just reflect for a moment, what an immense amount of business would roll upon that man, if he would let the numbers, who wish to, consult him upon every trifle.

I have referred to only one instance, but similar ones are as numerous as the stars in the heavens. He has the most patience of any man in the world, or he would not listen to nearly as many as he does. I have observed one thing—the poor, the weak, and afflicted I never knew him to turn away ; he will always condescend to their smallest wishes. It is a great burden upon him, and I can tell the people that it is wearing heavily upon him. Let any person, if he wishes to comprehend the matter fully, tax his mind to the utmost in a thousand different ways in a day, seeking to advise and counsel for the best good of those who apply to him, and he will find that it will fast wear him down to the grave.

The power of faith and the blessings of the Almighty sustain our President ; were it not for them, no man on earth could perform the labour he performs, and I believe that no other man ever did.

Circumstances render it impossible to go on with the Public Works ; we have work enough to do, but we have not provisions to give the labourer. It is unpleasant to stop the Public Works, not only

because it retards improvement, but because those who have been labouring on the works look to that quarter for their subsistence. Many who have laboured there are without breadstuff or anything to eat, and they think that if they can get to work as formerly, they will get food. The only wonder to me is that anything has been left until now, and there is not much. We have to get along from hand to mouth in order to conduct matters on the present limited scale, and are obliged to stop operations until after harvest. It is the counsel of the First Presidency for every one to be diligent in raising grain and other products of the soil, that we may replenish the granaries and store-house, and have food to sustain the labourers.

The every day duties of life are the ones which are particularly incumbent on the Saints, and it is for them to be humble and perform their duties faithfully, and the great work of the last days will go on. It is rolling forth with magnitude and power, and these small appearing matters are as important as anything else towards the accomplishment of that end.

We have a few business operations that we would be pleased to keep in motion, if we could get the provisions with which to do so. In this connexion I will make a few remarks touching the *Deseret News*. Is it not a good paper, and are not the people edified and profited by it ? How do they pay for it ? There is not enough received on subscription to sustain the hands who publish it, the compositors, and pressmen, and others necessarily engaged upon it. I know this fact from what little knowledge I have of that department, although that is not particularly the department I have much to do with. Subscriptions are paid in everything except provisions and money, and other valuable articles requisite in publishing a paper.

Aside from that, there are not one-fourth as many papers subscribed for as there should be, and then paid for in good, available means, at least so far as each one might be able. About 4000 papers are now issued, and certainly 12,000 should be. Then it might be afforded cheaper and be paid for promptly ; and the people can easily pay for it, because EVERY THING THAT CAN BE THOUGHT OF is taken in payment. Why do not the people sustain their paper more liberally ? They will do some good by doing that

both to themselves and the cause. A new volume is now commencing, and I recommend those who take it to continue to do so, and to use an exertion to have their neighbours take it. And let those who realize its value procure subscribers and send in their names, accompanied with the pay, so far as possible, and that will help to sustain the paper. What makes me think and speak of it? Simply this; there are men who work on it that are weak through want of suitable provision, insomuch that working off the 4000 per week is too hard for them. They are now rationed on half a pound of bread-stuff per day, and they begin to look sickly and to sink under the labour, for want of more food. We have to give extra rations for extra work, on account of having to carve so closely. Then why not come on with six dollars in advance for the new volume, that the men who work on it may have something to administer to their health and comfort, from week to week?

Has there been means enough in the hands of those who attend to that department to sustain it? No, they have had to call upon the Church for aid. The subscribers have failed to furnish provision enough to feed the men actually at work on the paper, or money with which to purchase it. There are many who have available means, but do not take the paper; they could and should take it and pay for it; I am satisfied of this.

It is the wish of the President that the Big Cottonwood canal be completed this spring; when provisions are again plenty, we may set men to quarrying rock for the Temple, and the canal be prepared for its transportation. It is desirable to have this work done with labour tithing, particularly so far as the labourers can furnish themselves. Let the Bishops call out the brethren to complete that work, as speedily and as extensively as it can be done without interfering with tilling the soil, that it may be timely secured against high water. These are some of the labours which the First Presidency desire to carry out, and everybody should respond and manifest, by their performances, their faith concerning them.

I am not much of a hand to go into the mysteries, or to strive to peep into futurity, to see how this or that is going to be done in the world to come, and to strive to find out how high an exaltation I am going to attain to. Those are

matters that do not concern me at all, I have no uneasiness on those subjects. I have always felt that, if I did my duty from day to day, and remained faithful to the end, I should get a reward that would be perfectly satisfactory to me, whatever it might be; therefore I never concern myself about what is going to be my reward in future life. It was sufficient for me, when I learned this faith, that I might be permitted to have a name among the Saints, be numbered with them, have the opportunity of showing by my works whether I was a Saint of the Most High God, and be permitted to assist my brethren, and do what little I could for the rolling forth of this kingdom, and building it up, regardless of the consequences in the future, and perform those duties set before me, from day to day, with the best ability and talent I could command, devoting myself exclusively to the building up of this kingdom.

That is the way in which I, at first, looked at "Mormonism," and it is the way I have looked at it ever since. I am so strong in the belief of the doctrine, that I recommend every one of the brethren and sisters to look at it in the same light in which I do. It is the all-absorbing topic with me, and it is no matter what I am called to do in this work, it is for the sake of truth, no matter how tired and fatigued I may be, it is for the sake of truth.

The more we can do, so much the better, for it is our duty, nothing more; it is our privilege, nothing less; and it is one of the greatest privileges that has ever been extended to the children of men. That privilege is a blessing which should be appreciated, and which I have often found was not sufficiently so, by some portions of the people. I have known people applying for inducements to dwell among this community, asking, "Can I get a living in case I obey the truth? Shall I be sustained in my profession as a lawyer, teacher, &c.?" as though that had anything to do with the question, as though "Mormonism" must support and sustain them. It will do it, it is true, but it is their business to do all that they can to sustain and promote that.

The heavens are ready to shower down blessings, if the people are ready to receive and sufficiently appreciate them. The reasons that we have not the blessings of the Almighty in greater abundance arise from the fact that we are not at

present capable of receiving more. When and where have this people ever seen the day, when they have not had just as much labour to perform as they could stand under? I have never seen that day, and I do not expect to.

Then let us firmly bear up our shoulders, and nobly bear off the kingdom. It is our work, if we will do it. The Lord wants us to do it—it is a privilege He has extended to us. We have this to perform, and He is letting the duty rest upon our shoulders as fast as we are able to bear it. Shall we complain that it does not come fast enough? Let us gird up our loins and go forth in the strength of the Almighty, and accomplish the work as rapidly as we can.

The Lord has set His hand to gather His people, then let us realize the good He has called us to perform, and be more diligent to do His will. Let us exert ourselves in this work to the utmost, and be more humble, faithful, and diligent, and the labour will increase, inasmuch as we are able to do more. Who does not wish to see a Temple reared? Whose hearts would not leap for joy to see that structure going up? Then let us go to with all our might and raise grain, and when we raise it let us be careful how we use those blessings, and not, as in times past, treat them lightly and tread them under our feet.

Let us improve in this particular, as in all other duties, and the blessings of the Almighty will be continued with us, in greater abundance, as we progress. Let us do all we can to sustain the Presidency in the operations they wish carried out; let us respond to their calls when made, and abide the counsel given from time to time. Let us live unitedly, and shape our lives according to the Gospel, both in the sight of our God and our brethren. Let us put away quarrelling and contention, and be willing to edify and counsel one another.

Let us do these things, and remain prayerful and humble before the Lord, and see if He will not pour out a blessing greater than we have ever yet enjoyed. But when the blessing comes—there is the danger. Let us remember that we are always dependant on the Great God, the giver of all good. Do the world realize this? He will make this people know it, and make them understand that they are, whether He does the world, or not.

If the past will not suffice, we shall be chastened until we do understand that we are dependent on Him, and that we have to walk by faith. Can we walk by faith? He is trying some of us, I think. Do you feel afraid that you will not have plenty to eat? I never do. I recollect a circumstance that took place with myself, in 1849. I was living in a family of twelve persons, and we were out of provisions. A neighbour, whose family was sick, informed me that he had not anything in the house to eat. I told him to call and I would give him some flour. I went out to get some breadstuff, and when I was out he called. My sister-in-law told him to call again. When I made him that promise I did not know where the flour was coming from, and there was not half as good a chance as there is now. When he called again, I had the flour for him. In that way we lived, and I felt no uneasiness about where the next meal was coming from. We had to ration ourselves, and had something every time we needed it. If the brethren would feel that way, I think they would save themselves much anxiety.

I think if the people will exercise their faith, as well as their works, and use every means in their power, that they will be able to manage pretty well, with the help of their Teachers and Bishops. I am not in the least concerned but what there are provisions among the community sufficient to carry us through, if a proper disposition is made of them, and economy is adhered to by all. I have no uneasiness on this matter, and recommend my brethren to have none.

I would recommend to every individual a proper diligence in providing, and if the brethren, who have, would open their hearts and distribute in wisdom, it would be a very good thing; and I know that they do, in a great measure. Some are apt, at times, to make complaints against those who have a little grain stored away, if the owners do not deal it out to suit their notions. Some will complain of the person who is doing his best to accommodate them. Though there may, sometimes, be cause for complaint, at other times, when the matter is fairly scanned, there is no cause.

I am rejoiced with being able to say, that there are not many in our midst who would refuse to divide to the last crumb they have, even if they did not know

where the next was coming from. Hence, the people may feel encouraged, those who are destitute, because they have assurance of faith that, so long as food is among the community, they will have a part of it. I speak of these things that the inexperienced may have their faith increased, and that they may feel to rejoice that they are as well situated as they are, amid Saints of the Most High, and that the Lord loves them while showing them that they are dependant upon Him.

He has work for us to do. Do we realize that we are the persons He has called to do it? That we are in His hands, and that He is teaching us from day to day by His prophets, and servants, and His hand dealings towards us? If we do not realize this, should we not? Remember that it is our Governor who governs, rules, controls, and directs all matters for the best interests of this people. Then let us be submissive and humble in His hands, like clay in the hands of the potter, and let Him mould us to His likeness. If we will do this the Lord will bless us; and if we appreciate His blessings He will continue them.

Do you not know that He delights to give good gifts to His children, more than any of us do to our children? Do you not know that the heavens are full of blessings designed for this people? Then why do we not uniformly walk in the paths of righteousness, that we may continue to

be the people of the Lord's choice, to do His work in the last days, and give Him the honour and glory? Who can rise up and say, in their own minds, I have done this, this is my work? No, the Lord has done it. And if we are privileged to be His humble instruments, let us be satisfied with that honour. Let us put on the harness and work a work of faith, for the interest of the kingdom of God upon the earth; this is my exhortation.

I know that this Gospel is true, and I feel to bear my testimony that Joseph Smith was a Prophet of the Most High God, that the Book of Mormon is true, and that President Brigham Young is Joseph's lawful successor; that the organization of this kingdom is the organization owned of the Almighty, even the kingdom of God upon the earth.

That kingdom does exist, and it is our happy privilege to be numbered with the Saints, and to have a part in this matter. Then let us rejoice continually, and do what we can to promote the interests of the cause of Zion; build up cities and temples, do whatever else may be laid before us, and improve upon the blessings the Almighty bestows upon us continually. May we improve our minds and strengthen our understandings, that we may be fully qualified to perform those duties incumbent upon us, from day to day, with ability before our God. Amen.

History of Joseph Smith.

(Continued from page 488.)

[April, 1841.]

Thursday, 15th.

A Conference of the Church was held in New York City. Elder George W. Harris, of Nauvoo, chairman. Lucien R. Foster was elected President of the Branch, and Addison Everett and George Holmes, his Counsellors. John M. Bernhisel was elected Bishop, and Richard Burge and William Acker his Counsellors. These six, having been chosen, were ordained and set apart to the several offices under the direction of Elder Harris, he having been specially appointed and authorized by President Hyrum

Smith, at the Philadelphia Conference, to organize more perfectly the Branch in New York.

L. R. FOSTER, Secretary.

An Epistle of the Twelve Apostles to the Church of Jesus Christ of Latter-day Saints in England, Scotland, Ireland, Wales, and the Isle of Man, greeting—

Beloved Brethren—Inasmuch as we have been labouring for some time in this country, and most of us are about to depart for the land of our nativity; and, feeling anxious for your welfare and happiness in time and in eternity, we cheerfully offer you our

counsel in the closing number of the first volume of the *Star*, hoping you will peruse it when we are far away, and profit by the same.

First of all, we would express our joy and thanksgiving to Him who rules and knows the hearts of men, for the heed and diligence with which the Saints in this country have hearkened to the counsel of those whom God has seen fit to send among them, and who hold the keys of this ministry. By this means a spirit of *union*, and, consequently, of *power*, has been generally cultivated among you. And now let the Saints remember that which we have ever taught them, both by precept and example, viz., to beware of an aspiring spirit, which would lift you up, one above another, to seek to be the *greatest* in the kingdom of God. This is that spirit which hurled down the angels. It is that spirit which actuates all the churches of the sectarian world, and most of the civil and military movements of the men of the world. It is that spirit which introduces rebellion, confusion, misrule, and disunion, and would, if suffered to exist among us, destroy our *union*, and, consequently, our *power*, which flows from the Spirit, through the Priesthood; which Spirit, and power, and Priesthood, can only exist with the humble and meek of the earth. Therefore, beware, O ye Priests of the Most High! lest ye are overcome by that spirit which would exalt you above your fellow-labourers, and thus hurl you down to perdition, or do much injury to the cause of God.

Be careful to respect, not the eloquence, not the smooth speeches, not the multitude of words, not the talents of men, but the offices which God has placed in the Church. Let the members hearken to their officers, let the Priests, Teachers, and Deacons hearken to the Elders; and let the Elders hearken to the presiding officers of each Church or Conference, and let all the Churches and Conferences hearken to the counsel of those who are still left in this country to superintend the affairs of the Church; and, by so doing, a spirit of union will be preserved, and peace and prosperity will attend the people of God.

We have seen fit to appoint our beloved brethren and fellow-labourers, Levi Richards and Lorenzo Snow, to travel from Conference to Conference, and to assist brother Pratt in the general superintendence of the Church in this country. These are men of experience and soundness of principle, in whose counsel the Church may place entire confidence, so long as they uphold them by the prayer of faith.

The spirit of emigration has actuated the children of men, from the time our first parents were expelled from the garden until now. It was this spirit that first peopled

the plains of Shinar, and all other places; yes, it was emigration that first broke upon the death-like silence and loneliness of an empty earth, and caused the desolate land to teem with life, and the desert to smile with joy. It was emigration that first peopled England, once a desolate island, on which the foot of man had never trod, but now abounding in towns and cities. It was emigration that turned the wilds of America into a fruitful field, and besprinkled the wilderness with flourishing towns and cities, where a few years since the war whoop of the savage, or the howl of wild beasts was heard in the distance. In short, it is emigration that is the only effectual remedy for the evils which now afflict the over-peopled countries of Europe. With this view of the subject, the Saints, as well as thousands of others, seem to be actuated with the spirit of enterprize and emigration, and as some of them are calculating to emigrate to America, and settle in the colonies of our brethren, we would here impart a few words of counsel on the subject of emigration.

It will be necessary, in the first place, for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufactories, &c., so that the poor who go from this country can find employment. Therefore, it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others to emigrate, and thus all arrive in a new country empty handed. In all settlements there must be capital and labour united, in order to flourish. The brethren will recollect that they are not going to enter upon cities already built up, but are going to "build cities and inhabit them." Building cities cannot be done without means and labour. On this subject we would call the particular attention of the Saints to the Epistle, and also to the proclamation signed by the First Presidency of the Church, published in the eleventh number of this work (the *Star*), and would earnestly exhort them to observe the order and instructions there given.

We would also exhort the Saints not to go in haste, nor by flight, but to prepare all things in a proper manner before they emigrate; and especially in regard to their dealing with the world, let them be careful to settle everything honestly, as becometh Saints, as far as lies in their power, and not go away in debt, so far as they have the means to pay. And if any go away in debt, because they have not the means to pay, let it be with the design of paying as industry shall put it in their power, so that the cause of truth be not evil spoken of.

We have found that there are so many "pick-pockets," and so many that will take every possible advantage of strangers in Liverpool, that we have appointed Elder Amos Fielding as the agent of the Church, to superintend the fitting out of the Saints from Liverpool to America.

Whatever information the Saints may want about the preparations for a voyage, they are advised to call on Elder Fielding at Liverpool, as their first movement when they arrive there as emigrants. There are some brethren who have felt themselves competent to do their own business in these matters, and, rather despising the counsel of their friends, have been robbed and cheated out of nearly all they had. A word of caution to the wise is sufficient. It is also a great saving to go in companies, instead of going individually.

Firstly, a company can charter a vessel, so as to make the passage much cheaper than otherwise.

Secondly, provisions can be purchased at wholesale, for a company, much cheaper than otherwise.

Thirdly, this will avoid bad company on the passage.

Fourthly, when a company arrives in New Orleans they can charter a steamboat, so as to reduce the passage near one half. This measure will save some hundreds of pounds on each ship load.

Fifthly, a man of experience can go as leader of each company, who will know how to avoid rogues and knaves.

Sovereigns are more profitable than silver or any other money, in emigrating to America; and the brethren are also cautioned against the American money, when they arrive in that country. Let them not venture to take *paper* money of that country, until they become well informed in regard to the different banks, for very few of them will pass current, very far from the place where they are issued, and banks are breaking almost daily.

It is much cheaper going by New Orleans than by New York; but it will never do for emigrants to go by New Orleans in the summer, on account of the heat and sick-

ness of the climate. It is, therefore, advisable for the Saints to emigrate in autumn, winter, or spring.

Let the Saints be careful also to obtain a letter of recommendation, from the Elders where they are acquainted, to the brethren where they are going, certifying their membership; and let the Elders be careful not to recommend any who do not conduct themselves as Saints; and especially those who would go with a design to defraud their creditors.

In regard to ordaining and licensing officers, each Conference is now organized under the care of their respective Presidents, who, with the voice of the Church, may ordain, according to the gifts and callings of God, by the Holy Spirit, and under the general superintendence of Elders Pratt, Richards, and Snow. Licenses should be signed by the presiding officers.

There are many other items of importance, which we would gladly mention, had we time and space sufficient; but this must suffice for the present; and may the God of our fathers bless you all with wisdom and grace to act each your part in the great work which lies before us, that the world may be warned, and thousands brought to the knowledge of the truth; and may He bless and preserve you blameless until the day of His coming. Brethren and sisters, pray for us.

We remain, your brethren in the new and everlasting covenant,

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON HYDE,
P. P. PRATT,
ORSON PRATT,
WILLARD RICHARDS,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH.

Manchester, April 15, 1841.

Elders B. Young, O. Pratt, W. Woodruff, Geo. A. Smith, and Levi Richards went from Manchester to Liverpool to attend a tea-party at the Music Hall.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 9, 1856.

DEPARTURES.—On the 26th of July, Presidents F. D. Richards and C. H. Wheelock sailed for New York, on the steamer *Asia*. They were accompanied by Elders Joseph A. Young, William C. Dunbar, James Linforth and family.

In noticing the departure of these our brethren from the field of their labours, it is difficult to express those warm feelings of approval and blessing towards them which fill our own bosom, and which, we are confident, will meet with a cordial response in the hearts of the thousands of faithful Saints to whom, through the rich blessings of the Lord, they have so abundantly administered the principles of present and eternal salvation.

For nearly ten years, Presidents Richards and Wheelock have spent most of their time in labouring in the ministry in Britain; and, from the beginning, a constant and abundant increase of strength and power in the Priesthood has been manifested, in the growth and efficiency of their labours.

During the past two years, in which Elder Richards has presided over the Churches in Europe, some 8000 Saints have left its shores for the land of Ephraim. When the circumstances under which this great work of gathering has been accomplished are taken into consideration, in addition to the many other complicated duties that have devolved upon him, it is evident that he has sought diligently after, and has had the revelations of heaven to guide him in the plans and devices of his heart; and that the Lord has had great regard for him in making him an instrument in accomplishing His mighty purposes in the earth.

Brother Franklin has not only had the revelations of the Spirit to guide him, but he has sought after the counsels of the Prophet Brigham, and when he has received them, he has also had the light of the same Spirit in which they were given, to direct him in carrying them out, hence, constant success has attended his labours, and they have been crowned with blessings to himself as an Apostle of Jesus, to the Saints under his immediate charge, and to the general interests of the kingdom of God on the earth.

A rapid extension of the work of the gathering has been a prominent feature in his administration, the last great act of which—the introduction of practising the law of tithing among the Saints in Europe—is a fitting close to his extensive and important labours.

We receive the work from the hands of President Richards with great satisfaction and pleasure, on account of the healthy and flourishing condition in which we find it. During much of his mission he has laboured under great bodily debility and weakness, and we trust that the thousands of Saints in Europe will unite their faith and prayers with ours, that he may experience a great renewal of the spirit and power of life, health, and strength, upon him during his journey home, and ever after; and that he may not lack in any good thing to cheer his heart, and enable him to fulfil the duties of his holy calling.

The labours of Elder Wheelock, as a Counsellor to President Richards, are approved of the Lord, as has been testified to abundantly by the sealing power of the Holy Ghost. He is not one whit behind any of his brethren, according to the sphere in which he has been called to act. These assertions will meet with a hearty response in the bosoms of the thousands of the faithful to whom he has administered life and salvation, and who will rise up and call him blessed in a future day, when the deeds of men and their effects are fully made manifest.

Elder Linforth, as is generally known, was called to labour in the Office several years ago. His labours have been of that silent and unobtrusive nature which, from not being generally known, do not meet with that cheering appearance of general appreciation which they really merit. He has most faithfully and diligently performed the arduous duties of his calling, and bent all his energies, night and day when circumstances have required it, to assist those under whose direction he has laboured, in

conducting the complicated affairs of the Office. He richly merits, not only the approval and blessing of those under whom he has laboured, and who from knowledge can duly appreciate his faithfulness, but also of all the faithful. We pray that the rich blessings of heaven may be upon him and his family in going up to Zion, and that they may live to enjoy the blessings which await the faithful there.

Elder Joseph A. Young accompanies President Richards home, by the special request of his father. He has administered comfort and blessing to thousands of the Saints in Britain, and on the Continent, and they can testify to the integrity of his heart, to the purity of his life and conduct, and that the spirit of his father has rested upon him.

Elder Dunbar has been released from his labours in this country because it was not deemed prudent that he should remain longer, on account of his feeble health. Notwithstanding his great bodily weakness, through the power of faith he has laboured diligently, and accomplished much good.

We feel a warm and abiding interest in the happiness and prosperity of these our faithful brethren. May the favour of heaven attend them on their journey home, and may they receive an abundance of joy, on their arrival in the midst of the Saints.

ARRIVAL OF THE UTAH MAIL.—On the 21st of July, we received our quota of letters, together with Numbers 9, 10, 11 and 12 of the *Deseret News*; leaving our file deficient of Numbers 6, 7 and 8. Our latest date of the *News* is May 28. The sun of prosperity again shines upon the Saints in the mountains. There is every appearance of an abundant harvest. We feel thankful to our heavenly Father for this, and we ever realize that all things, whether prosperous or adverse, will work together for good to those who love and serve Him. As usual, all is peace in Utah, and we hear of none of those enormities which are such a rich treat to the morbid appetites of the lower world.

NOTICE.—All communications sent to this Office on business should, in future, be addressed to Orson Pratt, instead of F. D. Richards.

THE "DESERET NEWS" can be obtained by persons residing in Canada, and in the States and Territories east of the Rocky Mountains, by forwarding the amount of subscription, \$6,00 a-year, or \$3,00 for six months, to the St. Louis *Luminary* Office, St. Louis, Missouri, or to the *Mormon* Office, New York City, N.Y.; by those residing in California, Oregon and Washington from D. M. Thomas, at San Bernardino, or from George Q. Cannon, at San Francisco; by those in the British Isles, Europe, Asia, Africa, and Australia, from the *Millennial Star* Office, 42, Islington, Liverpool, England. Or all subscribers in the United States and Canada, if they prefer it, can be furnished directly from the *Deseret News* Office, G. S. L. City, Utah, upon forwarding funds current in their neighbourhood.

RECIPE FOR MAKING TATTLERS.—Take a handful of the vine called Runabout, the same quantity of root called Nimble tongue, a sprig of the herb called Backbite, (at either before or after the dog-days) a tablespoonful of Don't-you-tell-it, six drachms of Malice, a few drops of Envy—which can be purchased in any quantity at the shops of Miss Tabitha Teatable, and Miss Nancy Night-walker. Stir them well together, and simmer them for half-an-hour over the fire of Discontentment, kindle it with a little Jealousy—then strain it through the rag of Misconstruction, and cork it up in the bottle of Malevolence, hang it upon a skein of street yarn, shake it occasionally for a few days and it will be ready for use. Let a few drops be taken just before walking out, and the subject will be enabled to speak all manner of evil, and that continually.

Foreign Correspondence.

DESERET.

Historian's Office,
Great Salt Lake City,
May 28, 1856.

Dear Brother O. Pratt—As I commence my first letter in the Historian's Office, I feel that you are the person that I should write to.

You may be aware that on Monday, the day before I parted with you at the mouth of the kanyon, that I had an ox die suddenly, and in my endeavours to save the hide, while skinning it, I casually scratched my left arm with a rib, and a few days afterwards the place inflamed; a swelling rose on the spot, the poison virus got inoculated into my system, which caused me three or four weeks' sickness, and which came very near costing me my life. About the first labour on my recovering, so as to be able to get out of doors, was to be called up about half-past one o'clock in the morning, on Friday the 16th instant, to administer to your wife, Sarah. I promised her in the name of the Lord that all should be well with her and her child, and that she should be blest in her labour. In fifteen minutes after, she was safely delivered of a very fine daughter, weighing 12 lbs. I have seen her several times since; both she and her daughter are doing well. I have now so far recovered from my sickness as to be able to attend to business.

Eighteen days ago the mail arrived from the east, being the first news, by way of the South Pass, since last November. The carrier only brought in about one half of the bags sent from Independence, during that time; the other half being left somewhere between there and here; perhaps left at Fort Laramie to amuse the U. S. soldiers with our news and correspondence during the winter evenings.

The California mail has arrived pretty regularly this winter. By that mail we received the *Western Standard*, and letters from brother C. C. Rich and others. I am very much pleased with the appearance of the *Standard*, it is ably conducted, and I think it will prove a benefit to the Saints, and help to keep at bay some of

our vile calumniators, who will not be so barefaced in their attacks, when they see we have a paper that will defend our cause.

We learn, by the late mails, that there is much trouble in Oregon and Washington Territories; the Indians are having it pretty much all their own way. I am happy to say, by recent letters from our missionaries in East Oregon, that all is peace with them. President Young has talked of sending up about fourteen wagons to bring back loads of dried salmon, to help out the scanty supplies of food in this country. Brother Rich is also making calculations to furnish some grain for this Territory, in case we get too tightly pinched; but we feel thankful to our Heavenly Father for His gracious mercies, in sending us a bountiful shower every week, since President J. M. Grant spoke upon "the dry moon," and exhorted the brethren to exercise faith for rain—which you may remember—when it commenced raining while he was preaching. The past week has been very warm, and wheat is running fast; many brethren are in high glee, and are calculating to commence cutting wheat about the 20th of June. The cut worm is devouring a portion of the wheat and corn crops. The peas are beginning to bloom beautifully; the potatoes and other crops are growing fine. At the same time we have the music of the gulls as they fly over our heads seeking for grasshoppers, crickets, and other insects, but they find very few to feed upon. There is a greater abundance of grass in all the valleys and mountains than we have had for two years. The brethren continue busy planting corn and late crops, and all the old broke land is being cropped, which shows an untiring zeal in those who remain to secure for themselves, and the Saints who are coming from the old countries, a sufficiency of food for the next year.

Elder P. P. Pratt has again regained his health, so far as to preach in the Bowery last Sabbath; he has now gone on a mission to Utah County.

The Presidency, and those of the Twelve who are here, are enjoying good health. They, with the Council, remember you in their prayers.

There are a few sick here; among whom are sisters Mary Ann Young and Mary Richards, who are a little easier to day.

Elder McCarthy, who was shipwrecked on one of the Society Islands, has baptized the interpreter to the King, who speaks twelve languages. Also the interpreter to the Government Company,

who speaks five languages. Brother McCarthy ordained them both Elders, and set them to preaching the Gospel, in the midst of the people; so some good is growing out of his shipwreck. . . .

Yours truly,

W. WOODRUFF.

Home Correspondence.

SHEFFIELD, BRADFORD, HULL, AND LINCOLNSHIRE CONFERENCES.

18, Dock-street, Leeds, July 11, 1856.

President F. D. Richards.

Dear Brother—Having a desire that you should know the condition of my Pastorate, previous to your departure for Utah, I improve the present opportunity to write a short letter.

During the past quarter, the brethren in the ministry have been faithful in outdoor preaching, distributing tracts, delivering lectures, and in seeking out the honest in heart. In many places the good Spirit of the Lord has been with them, so that much good has been done. With very few exceptions, the Priesthood have been one with their Presidents in carrying out the counsels which have been given. Those who have sought to manage things their own way have lost the good Spirit, and gone out of the Church, leaving the Conferences in a more healthy condition.

I have past most of the time in assisting the Presidents of Conferences to close the emigration business, in teaching the Saints, hunting out old members who have been lost to themselves from time immemorial, in preaching faith, repentance, baptism for the remission of sins, holding district meetings, and trying to get a thorough knowledge of the work intrusted to my care.

We have been favoured in Sheffield by a visit from Elder C. H. Wheelock, who blessed us with several of his wise, soul-reviving discourses, filling every heart with gladness. Five years ago he preached in the same place upon the gathering, and prophesied that the time would soon come when thousands of the Saints would go to Zion by hand-cart companies. This being

his first visit since that time, the same subject came to his mind, and many who did not believe him then, are now convinced of the truth of his words. It is a remarkable fact, that at the time Elder Wheelock and others were prophesying of that thing in England, President Young was contemplating that scheme, which has this year been put into operation. This filled our hearts with joy, and was an additional testimony to all present, that the revelations of the Lord are with His servants in the last days. . . .

On the 15th ult., I attended the Lincolnshire Conference, at Grantham. Meeting called to order by President Burrows, at half-past ten, a.m. There was a good attendance of Saints, many of whom had walked fifteen miles to be present. The business of the past quarter and the presentation of the Authorities were duly attended to. After which I began, in a short discourse, to prepare the minds of the Saints to receive the law of tithing, using as a text, "Obedience is better than sacrifice." In the afternoon, Conference met at half-past two o'clock, and administered the sacrament of the Lord's Supper. I moved, that the Saints in this Conference adopt and practise the law of tithing. Although this principle was new to many, yet, so much of the Spirit prevailed, that the Saints unanimously responded to my motion, and we continued our meeting five hours. Our Conference lasted two days. The Saints testified of having been abundantly blessed of the Lord, and they evidently have a great desire to build up God's kingdom.

June 19th, Elder Kirby and family arrived in Sheffield, from Jersey. The Saints had shown their good feelings by fitting up a house for their reception, for

which I feel to tender them my sincere thanks. On Saturday evening, Elders J. A. Little and Joseph A. Young arrived from Liverpool to attend our Conference.

Sunday, 22nd, Conference met at half-past ten, a.m., in the Hall of science. President Kirby opened the meeting by prayer, after which he presented the authorities of the Church, and laid the business of the past quarter before the Saints. After I had made a few remarks, Elder J. A. Young favoured us with one of his short, but wise discourses. In the afternoon we were blessed with a discourse by Elder Little, followed by one from myself, all speaking upon the law of tithing; and every heart seemed to feel the good spirit of Zion. When we called upon those who would pay their tithing to hold up their hands, every hand but one came up, and their hearts seemed to be in the movement. During the evening, the Saints gave a testimony of their faith, that no person could deny, for when I told them that we had to pay £93 to the Office within two weeks, all said, that the money should be ready. To make their words good, £33 were proffered before I left the room, and I raised £72 in one week.

Sunday 29th, I attended Conference held in the Odd-fellows' Hall, Bradford; Elder Joseph A. Young presided. The Saints came to the morning meeting by hundreds, and the Spirit of the Lord was with us mightily the whole day. In the evening brother J. A. Young preached his farewell sermon, and turned over the business of the Conference into the hands of Elder D. A. Curtis, who felt the spirit of his mission resting upon him, and gave some good counsel.

I pray God to bless brother David, with health, and with the Holy Spirit that he may be mighty in the ministry.

Although the Saints regretted to part with brother Joseph, yet, they blessed him in the name of the Lord, and wished him, with yourself, and Elder Wheelock, a safe and speedy journey to the valleys of *Brigham*.

It was moved at the meetings of the Sheffield and Bradford Conferences, that they sustain Elders G. A. Smith, John Taylor, and J. M. Bernhisel as Delegates to Washington, with a request that the Saints fast a day and pray for their prosperity, and for that of the Saints in Zion.

During the last quarter, President L.

D. Rudd, has given a course of lectures in Hull, and the Spirit of the Lord attends him in his ministrations.

We shall hold the Hull Conference on Sunday next, 13th inst., Elder J. A. Young will be present, for which I feel thankful, as it will probably be the last Conference he will attend previous to his departure.

In addition to emigrating the Pastors, Presidents, and Travelling Elders, mentioned in my last report, we have, the past half-year, emigrated 179 Saints, and added 205 persons to the Church by baptism. The prospects for the ensuing quarter are better, for as the Saints adhere more strenuously to the law of tithing, their faith in the Lord and the spirit of Zion increases more abundantly upon them. The tithing is in full operation throughout this Pastorate.

Although I feel that it would have afforded me great satisfaction to cross the Plains with yourself and company, yet my will is to be where the Lord wants me, for in being there I realize that I can accomplish the most good. The best feelings of the Saints are with yourself, Elders Spencer and Wheelock, and their heart-felt prayers are continually offered before the Lord for your prosperity, in which I most heartily join.

I am,

Your brother, and cousin,

WILLIAM G. YOUNG.

SOUTHAMPTON AND DORSETSHIRE CONFERENCES.

20, Wingfield street, Landport,
Portsmouth, July 6, 1856.

President F. D. Richards.

Dear Brother—With much pleasure I sit down to give you a general report of the Southampton Pastorate, because I believe you will be satisfied with it, for I am happy to say that it is in good condition. The Priesthood and Saints, almost to a man, are united in rolling forth the work of the Lord. In the Southampton Conference four Travelling Elders spend their time and talents in preaching the Gospel to the world, and in instructing the Saints.

They are good men, and willing to carry out my counsel, which counsel, for the present, is to leave the management of the Branches, as much as possible, to their Presidents, and to strike out into

the towns and villages, that have never heard the principles of life and salvation, and endeavour to raise up new Branches. For this purpose they are plentifully supplied with tracts, to give them an introduction to the houses of the people in the towns, and villages, and by the road side. Thus they can spend their days in conversation, and preach in the evenings.

. The pamphlet, "*Marriage and Morals in Utah*," will be supplied to them to use as wisdom shall dictate.

The Book Agency is in good condition. I have perfect confidence in the Agent. The trifling debt which is owing, I shall soon take measures to reduce, by the same plan adopted by Pastor Willie, which has been so successful in years that are past.

To obviate mistakes in getting in reports from the Branches, there are printed forms which the Secretaries of the Branches are required to fill up and send to me quarterly. Through having all the reports in one style, I am able to tell, at a glance, the position the Conferences stand in, how much has been received, how much has been expended, what cash remains in hand, and the whole amount of their indebtedness.

The Southampton Conference numbers 426 members, 40 of whom are scattered, we know not where. The rest are not overburdened with this world's goods, none, that I am aware of, having money sufficient to pay their passage across the sea, yet they are rich in faith and good works. They also believe in progression, for proof of which I refer to a letter written by the President of this Conference last year, and which was published on page 412 of last year's volume of the *Star*, under the head of "Financial Effort, Cheering Prospects, &c." £96 was then raised in five months. Good as that was, and it *was good*, yet this year, in six months, we have raised £232 0s. 11d. exclusive of the Book Agency.

Out of this £232, there has been subscribed for the emigration of the late Pastor and President, nearly £60; for Temple Offering, £40; Conference purposes, £39 18s.; Branch Rents, &c., £46 18s., and the remainder has been applied for Pastor, President, Travelling Elders, &c. I think in financial matters this Conference has done first rate, yet, for the good of Zion's cause, I hope from my heart that every Conference in the British

Isles has beaten it, in proportion to its advantages.

Many of the Saints are commencing, this week, to pay their tithing, that is, they pay a tenth of their earnings, and divide the proceeds among the funds. When I have time to go through the Conferences, I think nearly all the Saints will be induced to subscribe to the principle.

A word upon the P. E. Fund; that is small this half year, but during the next we will turn upon it the power that has been on the Temple Offering, and I am sure it will come up well, for the Saints wish to have some claims on the sympathy of the the Presidency of the Mission for their emigration. They know of no way but to do their uttermost in swelling that fund, which you may rest assured they will do. There are large tracts of country in this Conference where there has been no preaching; we have plenty of room for more Travelling Elders, when you can send them to us.

The Isle of Wight is again preached in, and one of the Elders is stationed there. He is sanguine that he shall be able to do considerable this summer. I hope and pray that he may. The local brethren are doing their best in the way of preaching on Sundays, and have commenced it on the week nights also. If we do not baptize a number this season, it will not be for the want of trying. The sisters and some of the brethren are delivering tracts, so all are at work trying to do good. We have amalgamated two Branches together, and organized three small ones. I might write much more, but you will not have time to read it.

The Dorsetshire Conference is in good condition; Elder Harding is one with me in all things. There has formerly been a great number cut off in it, and I fear without sufficient cause. We are feeling after them, and endeavouring to induce them to make the necessary acknowledgments, and do their first works over again. I am happy to say that success has attended our efforts, and those who have come back are feeling well and doing first rate. They know we wish to do them good. There is one Travelling Elder in that Conference who is doing his best to baptize, but it is easier to convince men than to induce them to obey.

As far as my information extends, the Dorsetshire Conference is the first that

has gone into the tithing, for a constant plan of raising money. I have read of others who have adopted it for the purpose of getting out of debt, and then ceasing, but the Dorsetshire Saints intend to continue till they are emigrated. They have gone into it with a spirit that merits my warmest commendation. I first broached the subject at the 10th of May Conference. Many commenced from that time; in a week or two it became general. Many of the brethren on that day said, they knew what I was going to speak about—they had been expecting it some time. One brother had actually commenced, two weeks previous, to lay by a tenth of his income for Church purposes.

With very few exceptions, I am given to

understand that all the Conference are paying tithing. This is the more praiseworthy, as there is scarcely any who earn over 9s. per week, and the testimony they can bear is, that nine-tenths now will accomplish more than the whole did previously.

Believing that enough has been said to give you a general idea of the state of affairs in this Pastorate, I close this letter, thanking you for my appointment to this field of labour, where I feel that I have been, and shall be able to accomplish good. The Saints have done well, and I feel to say, God bless them, all the time.

With sentiments of the highest esteem and love, I subscribe myself your brother in the Gospel of Jesus Christ,

JOHN C. HALL.

Varieties.

HE who says all he likes, will often hear what he does not like.

THE young lady who cannot afford a riding habit would do well to have a walking habit.

WHAT men want is not talent, it is purpose: in other words, not the power to achieve, but will to labour.

To be cast down by undeserved censure, or elated by unmerited compliment is alike proof of weakness.

MORTALITY.—The *St. Louis Intelligencer* states that from thirty to forty dead men are taken out of the river opposite that city monthly.

DAILY LABOUR.—God never allowed any man to do nothing. How miserable is the condition of those men who spend their time as if it were given them, and not lent, as if hours were waste creatures, and such as never could be accounted for—as if God would take this for a good bill of reckoning:—Item spent upon my pleasures, forty years! These men shall once find that no blood can privilege idleness, and that nothing is more precious to God than that which they desire to cast away—time.—*Bishop Hall*.

TALKING AND DOING.—It is easy to talk—it is hard to do. We can all of us talk, but can we all do? There is a difference, very wide and significant, between the two. He or she who talks the most as the world goes, does the least. Either is exhausting—and as contrastive in nature as in position. The man who starts off slap-dash, and puts his hands and head square upon the shoulders and hips of things, is the doer. It is he who rules the world, whether its circle be the neighbourhood of his locality, the city, state, or nation. He who dallies—talks—and talks and dallies—never does else of consequence. His hands have no power of grasp; his brains no pluck and energy. He is the talker. We like the doer. He is the man or she the woman for us. Talk may have its place, but it never yet of itself made a pin, lifted a brick, wove a fabric, or germed a useful, solid thought. There is as much difference between the two as between a gingerbread horse at the baker's and a bold pacer at the race-course.

OCCUPATION.—What a glorious thing it is for the human heart. Those who work hard seldom yield themselves up to fancied or real sorrow. When grief sits down, folds its hands, and mournfully feeds upon its own tears, weaving the dim shadows, that a little exertion might sweep away into a funeral pall, the strong spirit is shorn of its might, and sorrows become our master. When troubles flow upon you, dark and heavy, toil not with the waves—wrestle not with the torrent!—rather seek by occupation, to divert the dark waters that threaten to overwhelm you, into a thousand channels which the duties of life always present. Before you dream of it, those waters will fertilize the present, and give birth to fresh flowers that may brighten the future—flowers that will become pure and holy, in the sunshine which penetrates to the path of duty, in spite of every obstacle. Grief, after all, is but a selfish feeling; and most selfish is the man who yields himself to the indulgences of any passion which brings no joy to his fellow-man.

EVERY vice and folly has a train of secret and necessary punishment. If we are lazy, we must expect to be poor; if intemperate, to be diseased, if luxurious to die prematurely.

MEN AND WOMEN.—Men are like bugles—the more brass they contain, the further you can hear them. Women are like tulips—the more modest they are, the better you love them.

DO YOU TAKE?—A good newspaper is like a sensible and sound hearted friend, whose appearance on one's threshold gladdens the mind with the promise of a pleasant and profitable hour.

GO TO WORK.—Every man who acquires a fortune by industry is a treasure to himself and family, and a profit to his country, by adding to the common stock. It becomes a bond which unites him to society.

PROMPTNESS.—The story of Melancthon affords a striking lecture on the value of time, which was, that whenever he made an appointment, he expected not only the hour but the minute to be fixed, that the day might not run out in the idleness of suspension.

TASTE.—There are men with eyes in their heads, shrewd and self-loving withal, who are yet blind to half the pleasure of existence. The many-tinted sky, the sparkling firmament, the varied earth, the boundless ocean, are not for them; they see them, indeed, and so does a horse.

Lines addressed to President J. B. Richards.

Heroes and kings, and those of rank and name,
All find a page within the "Book of Fame,"
And artists' pencils to their stumps are worn,
To trace the likeness which these men have borne,
And brains are racked to write a eulogy
On some great man—great perhaps by flattery;
"What noble bearing—majesty of mein!"
"An eye commanding, penetration keen;
"Reflection deep, and comprehension broad,
"He's more than man—a very demi-god!"
Such is the stuff we read, mere senseless sound,
In penning like let not my hand be found,
And yet I'll beggar this and still be true;
Ye Saints and brethren I appeal to you
To say, if on your ears I make discord,
When I shall strike my one, my only chord.
It is that Franklin has a magic skill—
Power to mould his brethren to his will,
The gift to play upon the human soul,
To win our love, our hearts control,
Which though we lose, yet do we feel to gain;
The conquest gives us pleasure and not pain.

When in obedience to God's high command,
We march behind the leaders of our band,
To follow such we're proud and honour'd too,
Not doubting that they ever will be true.
In Israel's heart his name and mem'ry live,
No higher praise than this my pen can give.

Though bloody conquest gives to men renown,
And makes the millions tremble at their frown,
Though learning, skill, and comprehensive mind,
May claim the admiration of mankind,
Yet, greater far is he who acts the part
Which wins the homage of the human heart.
And who in this our Franklin can excel,
How few there are who conquer hearts so well,
By whom the key is better understood,
To make subordinates and friends "feel good."

Before I close, one truth I will reveal,
Though some should question, yet 'tis true I feel—
However much we may admire the mind—
Great hearts and not great heads will rule mankind.

E. W. TULLIDGE.

ERRATUM.—In *Star* No. 30, Quarterly List of Debts, Preston Conference, for £9 16s. 0½d., read £5 16s. 0½d.

ADDRESS.—Phineas H. Young, 42, Islington, Liverpool.

Money List, July 18—26, 1856.

Simon Irwin £10 0 0

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He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 33, Vol. XVIII.

Saturday, August 16, 1856.

Price One Penny.

The World and the Saints.

(From the "Deseret News.")

It is written that the heathen are a law unto themselves, for this reason, these brief remarks will be confined to that portion of the world professedly called Christians. They allege that Joseph Smith was an impostor, we KNOW that he was and is a Prophet of the Most High God. This is a material difference, and one position is based upon mere assertion while the other is founded upon actual knowledge, which is still another item of marked dissimilarity. Now the world and the devil may assert, and may hammer, batter, persecute, and kill a Saint, but can they, by so doing, convince him that he does NOT know what he actually does know?

Again, we KNOW that President Brigham Young most lawfully and worthily succeeded President Joseph Smith, in the Presidency of the Church of Jesus Christ of Latter-day Saints on the earth, and how many assertions do the world imagine it would take to convince us, that our knowledge on this point is all a mistaken delusion?

We will answer for them, more, infinitely more, than they will ever be able to make in time and throughout all eternity. It would really seem then that this constantly crying, "impostor," "delusion," &c., was a poor method of making headway against true knowledge, and so it is; but, for some cause or other, it is very

popular and prevalent with the enlightened of this boasting century; notwithstanding they can daily observe, and know if they would, that the truth has been progressing in a rapidly increasing ratio, for more than twenty-six years.

One may go through the earth with the teaching that 1 and 1 are equal to 2, and all of every denomination will most cordially assent to the instruction, and would laugh to scorn any one who might endeavour to convince them to the contrary. But is that fact any more true, any easier of clear, tangible, definite, satisfactory comprehension and knowledge, than is the fact that the Lord has again restored the Gospel to the earth? Not one whit. Why not then learn and admit the one as readily as the other? From the simple fact that the flesh, the present dwelling of our spirits, is weak and through it the adversary, who is strong, has power over such spirits as are not manful in self-denial, and obedient, so fast and so far as they may be privileged with light. Whereas, on the contrary, both Saints and sinners are ready to receive and profit by the mathematical truth that 1 and 1 are equal to 2, that operation of the mind requiring no great effort and no privation of darling schemes and indulgences, as does repenting and being baptized for the remission of sins.

After all that has been or may be said and written for, and against "Mormonism," it is the plan devised by the Almighty for teaching salvation to mortals and exalting them, with resurrected bodies, to a celestial glory and eternal lives, and, sooner or later, all the sons and daughters of Adam will know this fact for themselves. The Lord has revealed that this plan is adapted to the capacities of all the accountable portion of the human family; then most surely is it at least as easy of comprehension as the science of mathematics, with the exactness of which people are so pleased, and for a proficiency in which so many pride themselves and spend their lives.

That 1 and 1 are equal to 2 is one truth and is therefore a part of "Mormonism," but the Saint does not stop there, he diligently presses on in the pathway of righteousness, gathering valuable truths wherever they can be found, in faith and obedience, under the dictations of the Holy Spirit, and nothing can stay his course of advancement to an eternal reward but his own transgression. When the scoffs, jeers, and oppressions of the ungodly are hurled upon such a character, like the traveller with his cloak, he merely clings closer to his faith, and is the more careful that he lacks no part of the Gos-

pel armour. This fact accounts for that cheerfulness of Saints, under all manner of adverse circumstances, which has been and still is so puzzling to the world.

We have not been careful to quote Scripture or sayings to back up the ideas now advanced, for we know of but one method by which any person, whether rich or poor, noble or ignoble, learned or unlearned, can arrive at a KNOWLEDGE, for themselves, of these and far greater facts in the plan of salvation. What is that method, it may be asked? No more difficult, no more costly, and no harder a requirement than to honestly repent of all sins, be baptized for their remission and continue faithful in obedience to the commandments of God and the counsels of His servants, doing no evil.

If the Christian world have a better plan we should like to know it, and as that is the faith of the Saints, and their uniform practise, except when occasionally overcome by the weakness to which humanity is subject, it might be supposed that professed Christians would occasionally be ashamed of their unwise conduct towards the "Mormons." But doubtless that is too much to expect from any except those who are ready to yield a cheerful obedience to the pure principles of the everlasting Gospel.

Admission of States.

(From the "Deseret News.")

In a republican form of government the power is admitted to emanate from the people; hence, every citizen of our Republic should have the privilege of choice in the election of the officers entrusted with the management of governmental affairs.

Is this the case? No, for most inconsistently the inhabitants of Territories are held in a state of tutelage, or rather vassalage, closely allied to the condition of monarchical colonies.

By what principle of right, or by what direct or legitimately implied power, derived from the Constitution, does a citizen of the United States become measurably disfranchised by merely moving from a State into a Territory? There is ob-

viously no such principle or power, either direct or implied, but tradition and the force of circumstances have alone produced the congressional line of conduct towards Territories.

The portion due to tradition has sprung from the colonial usage of European governments, and should never have been indulged in for a moment, and ought at once to be discarded as entirely irrelevant to free institutions. That portion appearing to arise so naturally from the force of circumstances is all that is, at present, deemed worthy of consideration.

Even a single citizen settler upon the public domain should be entitled to build, plant, and go forth thereon, in all his privileges every inch a freeman, so long

as he comported himself in accordance with the Constitution of the United States, and the applicable laws thereof, a duty equally binding upon citizens in States. And when the one citizen is added to with a number sufficiently large to require a separate organization, it is the duty of Congress, upon application, to at once examine the new constitution, and the evidence of republicanism therein contained, and if thus far correct, it simply remains to define the boundaries, and grant the right of self-government, Territorial or State, at the option of the applicants, and to extend them such aid, from time to time, in lands, moneys, &c. as may be agreeable with usage, rights, and circumstances. Is there consistency in any other course? There is not, neither can there be.

It may be urged that new settlements have neither the power nor wisdom requisite for governmental operations. As to power, it is obligatory upon the parent to protect her offspring, whether they be strong or weak, young or old, States or Territories, from foreign invasion and the hostilities of her red children. As to wisdom, there is no room for questioning that, beyond the body of the proffered constitution, and the previously exhibited intelligence of the petitioners.

What is the brief governmental history of Utah? In 1847, a number of citizens from the United States formed a settlement where now stands G. S. L. City, subsequently elected their own officers, passed their own laws, punished criminals, fought Indians, married, increased, opened fields, erected mills and dwellings, and, in short, successfully performed all duties obligatory upon good citizens in a new country, and flourished in peace and loyalty upon the tops of the mountains.

How happened all this? Through the mere exercise of that intelligence and energy which characterize those American citizens who go forth to make the waste places fruitful, and to loyally extend the area of freedom. Entirely unaided by Congress in reclaiming the most uninviting of all the public domain, was there any lack in the department of self-government? No.

Years after, when the brunt of the experiment was most successfully overcome, when Deseretians, in the eyes of all the world, had most amply proven their capacity for conducting their own affairs,

in 1850, Congress defined the boundaries of Utah, and gave her inhabitants a Territorial organization, and exercised the power, with the President, of appointing certain officers, such as are not so appointed for States, over a portion of citizens of the United States, who had demonstrated their possession of every requisite qualification for self-government. And all this without considering the feelings of the main party concerned, except in the kind of government, (as it was deemed useless at that date to petition for a State government) a portion of the boundary and the Governor.

Doubtless small favours should be thankfully received, and equally true should larger ones be smiled upon in proportion. But it is rights and not favours that are under consideration. Then why, in the name of all that is reasonable and consistent, not let those citizens who prefer remaining in a territory, as do those of Oregon, up to our latest date, elect their officers to the full extent accorded to citizens in the States? Or, if that is too progressive, why not at least appoint in accordance with the known wishes of the ruled? And further still, why not at once, under the conditions before mentioned, give American citizens a state government, even though their number be but 500, or less, upon their application therefor, after a reasonable exhibition of their loyalty, power, and capability?

In these remarks, for brevity's sake, we have waived quotations from the Constitution of the United States, presuming all to be familiar therewith, or able to refer to it. We have also omitted to quote from the partizan and other observations upon the same subject, by men noted for statesmanship, simply because the whole question is sufficiently plain to any person, capable of tracing the legitimate conclusions flowing from the Federal compact.

It is most sincerely to be desired that the time will hasten when the halls of Congress, the pulpits of priests, the stumps of demagogues, and the forms of printing presses may be relieved from the senseless jargon, strife, and twaddle concerning the right of interference in matters of popular sovereignty and domestic institutions, whether, by the parent government with those of a State or Territory, by a State with those of another State or Territory, or by a Territory with

those of another Territory. The whole machinery is based upon the principle of governments within a government, and so long as the wheels are kept unclogged by partizan strife and corruption—each left to run upon its own axle, well lubricated with the oil of truth and integrity, with its pinions free to rightly mash with their fellows—just so long will our republican system be the best form of human

enacted government within our knowledge.

In view of all facts and considerations, pertinent to the case, what sound reason is there why Utah should not be admitted into the Union as a free and independent State, upon the presentation of her Constitution, memorial, and accompanying documents, and that too, without a word of debate? Not one.

History of Joseph Smith.

(Continued from page 504.)

[April, 1841.]

DIFFERENCE BETWEEN THE BAPTISTS AND LATTER-DAY SAINTS, FROM THE "NORTH STAFFORDSHIRE MERCURY."

Sir—In a late publication, you reported the case of some persons who were taken before T. B. Rose, Esq., for disturbing a congregation of Latter-day Saints, or believers in the "Book of Mormon." A teacher of that sect, on being asked by the magistrate wherein they differed from the Baptists, replied, "In the laying on of hands;" but declined making an honest confession of those peculiarities which separate them as widely from the Baptist, as from every other denomination of the Christian Church. This was certainly prudent; but as the Baptists feel themselves dishonoured by such an alliance, they would be unjust to themselves were they to leave unanswered such a libel upon their denomination. The following very prominent marks of difference will enable your readers to judge for themselves.

1. The Saints admit all persons indiscriminately to baptism, encouraging them to pass through that right, with the promise that great spiritual improvement will follow. They baptize for remission of sins, without waiting for credible evidence of repentance for sin. But the Baptists admit none to that ordinance who do not exhibit this qualification in the most satisfactory manner; and if they found a candidate looking to the water of baptism as having virtue to cleanse him from sin, he would be put back until better instructed.

2. After Baptism the Saints kneel down, and their Priest, laying on his hands, professes to give them the Holy Ghost. If effects similar to those produced by the laying on of the Apostles' hands were seen to follow, scepticism must yield to the force of such evidence; but in their case no such

effects are produced; the baptized sinner is a sinner still, though flattered and deluded with the epithet "Latter-day Saint." The Baptists regard such mummary with as much disgust as all Christians do.

3. Having, as they suppose, the extraordinary gifts of the Spirit, the Saints consistently pretend to have the power of working wonders, and profess to heal the sick with holy oil; also to the power of prophecy. As most moral evils bring with them their own remedy, these lofty pretensions will ruin them in due time, by opening the eyes of the most deluded, as in the case of the countless sects of impostors who have appeared upon the stage before them. It need not be added, that the Baptists stand far removed from such conceits, and have no part in them.

4. Not satisfied with the Bible as a complete revelation from God, the "Latter-day Saints" have adopted a romance, written in America, as a fresh revelation, and have added a trashy volume of 600 pages to that Book, which we are forbidden to add to, or take from, under the most awful penalties! But even this is not enough for their impious presumption. They have published a monthly magazine, in which "new revelations" are served up fresh, as they arrive, for the use of all who can swallow them. The disgust with which the Baptists regard such a melancholy exhibition of human folly and wickedness, separates them to an impassable distance from such people.

5. In order to carry on this order of things, the Latter-day Saints have appointed two Priesthoods. "The Lesser, or Aaronic Priesthood, is to hold the keys of the ministering of angels, and to administer in outward ordinances. The power and authority of the higher, or Melchisedec Priesthood, is to hold the keys of all the spiritual blessings of the Church—to have the privi-

lege of receiving the mysteries of the Kingdom of Heaven—to have the heavens opened to them—to commune with the general assembly and Church of the First-born; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the new covenant,” (see page 13). So that, in this wonderful Priesthood, they have provided for an ample supply of new things, in endless variety, and without end, from the hands of wretched men, who blasphemously aspire to a dignity which belongs alone to Him who is the only “Priest forever after the order of Melchisedec.”

The fear of trespassing upon your valuable columns, Mr. Editor, prevents my enlarging upon these and very many other points of difference; but enough has been done to shew your readers, that no two sects can differ more widely from each other, than the Baptists and Latter-day Saints; and that to confound them in any way together is not only unjust to the former, but involves them in the disgrace of being partakers in a bold imposition, or a pitiable delusion, which they regard with equal abhorrence and disgust.

A BAPTIST.

Hanley, Feb. 16, 1841.

The foregoing article attempts to show the difference between the Baptists and Latter-day Saints. We will now attempt to show the difference between the Baptists and Former-day Saints.

1st. The Former-day Saints baptized *for remission of sins*, Acts ii. 38. The Baptists baptize those only who are supposed to have their sins forgiven before they are baptized.

2nd. The Former-day Saints admitted all persons indiscriminately to baptism, as soon as they professed faith and repentance, encouraging them to pass through that rite, with the promise that great spiritual improvement would follow, Acts ii. 38—41 inclusive. But if the Baptists found the penitent believer looking for remission of sins through that rite, they would be put back to “get religion” where they could find it.

3rd. After baptism, the Former-day Saints prayed for, and laid hands on the disciples in the name of Jesus, and professed to give them the Holy Ghost, Acts viii. 17, also Acts xix. 6. The Baptists say, “They regard such mummary with as much disgust as all Christians do.”

4th. Having, as they supposed, the extraordinary gifts of the Spirit, the Former-day Saints consistently pretended to have the power of working wonders, and professed to heal the sick with holy oil; James v. 14, 15. Also to the power of prophecy; First Corinthians from 12th to 14th chapter.

It need not be added that the Baptists stand far removed from “such conceits,” and have no part in them; nor in anything pertaining to the gifts and power of God: or, to use the Apostle’s own words, “they have a form of godliness, denying the power.”

5th. Not satisfied with the Bible as a complete revelation from God, the Former-day Saints have added a volume of several hundred pages (the New Testament), to that book, which (according to Baptist logic) Moses forbid them to add to, or take from; Deut. iv. 2. But even this was not enough; but new revelations were served up almost daily, fresh as they arrived, for all those who could swallow them. “The disgust with which the Baptists regard such things, considering them but a melancholy exhibition of human folly and wickedness,” separates them to an impassable distance from the Former-day Saints; and how, with all these differences, the Baptists should ever have been thought, by themselves, or anybody else, to be the Church of Christ, is difficult to imagine!

6th. In order to carry on their strange work, or order of things, the Former-day Saints had two Priesthoods. The Aaronic Priesthood administered in outward ordinances, as in the case of John the Baptist. The power and authority of the higher, or Melchisedec Priesthood, was to hold the keys of all the spiritual blessings of the Church, as Jesus said, “I give unto thee the keys of the kingdom of heaven—whatsoever thou shalt bind on earth shall be bound in heaven,” &c. They were to have the privilege of knowing the mysteries of the kingdom of heaven. “To you it is given to know the mysteries of the kingdom”—to have the heavens opened unto them—to commune with the general assembly and Church of the First-born; and to enjoy the communion and presence of God the Father, and of Jesus the Mediator of the new covenant; Heb. xii. 22, 23, 24. So that in this wonderful Priesthood, they have provided for an ample supply of new things, in endless variety, and without end, from those who are and were counted the off-scouring of all things; and who, as the Baptists would insinuate, “did aspire to a dignity,” which *they* say, “Belongs alone to Him who is the only Priest forever after the order of Melchisedec.”

The fear of trespassing upon the time and patience of our readers, prevents our enlarging upon these and many other points of difference; but enough has been said to shew, that no two sects can possibly differ more widely from each other than do the Baptists and Former-day Saints; and to amalgamate the two systems in any way is not only an act of injustice—but would in-

volve the Baptists, who by the by are an honourable body, in the disgrace of that sect which was "everywhere spoken against." See Acts.

Tuesday, 20th. Elders Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, and Willard Richards and family, went on board of the ship *Rochester*, at Liverpool, Captain Woodhouse (who delayed his sailing two days, to accommodate the Elders), bound for New York, with a company of 130 Saints.

Elder Parley P. Pratt tarried in England to preside over the Church, and continue the publication of the *Millennial Star*, and Elder Hyde to pursue his mission to Jerusalem.

Mr. James Robinson, Assessor for the City of Nauvoo, died, aged 30. He had resided in this county many years, and, from his business habits, and kind disposition, he was highly respected.

Wednesday, 21st. The *Rochester* sailed.

Saturday, 24th. The High Council of Iowa selected David Pettigrew and Moses Nickerson Counsellors to President John Smith, in place of Reynolds Cahoon and Lyman Wight removed by appointment; James Emmett in place of David Pettigrew in the High Council, Joseph C. Kingsbury in place of George W. Pitkin, removed to Nauvoo, and William Clayton in place of Erastus Snow, absent.

Monday, 26th. I attended the City Council. Several members being absent, I moved, that the Marshal be ordered to enforce the attendance of Aldermen and Councillors, at one o'clock on Saturday next, and Council adjourned.

Wednesday, 28th. The ship *Rochester* encountered a tempest, shipped a heavy sea; W. Woodruff got thoroughly drenched; W. Richards escaped under the bulwarks.

Saturday, May 1st. Elder Robert B. Thompson became associated with the Times and Seasons as one of its editors.

The first Regiment, first Cohort of the Nauvoo Legion was organized, and Captain George Miller was elected Colonel; Captain Stephen Markham, Lieutenant-Colonel, and Captain William Wightman, Major of the same, consisting of four Companies.

The first Regiment, second Cohort, was also organized, and Captain Charles C. Rich was elected Colonel, Captain Titus Billings, Lieutenant-Colonel, and Captain

John Scott, Major, consisting of four Companies.

Also the second Regiment, second Cohort, was organized, and Captain Francis M. Higbee was elected Colonel; Captain Nelson Higgins, Lieutenant-Colonel, and Aaron H. Golden, Major, consisting of four Companies.

I attended the City Council, and moved, that the sympathies of the Council be tendered to the relatives of James Robinson, deceased, late Assessor and Collector for the City, which was carried.

I also moved, that a new burying ground be procured, outside the City limits, and purchased at the expense of the Corporation; which was carried; and Alderman Daniel H. Wells, and Councillors Wilson Law and John T. Barnett were appointed a committee for the same, and ten acres were ordered to be purchased.

I spoke at length on the rights and privileges of the owners of the Ferry, showing that the City Council has no right to take away Ferry privileges, once granted, without damages being paid to the proprietor; and also moved, that an ordinance be passed to protect citizens, killing dogs running at large, which were set upon cattle or hogs, or molest individuals; and on other subjects, before the Council.

Sunday, 2nd. The Teachers' Quorum was organized in Nauvoo, Elisha Averett, President, James Hendricks, James W. Huntsman, Counsellors.

Tuesday, 4th.

Head Quarters, Nauvoo Legion, City of Nauvoo, Illinois, May 4, 1841.

General Orders. Pursuant to an act of the Court Martial, the troops attached or belonging to the Legion will parade at the place of general rendezvous, in the City of Nauvoo, for drill, review, and inspection, on Saturday, the 3rd day of July, at half-past nine o'clock, a.m., armed and equipped according to law. At ten o'clock the line will be formed, and the general officers conducted to their posts, under a fire of artillery. The commandants of the 1st and 2nd Companies, 2nd Battalion, 1st Regiment, 2nd Cohort, are directed to enroll every man residing within the bounds of their respective commands, and not attached to any other Company of the Legion, between the ages of 18 and 45 years, and notify them of their attachment to the service, and their legal liabilities.

As will be seen by the following legal opinion of Judge Douglass, of the Supreme

Court of the State of Illinois, than whom no man stands more deservedly high in the public estimation, as an able and profound jurist, politician, and State man; the officers and privates, belonging to the Legion, are exempt from all military duty, not required by the legally constituted authorities thereof. They are, therefore, expressly inhibited from performing any military services, not ordered by the general officers, or directed by the Court Martial.

City of Nauvoo, Illinois,
May 3, 1841.

General Bennett.

Dear Sir—In reply to your request, I have examined so much of the Nauvoo City Charter, and Legislative Acts, as relate to the "Nauvoo Legion," and am clearly of opinion, that any citizen of Hancock County, who may attach himself to the Nauvoo Legion, has all the privileges which appertain to that independent military body, and is exempt from all other military duty, as provided in the 25th section of the City Charter; and cannot, therefore, be fined by any military or civil court, for neglecting or refusing to parade with any other military body, or under the command of any officers who are not attached to said Legion. The language of the laws upon this subject, is so plain and specific as to admit of no doubt as to its true meaning and intent. I do not consider it necessary, therefore, to enter into an argument to prove a position, which is evident from an inspection of the laws themselves.

I am very respectfully, your friend,
S. A. DOUGLASS.

The Legion is not, as has been falsely represented by its enemies, exclusively a "Mormon" Military Association, but a body of citizen soldiers, organized (without regard to political preferences or religious sentiments) for the public defence, the general good, and the preservation of law and order—to save the innocent, unoffending citizens from the iron grasp of the oppressor, and perpetuate and sustain our free institutions against misrule, anarchy, and mob violence; no other views are entertained or tolerated. The general parades of the Legion will be in the City of Nauvoo, but all other musters will be within the bounds of the respective Companies, Battalions, Regiments, and Cohorts.

The 8th sec. of "An Act for the organization and government of the Militia of this State," in force July 2, 1833, provides that "when any person shall enroll himself in a volunteer Company, he shall forthwith give notice in writing to the commanding officer of the Company in which he was enrolled," &c., and that the commanding officer of a Regiment or Battalion, may, in a certain

contingency, "dissolve such Company;" and some of the petty, ignorant, and impudent militia officers maintain that such is still the law; but those blind leaders of the blind are informed, that the 11th sec. of "An Act encouraging volunteer Companies," approved March 2, 1837, reads as follows, "So much of the 8th section of an Act entitled, "An Act for the organization and government of the Militia of this State," in force July 2, 1833, as requires a volunteer to give notice in writing to the commanding officer of the Company in which he was enrolled, and authorizes commandants of Regiments to disband independent Companies, be and the same is hereby repealed."

If officers act upon the obsolete laws of the "little book" which have been repealed, years since, it will be sweet to the taste, but "make the belly bitter;" and should any civil or military officer attempt to enforce the collection of any military fines upon the members of the Legion, excepting when such fines are assessed by the Court Martial of the Legion, such persons are directed to apply to the master in chancery, for Hancock County, for an injunction to stay the illegal proceedings.

The militia Companies of Hancock County, and citizens generally, are respectfully invited to unite with the Legion, and partake of its privileges.

All officers are required to enforce the most rigid discipline, on all days of public parade.

Persons holding enrolling orders are directed to act with energy; consummate their trust, and make prompt returns to the office of the Major-General.

The Lieutenant-General desires that *all his FRIENDS should attach themselves to some Company, either in the first or second Cohort.* This will enable them to receive correct military instruction, under the teachings of experienced officers, according to the drill and discipline of the United States' Army—and qualify them for efficient service in the cause of their beloved country and state, in the hour of peril.

The eleven Companies of minute men will, at all times, hold themselves in readiness to execute the laws, as originally instructed by the general officers.

The officers and troops of the Legion are directed to treat with proper respect and decorum, all other officers and troops in the service of this State, or of the United States.

Officers are ordered to treat their troops with marked respect; and, while they discharge their duties with promptitude and boldness as *officers*, they must not forget or neglect to observe the requisites of *gentlemen*.

The 2nd Company (light infantry), 1st

Battalion, 1st Regiment, 2nd Cohort; and the 1st Company (lancers), 1st Battalion, 3rd Regiment, 2nd Cohort of the Legion, will act as an escort for the reception of such visiting Companies from Illinois and Iowa, as may be present. Should the Governor be present, it will be announced by a fire of artillery, by the 1st and 2nd Companies, 1st Battalion, 1st Regiment, 1st Cohort, and the 1st Company, 1st Battalion, 1st Regiment,

2nd cohort, when he will be received by the entire Legion, with the honours due so conspicuous a personage as the Commander-in-Chief of the forces of the State.

Officers, receiving copies of these orders, will promulgate the same without delay, throughout the bounds of their respective commands.

JOSEPH SMITH, Lieutenant-General.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 16, 1856.

APPOINTMENTS.—Elder Ezra T. Benson, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, is appointed the First Counsellor to the President of said Church, in Great Britain and adjacent Countries, and also Elder James A. Little, Second Counsellor.

We take great pleasure in recommending these brethren, to the Saints and all good men in this extended part of the Lord's vineyard; and we counsel the Priesthood and Saints throughout these countries, to give the most earnest and diligent heed to their instructions and counsels, for, in so doing, they will comply with the will of God who has sent them.

ORSON PRATT,

{ One of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and President of said Church in Great Britain and adjacent Countries.

Elder Phineas H. Young is appointed to travel among the Saints in Great Britain, to preach the Gospel and instruct the people of God, according to the written word of God, and as he shall be moved upon by the Holy Ghost, and to act under the counsel and direction of the respective Pastors and Presidents of the several Conferences which he may, in the providence of God, be permitted to visit; and we humbly invoke the blessings of our heavenly Father upon his ministry, that the same may be crowned with abundant success.

Elders Truman O. Angell and John Kay are appointed to travel in all places and countries, within the jurisdiction of our Presidency, which they may feel disposed to visit, and, in all places, to preach the Gospel and comfort the Saints, as they may be led by the Holy Spirit, and as circumstances shall admit; and, while tarrying in any Conference or mission, they are to be under the counsel and direction of the President of such Conference or Mission. We humbly trust that their testimony and wise counsels may prove a lasting blessing to thousands in their extended field of labour; and may their hearts be filled with the wisdom of God, to search out hidden knowledge for the benefit of the present and future generations of Zion.

Elder James Marsden is appointed President of the Liverpool Conference.

Elder William Miller is appointed to labour under the direction of Pastor William S. Muir, of the Birmingham Pastorate.

Elder Lorenzo H. Hatch is appointed to labour under the direction of Pastor William G. Young, of the Sheffield Pastorate.

Elder Amos M. Musser is appointed to labour under the direction of Pastor Henry Lunt, of the Newcastle-on-Tyne Pastorate.

ORSON PRATT, { One of the Twelve Apostles of the Church
of Jesus Christ of Latter-day Saints, and
President of said Church in Great Britain
and adjacent Countries.

EZRA T. BENSON, }
JAMES A. LITTLE, } Counsellors.

ARRIVAL.—July 19, Elder Amos M. Musser arrived in London from the East Indies, per ship *Viking*, Captain Windsor. Elder Musser has laboured long and diligently in the dark and benighted regions of India, and, with considerable difficulty, has succeeded in getting thus far on his way home to Zion; but being too late to complete his journey this season, we have appointed him a field of labour in England, where we trust, through the blessings of the Lord, he will be enabled to do much good, and become refreshed and strengthened in his own spirit.

THE "WELLFLEET."—We learn by the *Mormon* of July 19, that this ship arrived at Boston on the 13th of July. About 60 of the Saints, who went out on it, had arrived at New York, apparently in good health and spirits.

Foreign Correspondence.

WASHINGTON.

Washington, District of Columbia,
July 15, 1856.

Editor of the *Millennial Star*—Elder Taylor has just paid me a visit; he remained with us three days, and on the evening of the 13th returned to New York. We have not yet presented our Memorial. The fact is, Congress-men's heads are so filled with President making, slavery, and anti-slavery, Kansas rows, Brooks' assault, and gambling with each other, that they can hardly get time to do anything that is calculated to benefit the country. They appear to be afraid of each other and of their constituents, and it is understood among them that no Territory shall be admitted into the Union until after the Presidential election. We have been waiting a little to see the fate of Kansas.

By Mr. Gerrish we received news from Salt Lake, Mr. Gilbert having left there on the 6th of June, bearing letters of that date.

The prospect for a good harvest was brightening; provisions had become more plentiful in the market; early pieces of wheat would be ready to cut by the 20th of June; fine rains had supplied the want of irrigation to a considerable extent; and

garden vegetables were becoming plentiful. The grasshopper crop was likely to fail, and the general health of the people was good.

Mr. Gilbert met the May mail at the Weber; a considerable portion of it was sunk.

Dr. Bernhisel and Marshal Heywood are well. Elder E. Snow, Secretary Babbitt, and Judge Appleby left this morning for New York. Brother Snow spent four days with us.

The weather has been very sultry, we have felt the effects of it both night and day severely—heat depriving us of rest. We miss the refreshing sleep which we enjoy in the mountains. The cool summer nights in our valleys are a luxury, not easily appreciated by those who have never enjoyed them.

The politics of our country, at present, are somewhat mixed. Buchanan and Fillmore are national men. Fremont is a sectional candidate for the Presidency. His election would endanger the integrity of the Union. Buchanan seems to be a-head. Fillmore's platform proscribes foreigners, and the result the future must tell. The Lord knows the end of wicked men; but party limits having now assumed geographical lines, it does seem that

the prediction of Joseph Smith, the Prophet, is soon to be fulfilled.

The Brooks and Sumner case was disposed of yesterday, in the House of Representatives. The proposition to expel Mr. Brooks from the House, for caning Senator Sumner, was rejected for want of a two-thirds majority—the number required to expel a member. The Kansas elections are yet to be investigated by the House, which will, no doubt, result in another Northern and Southern struggle.

GEO. A. SMITH.

HINDOSTAN.

Ship "Earl of Eglington,"
River Hoogley, Hindostan,
May 4, 1856.

President F. D. Richards.

Dear Brother—While passing down the river, I feel it a duty to inform you relative to matters in this part of the world.

I mentioned in my last communication, that I intended raising a little company and leaving for Zion. But, owing to circumstances which have transpired since that time, I have been obliged to leave the Saints, at least for a short season, longer in Babylon. Their scattered condition has proved an effectual barrier against me, so far as emigration is concerned, notwithstanding all my exertions to accomplish this so much desired object. As a general thing, the Saints are very poor, and most of them considerably in debt, and, before they can take leave of the Gentiles, they must, of course, pay off all to whom they are indebted.

Again, there are a few families who might have been ready to go with me, had they obeyed the instructions given them, from time to time; but, instead of doing this, they have taken their own course. Some have invested the little means which the Lord has given them for gathering, in speculative merchandize; thinking to be able to go exceedingly comfortable. All such feel a little fearful about seeing want, and, as they think, justify themselves in pursuing such a course; and they are ever ready, to point out the great advantages of so doing.

Notwithstanding the poverty of the Saints, I am precisely as sanguine about their deliverance, at this time, as I have been heretofore, could I only persuade all

those who have got means to gather to this place (Calcutta), with a view to migrate the first opportunity, because a company of fifteen can ship for America, for about the same money as it would take for ten persons. In the first place, passages from this to the United States are very high, and it is almost impossible to negotiate with seafaring men, unless we have a tolerable good pile of money; and numbers are not so great an obstacle, if they can only procure a few thousand rupees.

Having learned this by experience, and impressed it upon the minds of the few Saints to whom I have access, I fully calculated to collect at least half-a-dozen, but, as I before said, those who had means have, in some instances, invested it in other enterprises, expecting to help their brethren as well as themselves.

The difficulties attending written correspondence has been another great drawback, for, as the Apostle Paul says, "The letter killeth, but the Spirit giveth life." This is verily the case. When the Saints are isolated from the Church, and mixing up with the Gentiles, they partake of the spirit of the world, to a greater or less degree, unless continually posted up from head quarters, from whence emanates life and light to the soul of every faithful Saint. There are a number of faithful brethren in this land; most of whom have more than ordinary abilities, whose services will tend greatly to the building up of the kingdom of God. Among them may be mentioned Elders J. P. Meik, McCune, Smith, Mills, McCarthy, and Heffaun, who have taken a lively part in the ministry in their several spheres. The two former will, I am persuaded, be able to leave India by February next. Owing to the favourable condition of Elder Meik's business, he will, in all probability, get clear of debt by that time, and have enough to spare to get away.

I have left him in charge of the mission, and I am sanguine that a number of the brethren, in more indigent circumstances, will be able to accumulate a sufficiency to help themselves out of Babylon.

I should not feel justified in the sight of God were I to tarry another season in this land, because the people have utterly rejected our testimony, consequently our labours have proven useless, and for me to spend my time among them in idleness would be a sin.

Elder Meik, being a man of great faith and perseverance, will attend to the duties of his calling, confirm the few Saints who remain, and do all that I could by staying another year. Seeing that Elder Benson has written me to return home, I feel it my duty to do so, leaving the Saints in the hands of God and His faithful servants; knowing that their exertions will be doubled in order to get away.

It is a cause of grief to me to leave them, for they are dear to all the Elders who have laboured in this land, having gained them over to the kingdom amidst the most bitter opposition, from an hireling priesthood.

The Church, in and around Calcutta, numbers about twelve members, and in the Bengal Presidency nine, who are scattered, three of whom I know but very little about, having no clue to their location.

Elder M. McCune who has charge of the Rangoon Branch reports eight members. He has laboured diligently in that place for nearly four years. He is making preparations to emigrate in company with Elder Meik.

The last news from Madras is somewhat encouraging. Elder J. Mills was about to baptize one Dr. Geils and family, who was my warm-hearted friend while I laboured in that Presidency, and who opened his house for public preaching, &c. With this accession, the Church there numbers twelve; including Elder McCarthy.

Two brethren, strong in the faith, are at Bangalore; both are in the army.

According to Elder Leonard's report from Bombay, that Presidency numbers twenty. This you will discover differs widely from my last report, in which I said that there were only seven; I was mistaken with regard to the number. The aggregate number of the whole Church in India is sixty-one members; emigrated eleven.

I must here mention that Elder Mills has translated the pamphlet, *Only way to be Saved*, into Tamul. He is indefatigable in his labours, and somewhat over sanguine relative to the natives of India. I am quite satisfied that they will not abide the celestial law, and I do not know of a better sphere which their acts entitle them to, than the one which they now occupy—a nation of servants. I do not believe that one out of a thousand would

forsake their idolatry, were it not for the inducements held out to them in a pecuniary way. They are idolatrous in the full sense of the word, for they love money dearly. It is a proverb that the Jews cannot live here, that is, that portion of them who live by swindling; it is said of the Bengallee, that he has starved the former out. I most assuredly believe that a material change must take place before any will love and obey the truth. I have not one particle of faith in them. I would not infer, however, from this, that they are the most wicked of all nations; neither do I justify them in those disgusting practices which are among them. I attach a hundred times more blame to the Europeans than I do to them. In my estimation, the natives as a nation have not rejected the Gospel, not having heard it in purity by a legally authorized ministry. It is true, that a *very few* who have heard it in English, and who have, like the Europeans, rejected it, will be under condemnation for so doing. The English have in this, as in all other places, corrupted the morals of the people, and they will have to foot the bill.

I left Calcutta on the 2nd inst., bound for China, from whence I intend, the Lord willing, re-shipping to San Francisco. If I am fortunate in procuring a vessel in time, I shall reach there in September. I want, if possible, to get through to the Valley this season; but my funds being low will, in all probability, detain me a little by the way. I am glad to leave this God-forsaken land, I do assure you, having travelled and laboured in India precisely three years and seven days. I feel to leave the people in the hands of God, for Him to deal with them according to their deserts. I have laboured, in common with all the Elders, amidst much persecution, and under many adverse circumstances; yet I feel to praise and magnify the Lord for His signal blessings to me and my brethren, in all the vicissitudes through which we have passed.

Owing to the excessive heat and exposure by travelling, my physical strength has become quite impaired, having lost twenty-four pounds in weight since I left home. But this I expect to make up during my voyage, and be prepared to enter on my labours at home, with as much vigour as when I left them.

I shall, in all probability, address you

from China, should I have anything new to communicate.

I will now close by praying for the choicest of heaven's blessings to rest on and abide with you, whilst returning to the bosom of the Church in the chambers

of Israel. Remember me kindly to your successor, and to Elder Benson. I enclose a letter for the latter; will you kindly forward it to him?

From your brother in the Gospel of peace,
R. SKELTON.

Home Correspondence.

MANCHESTER, LIVERPOOL, AND PRESTON CONFERENCES.

20, Rupert street, Everton,
Liverpool, July 8, 1856.

President F. D. Richards.

Dear Brother—As I have just returned from the Isle of Man, and have accomplished what I intended before making my report for the half-year, ending June 30, I have seated myself for that purpose.

On the first day of February last, agreeably to your appointment, I took the Pastoral charge of the Manchester, Liverpool, and Preston Conferences.

At the time that I entered upon my labours, there were six Travelling Elders in the Pastorate. Since then, two have emigrated and two have been removed. We have now three, Elder James Bunting having been lately appointed to labour in the Manchester Conference.

Notwithstanding, Elder G. D. Grant, my predecessor, and those that were associated with him, had done a great work, and paid off much of the indebtedness in the Conferences, much remained to be done, for many of the Branches were still burthened with back rents, &c. &c.

Having been permitted, however, to present the principle or law of tithing to the Saints in my field of labour, it being the oldest Pastorate in the British Isles, the good Spirit whispering you that the time had come to establish it in these lands, I first introduced it in a Priesthood meeting in Liverpool.

Several of the brethren from the Valley were present on that occasion, among whom I would make honourable mention of Elders G. D. Grant, W. H. Kimball, James A. Little, A. Calkin, S. W. Crandell, and John Kay, the President of the Liverpool Conference. These brethren were all one with their influence and testimony that it would be, by far, the best and

easiest method of raising funds to meet the expenses which naturally accrue from time to time, as well as to facilitate the gathering of Israel from these lands.

There were also many Elders and brethren from the different Branches in this Conference, and all seemed to be much pleased with the proposed plan. . . . The Presidents of Branches liked the project so well, that they went directly to their meetings, and the same evening began to teach it to the Saints, and in due time also to practise what they had taught.

On the following Sunday I introduced the same subject, in a similar meeting, at Manchester, *and with one united voice* the brethren voted to adopt it.

On the next Sunday, I met the Priesthood of the Preston Conference at Accrington, and we set forth the principle of tithing there, and the good Spirit was with us, and prevailed, so that all assented to the proposition, and the most of them have been making good their covenants since that time.

I have to record that some who felt it would be hard for them to pay one-tenth of their income, are now among the greatest advocates for doing so; for they have proved the Lord, and found that He is as good as His word, and they say, that since they began to pay their tithing, they have accomplished some of the greatest feats in their financials that they have ever performed.

To be brief upon this subject, I will say, that the Pastorate is now nearly out of debt, and will soon be quite clear.

The arrearage of Temple Offering for last year, in the Manchester Conference, amounting to £20 13s. 4d. has long since been paid, and £187 14s. of the amount due for this year has already been remitted to the Office, leaving a balance of £73 yet to pay, which will be cleared off in a few days.

The Preston Conference has paid more

than half of their apportionment for this year.

The Liverpool Conference would have had their Temple Offering paid some time ago, and would have had more than £30 in the Office for the P. E. Fund, for the benefit of the poor Saints, if there had been no "Queen's Hall" debt to settle.

Our half-yearly Conference, you are aware, was held in Liverpool on the 15th day of June.

We were favoured with your company in the afternoon, and blessed with a most excellent discourse from you, which animated, edified, and comforted the Saints.

One remark, among several others, I well remember, for I salted it down. It was this, you said that you never looked upon the Saints in Liverpool when they appeared as lovely as they did at that time.

Several of the brethren from the Office were there, both in the forenoon and in the afternoon, and they said that they never heard Presidents of Branches speak with greater power than at those meetings.

Elder Kay has no Travelling Elder to help him, consequently he has the duties of President of Conference, and also of Travelling Elder to perform, excepting when I occasionally make a flying visit to some of the Branches.

Our last Conference in Preston was held on the 22nd of June, just three years to a day from the time that I took the parting hand of my wife, and turned my back on the City of Great Salt Lake and the peaceful valleys of the mountains!

The same good spirit and feeling that characterized the Liverpool Conference, was manifested on that occasion. I am sure that I have not attended a Conference in the British Isles, where a more *unanimous and good feeling* prevailed throughout the whole day than was felt there. All were satisfied, and some said, that it was the best meeting of the kind that had been in Preston for three years. The Manchester Conference came off on the 29th of June. We were honoured and blessed with the company of Elder H. C. Haight, President of the Scandinavian Mission; Elder Widerborg, his assistant in the Office, and Elder Liljenquist, President of the Copenhagen Conference.

Those brethren came on Saturday evening and tarried over Sunday, and I think that I have not seen brethren enjoy themselves better for a long time. They

quite fell in love with the tithing and the system that we have of doing business in this country, and said that, with your permission, they would establish the same in their field of labour. But to return to the subject. The Conference was well attended, and a first rate time we had. The Oldham Saints, with their band of music united with the Manchester choir, and filled the Mechanics' Institute with good music. The business was done up like a charm. Every countenance beamed with joy, and as far as I know, every heart was filled with gladness. The brethren from the Scandinavian Mission gave vent to their feelings, in a very animated manner. The two Danish brethren spoke for the first time in the English language before a public congregation, and the good influence that accompanied their words was sensibly felt, and will be long remembered. I have thus far given a faithful account of this part of my field of labour, leaving out, to be sure, many items that would be interesting, but which, a minute account of, would swell this communication to too great a length.

I feel to thank the Lord for His blessing upon my labours. I have great joy in endeavouring to keep His commandments, and in carrying out your wise counsels.

The Saints are generally alive to their duties, and the most of them respond cheerfully and heartily to the law of tithing, by which hundreds of pounds sterling will be gathered, over and above paying the Temple Offering, current expenses, old debts, &c., in aid of the P. E. Fund for the gathering of Israel.

Elder Kay is a host of himself, and well applies his labours as well as his mental abilities. Elder Craig is a full team, and draws even. My will is his will. All things I believe are moving on well in his Conference.

Elder Noble is also active in his duties, and is one with me. In a word, I do not know of *one solitary jar* at the present time throughout the whole Pastorate.

As I endeavour to carry out your counsel and instructions, so do my brethren carry out mine. This is a great blessing as well as an honour, for which I am truly thankful to my Father in heaven.

A few weeks since, myself and Elder Kay were informed, through the *Star*, that the Isle of Man was attached to the

Liverpool Conference, and that you wished us to extend our labours over it. Accordingly we left Liverpool on Thursday last, on the steamer *Mona's Queen*, at about 11 a. m., and landed at Douglas about 5 p. m. the same day, a distance of 75 miles. We had a fine time, it was indeed a pleasure trip.

We saw some of the brethren, and gave out notice for a Priesthood Meeting on Saturday evening.

The next morning we took a coach for Ramsey, 16 miles, in order to visit the Saints there, and to more fully carry out your instructions.

The next day we returned to Douglas, having to walk 10 miles of the distance.

Agreeably to appointment, we met some of the brethren, and spent more than two hours with them, but as they were not all present that we wished to see, we adjourned to meet at nine the next morning, when all met, and after about four hours consultation, we succeeded in accomplishing what we desired.

We found Elder Titus Barlow, the President, a straight forward, good man. He will continue the Presidency.

We met again at 2.30 p. m., in the capacity of a Branch meeting, and laid the subject of tithing before the Saints, and all voted to adopt it, save one.

We also tried them, to see if they would sustain the authorities of the Church; in this they were unanimous.

At 6 we met again, and several strangers came in. Elder Kay wished me to address the congregation, which I did, and the Lord blessed me in so doing. Great attention was paid, and no doubt good impressions were made.

All the time that we were there, we felt the Spirit brooding, as it were, over us, and we verily believe that the Lord has a goodly people on that island, who will, sooner or later, be gathered into the garner which He has prepared for the gathering of His wheat in the last days.

On Monday, at 9 a. m., we embarked on board the same steamer, and returned to Liverpool.

Perhaps I have been too tedious in this report, if so, please pardon me, as I expect it will be the last communication that I shall have the pleasure of addressing to you for the present, as you are about to leave these lands for *Zion, your loved home*, as well as the home of all the Saints.

Dear brother Franklin, please accept my heartfelt thanks for all your kindness to me. Your counsels have been sweet, and you may be assured that they have been, and still are, duly appreciated.

In a word, you have been a father to me *all* the time that you have been in these lands. I shall never forget your kindness. May the God of Abraham, Isaac, and Jacob, Joseph, and Brigham, continue to bless you. May the angels of heaven protect you *by sea and by land*, and may you reach your home in safety, and live to enjoy *all* the blessings that your heart desires, is the prayer of your sincere friend and brother in the Gospel of Jesus Christ.

Yours truly,

C. R. DANA.

KENT CONFERENCE.

8 Sydney Street, Brighton,
July 8, 1856.

Dear President Richards—By the request of brother Dunbar, and also with much pleasure, I attempt to send you a brief report of this Conference, for the past half-year. After rendering myself familiar with its state, I found that everything had been so well conceived and executed by Elders Kimball and Broderick, with such an admirable band of Travelling Elders, that it was a pleasure to continue the good work so ably conducted before. Being guided by the wisdom and long experience of our beloved Pastor, brother Dunbar, we have, by the blessing of God, accomplished a good work, and feel sanguine that much more will result from our united exertions the remainder of the year.

As the works of a people are the only just criterion, I will observe, that the Saints in the Kent Conference have raised, during the past six months, for various purposes, £144 17s. 5½d., besides sustaining, until the departure of the *Horizon*, fourteen Travelling Elders, six of whom were married. We have also, in the meantime, reduced our book debt over £13, paid rents, &c., &c. Our book debt is now about £50, which *we are determined to cut off before the end of the year*.

There are now, including myself, nine Travelling Elders in the Conference, and four are married.

You will doubtless observe the small donations to the P. E. Fund, but this quarter will be much better, as we have all agreed to give special attention to that fund, at our Conference meetings just held.

Letters of Appointment are desired for Elders Blake, Tester, and Gibbs. . . .

We held our June Conference meeting, in this town, (Brighton) on the 28th, 29th, and 30th ult., and had good times. We hoped to have been blessed by the company of President Wheelock, but he could not come.

All the votes were one way. Elders Dunbar, Ross, and others, spoke on the law of tithing, and as all hands went up *freely*, to adopt it when presented, the Holy Spirit descended, sensibly, on all the Saints present.

I will here say, that I have laboured with brother Dunbar with great satisfaction. His manner of presiding just suits me, no "hem's or ha's," but a straightforward manner, always telling me just what he thought and wanted, and it has been my delight to do his will, all the time. I therefore felt sincere regret at his anticipated departure for Utah this month, but, upon remembering that my loss would be his gain, I felt that all

was right. I believe all the Elders and Saints, so far as they know him, feel with me. . . .

As you will see by the Statistical Report, we have baptized 73 in this Conference, and have emigrated 49 from it, and I am happy to inform you that prospects appear quite flattering, for many are being added to the Church in these regions.

At a meeting of the Elders on Monday morning, we voted to do a greater work, in every respect, this half year; also to forgive each other every wrong thought, word, feeling, or action, and to be *one indeed*, for the accomplishment of the great work of our God, from henceforth and for ever. Amen.

As I may not see you again in Europe, please permit me in this letter to tender my heartfelt thanks for your continued kindness towards myself. I still remember, *and continue to realize*, the words you pronounced upon my head, in January, 1852, before I went into Staffordshire, I know that the Spirit of prophecy was in them. May God bless you, brother Richards.

With kind love to President Wheelock, brother Linforth, &c.

As ever, affectionately,

JOHN M. BROWNE.

Varieties.

MARRIED.—In G. S. L. City, October 19, by Bishop N. V. Jones, Mr. DANIEL KING, late of Kent, England, and Miss MARY GREEN.—By the same, Mr. ANDREW PETTERSON and Miss OLAVA CHRISTIANA OLSEN, late of Bravik, Norway.—On Sunday evening, 11th instant, by Elder William Paul, Elder JOHN DALLING and Miss ANN LOADER.—*Deseret News*.

DIED.—At Cedar Springs, near Fillmore City, April, 1856, CATHARINE MARY, wife of Elijah E. Holden, on mission to England, aged 25 years. She has left five small children without any relatives near them, and their father is in a foreign land.—*Ibid*.

YOUR word is your servant so long as you retain it; but it becomes your master when you suffer it to escape.

USE MINUTES.—It is asked, says Channing, how can the labouring man find time for self-culture? I answer, that an earnest purpose finds time or makes time. It seizes on spare moments, and turns fragments to golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command. It has often been observed that those who have the most time at their disposal, profit by it the least.

SOUND ADVICE.—Macklin's advice to his son: "I have often told you," he says, "that every man must be the maker or marrer of his own fortune. I repeat the doctrine. He who depends upon his incessant industry and integrity, depends upon patrons of the noblest and most exalted kind; these are the creators of fortune and of fame, the founders of families, and can never disappoint or desert you. They control all human dealings, and even vicissitudes or any unfortunate tendency to a contrary nature.—You have genius, you have learning, you have industry at times, but you want perseverance; without it, you can do nothing. I bid you bear this motto in mind, 'Persevere.'"

BE A WHOLE MAN.—The late John Joseph Gurney, whose memory is still fragrant among all good people, in writing a short letter of counsel to his sons at school, gave them this sententious injunction, "Be a whole man in everything. At Latin, be a whole man at Latin; at geometry or history, be a whole man at geometry or history; at play, be a whole man at play; at washing and dressing, be a whole man at washing and dressing; above all, at meeting (that is, church) be a whole man to worship."—Nearly all the differences among men, as to force and influence of character, are to be attributed to the observance or neglect of the spirit of this maxim. A man may have only a thimble full of brains, yet if he will pull them all at the object he has in hand, and only at that, it is wonderful what he will effect.—Momentum in physics, properly directed, will drive a tallow candle through an inch board; just so will concentration—being a whole man at whatever one undertakes—causes even a poor weakling to leave the mark upon his age.

© Lord, Thy Servant Bless.

A Song, addressed to President Cyrus H. Wheelock, on his departure for his home in the Mountains.

"O Lord, thy servant bless;"
When riding o'er the sea,
Ten thousand hearts will raise
This prayer to God for thee.
And Briton's sons shall tell
Thy many acts of love;
And gratitude shall bear
Thy honoured name above.
And those who once were bound
With superstition's chain,
And, 'till they heard thy voice,
Had sought the truth in vain;
Whom thy great zeal hath made,
The Gospel to confess,
With fervent love shall pray,
"O Lord, thy servant bless."
"O Lord, thy servant bless,"
When in his mountain home,
And let his eyes behold
The gathering nations come,
To raise thy standard high,
And roll thy kingdom on—
The "little stone," which, yet,
Shall break old Babylon.

When thy own voice shall give
The laws unto the world,
And from our native earth
The enemy is hurl'd;
When every knee shall bow,
And every tongue confess,
Then let thy Prophet pray,
"O Lord, thy servant bless."
"O Lord, thy servant bless."
In ages yet unborn,
When Christ, its sun, shall break
The resurrection morn,
Let still this prayer ascend
From Zion's mighty ones,
And warm affection blend,
Amen, from all her sons.
When messengers shall wait
To bear this prayer above—
Petitions of the heart,
Unto the God of love—
Let all his children bow
Who shall his name profess,
And reverently pray,
O Lord, our father bless!

E. W. TULLIDGE.

ADDRESSES.—David A. Curtis, 18, Dock-street, Leeds.

Jonathan Jackson, 28, Bedford-street, Wakefield-road, Bradford.

Thomas W. Kirby, 8, Oxford-street, Leamington, Warwickshire.

Money List, July 26—Aug. 1, 1856.

Thomas Rees	£0 14 0	Brought forward.....	£11 17 6
Simeon Pickering, (per Thomas Williams).	1 3 6	John Mellor	3 0 0
Josiah Holmes	5 0 0	James Woods (9th April)	5 0 0
James Frewin.....	5 0 0	Thomas Roberts	5 0 0
Carried forward.....	£11 17 6		£24 17 6

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 34, Vol. XVIII.

Saturday, August 23, 1856.

Price One Penny.

An Epistle of Orson Pratt,

TO THE SAINTS THROUGHOUT GREAT BRITAIN, IRELAND, AND ALL EUROPEAN COUNTRIES,
GREETING—

Dear Brethren—With feelings of gratitude to God and love to you, I again resume my pen, to inform you of my appointment to the Presidency in these lands. At a General Conference of the Saints, convened in Great Salt Lake City, Utah Territory, on the 6th of April, 1856, I was, by a unanimous vote, appointed to the Presidency in these countries; and soon after received a "Letter of Instruction" from President Brigham Young, of which the following is an extract—

President's Office,
Great Salt Lake City,
Utah Territory,
April 10, 1856.

Beloved Brother Orson Pratt—You are hereby instructed and authorized to forthwith repair to Liverpool, England, and take charge of "The Latter-day Saints' European Publishing, and Emigration Office" in said City, and the Presidency of the Latter-day Work in the British Isles, and in those regions of country whose missions have heretofore been more immediately under the supervision of said Presidency.

To assist you in said duties, you are counselled to call to your aid, Elder Ezra T. Benson, one of the Twelve Apostles, and recommended to select him as one of your counsellors, and his labours will be under your counsel and control. You are also at liberty to command the services of Elder

James A. Little, who is now in the Liverpool Office, and to call around you such other assistants as the business and your judgment may require.

Brother Asa Calkin will be your chief Clerk, until the period when he should be released or relieved by some one sent from this place; in the mean time, it would be well that the other clerks be promising, faithful young men, and placed under the tuition of brother Calkin, that, peradventure, we may be able to avoid the necessity of sending clerks from here. . . .

I pray God, the Eternal Father, to bless you in all duties with His Holy Spirit, to open your way to the accomplishment of every laudable undertaking, and to lead your mind in the way of all truth.

BRIGHAM YOUNG.

President of the Church of Jesus
Christ of Latter-day Saints.

In compliance with these instructions, I left Great Salt Lake City, on the 22nd of April, in company with Elder Benson and many other missionaries, designed for this country. Five of us arrived in Liverpool on the 13th of July. And having notified the principal presiding authorities in the Pastorates, Conferences, and foreign Missions, we assembled in Special Council in Birmingham on the 21st, 22nd, and 23rd of July. From the reports there given, I became more fully informed of the condition

and general welfare of the Saints throughout England, and upon the continent.

In the years 1848, '49, and '50, I was blessed with the privilege of occupying the same official position in this country, that has seemed good to the Lord to again confer upon me.

I receive the great responsibility with which I am intrusted with a heart overflowing with gratitude to God and the Saints; but, at the same time, with fear and trembling in consequence of my own inabilities and weakness, which are, perhaps, known to myself more than to many others. One thing I have most effectually learned, that man, however great his natural abilities and acquirements, is, without the Holy Spirit, a poor, weak, frail being, and as nothing in the sight of God. But clothed with the wisdom of heaven, and armed with the power of God, he is like the mighty torrent from the mountain gorge which sweeps all before its resistless current. Without the Holy Spirit, he is like the autumn leaf which withers in the cold, and falls from the tree that gave it birth; but with the Holy Spirit, he is like the mighty oak that braves the storms of winter, and stands firm in the midst of the raging elements. He speaks, and his voice is heard, and the power thereof is felt by the Saints throughout the earth; while the wicked fear and tremble; for something whispers to their hearts that "God is there."

The morning that I bade farewell to our beloved President, B. Young, while inquiring at his mouth for some word of counsel and instruction, relative to my duties in this land; he replied, "Seek earnestly for the Holy Spirit, and it will show you what to do." What answer could have been more true and appropriate than this? What can be of more importance to the servant of God, than to enjoy communion with a Spirit pure and Holy, that will never deceive, but will show him plainly what he should do? Is communion with this Spirit a fiction? No. It is a heavenly joyful reality. The very thought of being instructed from such an unerring source, fills the soul with inexpressible happiness. It is my constant prayer, and my most fervent desire, that the counsels of the Presidency and the whisperings of the Holy Spirit, may be my sure Guide in all my ministrations among you, and that all my instructions to you, my counsels, my writings, and my

conduct both in public and private, may be dictated and inspired by the Holy Ghost. If such be the case, I can benefit you in the name of the Lord; if otherwise, I shall be only as sounding brass, and all my efforts will be in vain. Saints, will you help me by your faith and prayers, to obtain a great measure of the Spirit, not only for my sake, but for your sakes, that God may make me a blessing to you, through the ministration of the Holy Apostleship, in imparting the words of life—the gifts of the Spirit, that you may be strengthened and comforted with the knowledge of spiritual things, with a knowledge of your duties, with a knowledge of the law of God, and be more fully prepared to endure the glory and presence of God, in that future world to which we are all fast hastening?

In accordance with the instructions of President Young, I have appointed Elder Ezra T. Benson, one of the Twelve Apostles, my first Counsellor. Elder Benson will travel much among you, and you will be greatly blessed through his ministry, as one of the faithful Apostles of the last days. He is, when filled with the Spirit, in the language of Scripture, "a son of thunder," and gives forth his testimony in the wisdom and power of God. May God Almighty bless him among the Saints in Great Britain, and make his voice to be heard like the sound of a mighty trumpet, awaking the Saints to life and energy; and among the wicked may it be like the voice of terrible thunder, arousing them from the death-slumber of ages.

I have also appointed Elder James A. Little my second Counsellor. His duties will be more confined to the Office, to assist in the editorial department of the *Star*. Elder Little, though young, is a man of the most sterling integrity, and his heart is full of wisdom and truth; for God is with him; his soul shall be enlarged as the ocean, and his light shall break forth as the noon day; his writings shall be inspired by the Spirit of Truth, and be highly esteemed and sought after by the Saints. Brother Little, be encouraged, for thou art beloved of the Lord, and in Him shall be thy strength, henceforth and forever.

The Saints in this country have been blessed above measure, by the wise counsels of that great and good man, Elder Franklin D. Richards, my predecessor,

who has, for a long time, presided with great wisdom and dignity in your midst. The holy Apostleship has been highly honoured by him. His heart has been a fountain of truth, and his bowels have yearned with sympathy and compassion for the poor Saints. By his wise counsels and suggestions, thousands have been delivered from oppression and starvation, and sent to a land of peace and plenty. His counsels have been like those of a father to his children; his teachings have been like the refreshing showers of spring, quickening, animating, and giving renewed life to the trees of the Lord's vineyard. Through him the Holy Spirit has been shed forth like the dews of heaven upon the land of Joseph, imparting a morning freshness to the landscape. May the God who appeared to Abraham and blessed his seed forever, also bless brother Franklin and his generations; may his sons be among the chief men of Israel—wise Counsellors in Zion, and Rulers in the kingdom of our God.

I shall endeavour, so far as circumstances and the Spirit of the Lord dictates, to carry out the wisely-devised plans of brother Franklin for the prosperity and welfare of the Saints, hoping that my feeble labours may also be blessed, and that God may also work by my instrumentality for your good.

I should take great satisfaction and pleasure in visiting all the Conferences and foreign Missions under my charge, were it compatible with the multiplied duties constantly devolving upon me, and which seem to require my attention at the Office in Liverpool.

The authorities and Saints should use every laudable exertion to spread the printed word, as this is one of the mighty engines of the last days to enlighten the world, and to build up the kingdom of God. The tract, entitled, *Marriage and Morals in Utah*, is worthy of being circulated by hundreds of thousands; also many other tracts, with which you are familiar, would be of more extensive usefulness, were they more widely diffused among the people. The influence of the press in England and America is very powerful, either for good or evil. And, so far as we can bring it to bear, it is powerful in the kingdom of God, to stay, and in some measure control, the mighty torrent of opposition which is arrayed against the Saints, and which occasionally

breaks forth, and threatens to overwhelm us in its angry floods. Let the Saints, therefore, seize upon the masterly facilities offered by the art of printing, and spread light and truth in every dwelling throughout the land. In so doing, they will soon see the fruits of their labours, manifested by increased inquiries, by increased congregations, and by increased numbers of the honest who will be added to the Church. Let every member of the Church pray earnestly that he may bring, at least, one soul unto repentance every three months, and at the end of the year, we will find our numbers quadrupled, our strength and force greatly augmented, and our funds for doing good, vastly replenished.

In consequence of the many thousands that have been helped from this land, during the last two years, the funds of the Office have been greatly diminished, many heavy debts have been contracted, and we are surrounded with many perplexing embarrassments; yet, it is to be hoped, that the Saints will be prompt to help in every time of need; and that funds may roll into the Office by thousands, that the good work of gathering the poor may continue with increasing prosperity.

The Saints in Utah, feeling for the welfare of the poor in this country, have, many of them, with a liberal zeal, and with hearts full of benevolence, contributed farms, city lots, private dwellings, and public store-houses, to the amount of many thousand pounds sterling, to the Perpetual Emigrating Fund Company; and the avails of all these properties, if they can be sold to the wealthy among the Saints in these countries, will be used at this Office to emigrate the poor of our people. We exhort the wealthy Saints to purchase themselves inheritances in Utah, and thus they will throw into the P. E. Fund available means to help their poor, down-trodden brethren from this country to Zion. If our brethren in Zion can afford to give their property for the benefit of the poor, you certainly ought to be willing to purchase for the same benevolent object. I have a transcript of all those donated properties at the Office, and shall be most happy to dispose of the same to you, if possible, in time to send out several thousand Saints next spring, in season to get across the Plains early. The City lots, farms, and houses for sale, vary in value from one or two hundred

pounds to two or three thousand: Come on, my brethren, and suit yourselves; now is a most favourable time for you to secure a home in Zion and to do good. The cries of the poor are to you for deliverance. Will you become their deliverers, and secure to yourselves mansions and everlasting habitations among the righteous? Or do you prefer the fate of the rich man, far away from Abraham's bosom—in torment? The choice is your own, and you alone must abide the consequence. If you refuse this blessing, God will open some other way for the deliverance of His Saints; for He will hear their cries and provide for them; and your blessing, that you might have received, shall be upon the heads of those more worthy. This is not applicable to those who would be glad to do, but whose property is in circumstances unfavourable to a present purchase, but it is intended for the covetous—the greedy lovers of filthy lucre—who think more of their riches, than they do of their souls. It is such that may well fear and tremble! for their hour is coming! and the days of their misery are fast hastening!

Wickedness is greatly on the increase, and great Babylon is now festering in her own filth and corruption. It becomes all the Saints to take strict heed to their ways, lest they are overcome, and pollute themselves and partake of the sins of these wicked nations, and perish with them. Blessed is that man who, when surrounded with temptation and wickedness on every hand, still keeps himself pure and virtuous before God. Such shall flourish like the choice grape vine, which sendeth forth its green branches in all directions, and beareth great clusters of rich, delicious fruit. His seed shall be greatly multiplied, and his generations shall be blessed for ever. But cursed is that man who, after he has received his endowments, defileth himself with women, and regardeth not the sacred and everlasting covenant of life; for such shall wither away, like a branch pruned from the tree of a vineyard, which beareth no fruit, but is well nigh

unto burning. "Woe unto all them who commit whoredoms, saith the Lord God Almighty, for they shall be thrust down to hell." Oh, my brethren and my sisters, let not virtue and purity of heart depart from you; for they are your strength and safeguard in Babylon, your glory and honour in Zion, your endless increase of eternal lives in the world to come.

To the Travelling Elders and Missionaries, I say, idle not away your time; labour with your mights, for the end of the harvest soon cometh; let your voices be heard in the morning, and at mid-day, and in the shades of evening, crying repentance unto all people; let the halls and chapels, and private dwellings, resound with your warning voice; let the streets, the lanes, and highways reverberate the glad tidings; let the high places, the hills, and the mountains re-echo the joyful sound; let the mansions of the great and noble, and the gorgeous palaces of queens and kings, hear your testimony, till, by the power of God, the nations shall be broken in pieces, thrones be cast down, and old Babylon itself be made to shake, and tremble, and totter, and fall to rise no more. Call on the Lord day and night, for the wisdom and might of His Spirit; for the power of the Holy Ghost which giveth utterance; for the spirit of prophecy to forewarn the nations; for spiritual gifts to impart to the Saints; for revelations of the knowledge of God; for angels to protect and guard you, and to minister to and for you; for the Lord to rend the heavens and come down, and save His people and redeem the earth. Oh, how great the work to be done! Oh, how diligent ought we to be in doing it!

May blessings, and righteousness, and strength, and salvation, and the gifts and powers of heaven, be increased and multiplied upon you, until you are exalted to sit on thrones of power, and reign forever and ever, is the fervent prayer of your humble servant,

ORSON PRATT,
President of the Saints in Great Britain
and all European Countries.

EVIL REPORTS.—The longer I live, the more I feel the importance of adhering to the rule which I have laid down for myself in relation to such matters. 1. To hear as little as possible of whatever is to the prejudice of others. 2. To believe nothing of the kind till I am absolutely forced to it. 3. Never drink the spirit of one who circulates an ill report. 4. Always to moderate, as far as I can, the unkindness expressed towards others. 5. Always to believe that if the other side were heard, a very different account would be given of the matter.—*Life of Simeon, by Carus.*

History of Joseph Smith.

(Continued from page 520.)

[May, 1841.]

Thursday, 6th.

City of Nauvoo, May 6, 1841.

To the Editors of the "Times and Seasons."

Gentlemen—I wish, through the medium of your paper, to make known that, on Sunday last, I had the honour of receiving a visit from the Hon. Stephen A. Douglass, Justice of the Supreme Court, and Judge of the fifth Judicial Circuit of the State of Illinois, and Cyrus Walker, Esq., of Macomb, who expressed great pleasure in visiting our City, and were astonished at the improvements which were made. They were officially introduced to the congregation who had assembled on the meeting ground, by the Mayor; and they severally addressed the assembly.

Judge Douglass expressed his satisfaction of what he had seen and heard respecting our people, and took that opportunity of returning thanks to the citizens of Nauvoo, for conferring upon him the freedom of the City; stating that he was not aware of rendering us any service sufficiently important to deserve such marked honour; and likewise spoke in high terms of our location and the improvements we had made, and that our enterprize and industry were highly creditable to us, indeed.

Mr. Walker spoke much in favour of the place, the industry of the citizens, &c., and hoped they would continue to enjoy all the blessings and privileges of our free and glorious Constitution, and, as a patriot and a freeman, he was willing, at all times, to stand boldly in defence of liberty and law.

It must indeed, be satisfactory, to this community to know, that kind and generous feelings exist in the hearts of men of such high reputation, and moral and intellectual worth.

Judge Douglass has ever proved himself friendly to this people, and interested himself to obtain for us our several Charters, holding at that time the office of Secretary of State.

Mr. Walker also ranks high, and has long held a standing at the bar, which few attain, and is considered one of the most able and profound jurists in the State.

The sentiments they expressed on the occasion, were highly honourable to them as American citizens, and as gentlemen. How different their conduct, from that of the

official characters in the State of Missouri, whose minds were prejudiced to such an extent, that, instead of mingling in our midst and ascertaining for themselves our character, kept entirely aloof, but were ready, at all times, to listen to those who had the "poison of adders under their tongues," and who sought our overthrow.

Let every person who may have imbibed sentiments prejudicial to us, imitate the honourable example of our distinguished visitors (Douglass and Walker), and I believe they will find much less to condemn than they anticipated, and probably a great deal to commend.

What makes the late visit more pleasing, is the fact that Messrs. Douglass and Walker have long been held in high estimation as politicians, being champions of the two great parties that exist in the State; but laying aside all party strife, like brothers, citizens, and friends, they mingle with us, mutually disposed to extend to us that courtesy, respect, and friendship, which I hope we shall ever be proud to reciprocate.

I am, very respectfully, yours, &c.,

JOSEPH SMITH.

Saturday, 8th. Brother William Smith is preaching in Pennsylvania.

Accounts of the progress of the Gospel from the Elders abroad are very encouraging.

A magazine of 300 barrels of gunpowder, at Fort Moultrie, South Carolina, exploded, blowing the Fort, seven other buildings, and forty persons to atoms.

Wednesday, 12th. The *Rochester*, with the Elders, came in sight of Cape Sable, Nova Scotia.

Saturday, 15th. Good news has recently reached us from Tennessee, New York, Upper Canada, and New Orleans. The Elders are baptizing in all directions.

Sunday, 16th. I addressed the Saints. The following is a sketch of my sermon by the Editor of the "Times and Seasons."

At 10 o'clock, a.m., a large concourse of the Saints assembled on the meeting ground, and were addressed by President Joseph Smith, who spoke at considerable length.

He commenced his observations by remarking, that the kindness of our Heavenly Father called for our heartfelt gratitude.

He then observed, that Satan was generally blamed for the evils which we did, but if he was the cause of all our wickedness, men could not be condemned. The devil cannot compel mankind to do evil; all was voluntary. Those who resist the Spirit of God, are liable to be led into temptation, and then the association of heaven is withdrawn from those who refuse to be made partakers of such great glory. God would not exert any compulsory means, and the devil could not; and such ideas as were entertained by many were absurd. The creature was made subject to vanity, not willingly, but Christ subjected the same in hope—we are all subject to vanity while we travel through the crooked paths and difficulties which surround us. Where is the man that is free from vanity? None ever were perfect but Jesus; and why was he perfect? Because he was the Son of God, and had the fulness of the Spirit, and greater power than any man. But notwithstanding our vanity, we look forward with hope (because “we are subjected in hope”) to the time of our deliverance.

He then made some observations on the first principles of the Gospel, observing, that many of the Saints who had come from different States and nations had only a very superficial knowledge of these principles, not having heard them fully investigated.

He then briefly stated the principles of faith, repentance, and baptism for the remission of sins, which were believed by some of the righteous societies of the day, but the doctrine of laying on of hands for the gift of the Holy Ghost was discarded by them.

The speaker then referred to the 6th chap. of Hebrews, 1st and 2nd verses, “Not laying again the foundation of repentance from dead works,” &c., “but of the doctrines of baptism, laying on of hands, the resurrection, and eternal judgment,” &c. That the doctrine of eternal judgment was perfectly understood by the Apostles, is evident from several passages of Scripture. Peter preached repentance and baptism for the remission of sins, to the Jews who had been led to acts of violence and blood by their leaders; but to the rulers he said, “I would that through ignorance ye did it, as did also *those ye ruled*.” “Repent, therefore, and be converted, that your sins may be blotted out, when the times of refreshing (redemption) shall come from the presence of the Lord, for He shall send Jesus Christ, who before was preached unto you,” &c. The time of *redemption* here had reference to the time when Christ should come; then, and not till then, would their sins be blotted out. Why? Because they were murderers, and no murderer hath eternal life. Even David must wait for those times of refresh-

ing, before he can come forth and his sins be blotted out. For Peter, speaking of him says, “David hath not yet ascended into heaven, for his sepulchre is with us to this day.” His remains were then in the tomb. Now, we read that many bodies of the Saints arose at Christ’s resurrection, probably all the Saints, but it seems that David did not. Why? Because he had been a murderer. If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country, by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world could never close the gates of hell against a murderer.

He then spoke on the subject of election, and read the 9th chap. of Romans, from which it was evident that the election there spoken of was pertaining to the flesh, and had reference to the seed of Abraham, according to the promise God made to Abraham, saying, “In thee, and in thy seed, all the families of the earth shall be blessed.” To them belonged the adoption and the covenants, &c. Paul said, when he saw their unbelief, I wish myself accursed—according to the flesh—not according to the spirit. Why did God say to Pharaoh, “For this cause have I raised thee up?” Because Pharaoh was a fit instrument—a wicked man, and had committed acts of cruelty of the most atrocious nature. The election of the promised seed still continues, and in the last days they shall have the Priesthood restored to them, and they shall be the “saviours on Mount Zion,” the ministers of our God: if it were not for the remnant which was left, then might we be as Sodom and Gomorrah. The whole of the chapter had reference to the Priesthood and the house of Israel; and unconditional election of individuals to eternal life was not taught by the Apostles. God did elect or predestinate, that all those who would be saved, should be saved in Christ Jesus, and through obedience to the Gospel; but He passes over no man’s sins, but visits them with correction, and if His children will not repent of their sins He will discard them.

This is an imperfect sketch of a very interesting discourse, which occupied more than two hours in delivery, and was listened to with marked attention, by the vast assembly present.

In the afternoon, the assembly were addressed by President Hyrum Smith.

Conference met in London pursuant to adjournment.

Elder O. Hyde (of the Twelve Apos-

bles) Lorenzo Snow, Geo. J. Adams (High Priests), two Elders, several Priests, Teachers, and Deacons, with a respectable company of members present.

Elder Snow represented the London Branch, consisting of 74 members, and good prospect for increase. The Branch at Bedford was represented by Geo. J. Adams, consisting of 68 members, 8 Priests, and 1 Teacher. John Griffith, Priest, represented the Branch at Woolwich, consisting of 6 members. Elder John Bourne, who was sent to labour at Ipswich, was obliged to leave, there being no prospect of success, and the brethren refusing to entertain him, so that he had to sleep on the ground. In consequence of this the Conference passed a resolution condemnatory of their conduct.

Wednesday, 19th. The *Rochester* arrived at quarantine ground, New York, after a toilsome passage. At one time they were beset with head winds and a tedious storm, when the Twelve Apostles united in prayer, the storm abated, the sea became calm, and they went on their way rejoicing.

The following is copied from the "Times and Seasons"—

Batavia, N.Y., May 19, 1841.

To the Saints scattered abroad, and to all whom it may concern, greeting—

Be it known that on or about the first of December last, we, J. Shamp and Margaret Shamp, of the town of Batavia, Genesee County, N.Y., had a daughter that had been deaf and dumb four and a-half years, and was restored to her hearing, the time aforesaid, by the laying on of the hands of the Elders (Nathan R. Knight and Charles Thompson) of the Church of Jesus Christ of Latter-day Saints, commonly called Mormons, through the power of Almighty God, and faith in the Lord Jesus Christ, as believed and practised by them in these last days.

J. SHAMP,
M. SHAMP.

Several other instances of healing are mentioned by brother Shamp; and such things are common in the Church at this day, according to the faith of the Saints.

Thursday, 20th. The Twelve Apostles arrived at the dock in New York about four o'clock, p.m., but were prevented from landing by the carters and rowdies, until late in the evening. Such is the confusion in New York on the arrival of a ship, steamboat, or coach, that strangers

may well suppose the city is without mayor, marshal, police, or any other officers, to keep the peace.

Elder A. Cordon attempted to speak several times at Swan Village, near Birmingham, England, but was interrupted by a mob. Several of the Saints were struck with stones, but none of them seriously hurt.

Friday, 21st. I attended City Council, and moved that Parley Street be opened and improved to the State Road.

Saturday, 22. A Conference was held at Kirtland, Ohio, Elder Almon W. Babbitt presiding. Elder Babbitt was elected President of that Stake, and Lester Brooks and Zebedee Coltrin his Counsellors. Thomas Burdick was elected Bishop of Kirtland, and Hiram Winters and Reuben McBride his Counsellors. Hiram Kellogg was elected President of the High Priests' Quorum, and Amos Babcock, President of the Elders' Quorum. By-laws were adopted for the preservation of the Lord's House.

Sunday, 23rd. The Twelve addressed the Saints at the Columbian Hall, Grand Street, New York.

Monday, 24th.

To the Saints abroad—

The First Presidency of the Church of Jesus Christ of Latter-day Saints, anxious to promote the prosperity of said Church, feel it their duty to call upon the Saints who reside out of this County to make preparations to come in without delay. This is important, and should be attended to by all who feel an interest in the prosperity of this corner-stone of Zion. Here the Temple must be raised, the University built, and other edifices erected which are necessary for the great work of the last days, and which can only be done by a concentration of energy an enterprize. Let it, therefore, be understood, that all the Stakes, excepting those in this County, and in Lee County, Iowa, are discontinued, and the Saints instructed to settle in this County as soon as circumstances will permit.

JOSEPH SMITH, President.

City of Nauvoo, Hancock County,
Illinois, May 24, 1841.

Tuesday, 25th.

Head Quarters, Nauvoo Legion, City
of Nauvoo, Illinois, May 25, 1841.

General Orders—The 1st Company (Riflemen) 1st Battalion, 2nd Regiment, 2nd Cohort, will be attached to the escort, contemplated in the general orders of the 4th inst., for the 3rd of July next.

In forming the Legion, the Adjutant will observe the rank of Companies in the order they are named, to wit—1st Cohort: Flying Artillery, Lancers, visiting Companies of Dragoons, Cavalry, Riflemen. 2nd Cohort: Artillery, Lancers, Riflemen, Light Infantry, Infantry. Visiting Companies in their appropriate places on the right of the troops of their own grade.

The ranking Company of the 1st Cohort will be formed on the right of said Cohort; and the ranking Company of the 2nd Cohort will be formed on the left of said Cohort; the next on the left of the right, the next on the right of the left, and so on to the centre.

The escort will be formed on the right of the forces.

JOSEPH SMITH, Lieutenant-General.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 23, 1856.

CIRCULATION OF TRACTS.—During our former Presidency in these countries, we were led to notice, in a particular manner, the powerful and beneficial influence, resulting from an extensive circulation of tracts and pamphlets upon the principles of our religion. Then, in the short period of about two years, the Church of the Saints, in these lands, considerably more than doubled their numbers. Meetings were generally crowded, and hundreds were anxiously inquiring to know the truth. Let the Branches of the Church pursue the same course again, and we cannot but believe that it will be attended with the same happy results; besides, it will have a tendency to make all the members of the Church, both brethren and sisters, diligent and useful in spreading the truth.

A series of tracts, on the first principles of the Gospel, are now in the course of preparation, which we hope in a few weeks will be issued from the press and ready for circulation, the first Number of which, on the subject of Faith, is now about ready. Orders should be immediately forwarded, that we may know how large an edition to publish. Price 2d, or 14s. per hundred.

ARRIVALS.—The following Missionaries, from Utah for Europe, sailed from New York, on the ship *New World*, on the 5th of July, and arrived in Liverpool on the 7th of August—Elders Thomas Bladen, Elijah E. Holden, Jesse Hobson, James Beck, Miles Romney, James Taylor, Henry J. Doremus, William Pace, Thomas R. King, Peter Robison, Isaac Higbee, and James Ure.

Elder Almerin Grow, also a Missionary from Utah, crossed the Atlantic on the same vessel, but landed in the south of Ireland, and arrived in Liverpool two days previous.

NEWS FROM THE CAMP.—We have received a letter from Iowa City, from Elder J. A. Ahmanson, with dates of the 3rd and 8th of July, which states, that the company of Saints who went out on the ship *Thornton* arrived there June 26, and the *Horizon's* company July 8; and that a hand-cart company would probably start on their journey on the 14th.

“DIVINE AUTHORITY.”—A new edition of this pamphlet has just been issued, and is now ready for circulation.

APPOINTMENTS.—Elders James Beck, James Ure, and William Pace, are appointed to labour in Scotland, under the direction of Pastor James P. Park.

Elder Peter Robison is appointed to labour in the Sheffield Pastorate, under the direction of Elder William G. Young.

Elders Elijah E. Holden and Thomas R. King are appointed to labour in the London Pastorate, under the direction of Elder James D. Ross.

Elder Isaac Higbee is appointed to labour in the Nottinghamshire Pastorate, under the direction of Elder James Carrigan.

Elders Miles Romney and James Taylor are appointed to labour in the Manchester Pastorate, under the direction of Elder Charles R. Dana.

Elder Thomas Bladen is appointed to labour in the Birmingham Pastorate, under the direction of Elder W. S. Muir.

Elder Henry I. Doremus is appointed to labour in the Cheltenham Pastorate, under the direction of Elder David B. Dille.

Elder Jesse Hobson is appointed to labour in the Bedfordshire Pastorate, under the direction of Elder James Lavender.

Elder Almerin Grow is appointed to labour in Ireland, under the direction of Elder John Scott.

Foreign Correspondence.

REPORT OF THE SCANDINAVIAN MISSION.

Liverpool, July 10, 1856.

President Franklin D. Richards.

Dear Brother—Being favoured with the privilege of visiting you in England, before your return to the valleys of peace, I am happy, during my stay here, to present you a report of the present condition of the Scandinavian Mission, the which, by your appointment, is intrusted to my care, an honour I have appreciated and sought to merit by trying, in the best possible manner, to fulfil my duties, and carry out the valuable instructions received from you, from time to time. Although realizing my insufficiency, I have, with a thankful heart, experienced that the Lord never has forsaken me, but has answered my prayers in assisting me with His Spirit at all times.

The Scandinavian Mission was in a prosperous condition when I, on the 1st of January, 1856, succeeded Elder John Van Cott, whose faithful labour is duly felt and appreciated by the Saints, and my efforts have been to keep that good order which I found established, and, furthermore, to promote the cause wherein I am engaged. I can truly say that the Lord has blessed my feeble efforts, in all things; and I am also happy to say, that the Priesthood, with few exceptions, have faithfully carried out the instructions given, and the Saints, generally, have been

obedient, and done with willingness what has been required at their hands, and facilitated my labour in so doing. The Travelling Priesthood, especially, have sometimes much to combat with, in consequence of the opposition, which, in many places, occasionally breaks out in persecution, imprisonment, mobbing, &c., on account of the illiberal laws, or rather an intolerant clergy, urging the civil authorities and people to rather inhuman conduct towards the Saints, especially in Sweden.

Scandinavia, consisting of three different kingdoms, though peopled by kindred tribes, which are living under different institutions of government, presents three different faces which the servants of the Lord have to study, and in each of those lands they have to go forth with all that cautiousness and wisdom which experience, faithfulness, and the guidance of the Holy Spirit will impart.

Denmark, having a liberal constitution, has hitherto maintained its pre-eminence in the Scandinavian Mission. It affords missionaries to the other parts, especially the Copenhagen Branch, which numbers 800 members, and is head quarters, wherein the Elders can take refuge in times of trouble and persecution. There the Saints enjoy more freedom than throughout the country, where, in many places, the authorities try to stop the Elders from spreading the truth, by applying a law

which prohibits anybody from travelling without a passport, or to stay in any place without being an official character, or driving some business or trade. The applying of this law sometimes causes the Elders to be imprisoned or sent back to their respective homes. They seek to avoid such emergencies by procuring a passport, when they can get it, which is not always the case, or else by hiring themselves out as servants, as in this manner they gain protection.

An effort of another kind, to prevent or stop the progress of the kingdom of God in Denmark, has been made in Lolland and Falster diocese, by a Chamberlain, Esquire Wickfeldt, who presented a petition to the king, invoking that measures may be taken to stop that awful delusion—"Mormonism." Said petition was signed by several hundreds of the peasantry, and when it was handed to his Majesty the King, by a deputation, he answered in a courteous manner, "that he would take the matter into consideration, as it had been a long time upon his mind." This undertaking has brought forth an interesting article in the leading paper of the democratic party, the editor of which took a stand against the issuer of the unconstitutional petition, showing him and the signers thereof their ignorance of certain paragraphs in the ground law, and ridiculing them for taking a step against their own interest and religious liberty, misguided by the influence of the said Wickfeldt; advising them to keep the constitution sacred and inviolate, and leave it to the learned and well-paid clergy, to carry on the war against the "Mormons," with spiritual weapons. "For," said he, "if the brethren priesthood cannot defend the State Church and the principles thereof, without the help of the police authorities, then let it fall to the ground."

In the Fredericia Conference, Jutland, some Reverends have caused the police to bring the Elders before the court, and accused them that they, as our writings show, teach polygamy to be a righteous and moral principle. Our Elders defended themselves very well, stating that they acknowledged the Patriarchal order of matrimony as an institution of God; that the Saints in Utah do practise this law, but that the Saints abroad neither do practise it, nor have a right to do so, but to comply with the marriage laws

and customs of the land, wherein they live. The brethren insisted that the prosecutor should prove that the doctrine of plurality of wives was immoral, and inconsistent with the Old and New Testament. It will be interesting to see what the court will decide in this matter. I am sure that good will result therefrom. In spite of all kinds of opposition, there has been added to the Church in Denmark, in the past half year, 343 members.

Concerning the mission in Norway, I can also say, with great satisfaction, that the Elders who labour there are doing exceedingly well. Elder C. C. A. Christenson, who was appointed to succeed Elder C. Peterson, as President, has managed very wisely. The Gospel is pressing forward, and beginning to gain entrance into several new places, through the faithfulness and perseverance of the brethren, who willingly and gladly suffer imprisonment, now and then, rather than give up their preaching and baptizing. The authorities are somewhat tolerant, especially in Christiania; and, even in executing the laws, they treat the Elders with some degree of respect and humanity. There has been added to the Church, in Norway, in the past half year, 56 members.

With regard to Sweden, there the State Church and the clergy have so great an influence, supported by the old intolerant laws, and the strict and rigid executors of the same, that the people are living under fear and bondage, and have no religious liberty, which makes it very difficult to spread the Gospel. The Elders in that land have indeed a hard mission; nevertheless it seems as if the Lord, having mercy on scattered Israel in that country, has operated upon the minds of the people, so that a desire for religious liberty is awakened with full force, and different parties and sects have arisen, especially in Stockholm, and the members thereof petition the government for free religious worship. Among the parties which have made the greatest progress are the Baptists, they, as it were, break the way for other Dissenters, and I believe that the Legislature in the next Rigsdag will have to discuss the subject of religious liberty. Under these movements our Elders have also laboured in Stockholm, Scone, and other places, with more or less success, and the Branch in the capital is increasing. The police, being aware of

the progress of the work, brought the Elders before the court, and finding that the President of the Stockholm Conference, Elder C. A. Madsen, was a Dane, and had no other employment than preaching the Gospel, they banished him and sent him to Copenhagen, in May. I appointed, immediately, several Elders, who are mechanics, and natives of Sweden, to go to Stockholm and other places, and secure their stay, in the first place, by taking labour or hiring out to men, who drive some kind of business, and, thus protected, labour in the Gospel as the circumstances will allow. Working in this manner, and by spreading the written word, I hope that, by and bye, many places will be opened for the Gospel in that land, as the people in general are very desirous to hear and read. Notwithstanding the unfavourable circumstances, there were baptized in Sweden, in the past half year, 85 persons.

As a fair specimen of the present position in Sweden, I will mention, that I, in company with Elder C. Widerborg, made a trip over the Baltic to Malmö, in Scone, to attend a Conference meeting, on the 28th of March, not neglecting to procure our passport. The police in Malmö, being informed by some of our enemies, that there was a meeting of the Saints, came in and broke up the meeting, and the Saints were obliged to disperse. The police took our names and then left, but soon returned in search of us, which we avoided. In the afternoon brothers C. Widerborg got our passport signed for return the next day, and went in the evening, at 8 o'clock, with the President of the Scone Conference, Elder N. Nilsson, to a place out of the town to finish up the business of the Conference. Feeling safe, as we had got our passport signed, I stayed in the Conference house, but, a few minutes after the brethren had left, the police came and carried me as a prisoner to the police office, and as brother C. Widerborg had the passport with him, I had to remain in custody until he came to my relief, which was about two hours. We were permitted to leave the town the next day, without further molestation.

By reviewing the labour of the past half year, throughout the Mission, and the progress of the work in the different parts, and the good prospects for the future, I cannot but express my thankfulness to our heavenly Father, for His mercy and goodness, and I am indebted to the

servants of the Lord, placed over me, for the valuable instructions received from them. Our respected papers—the *Deseret News*, the *Mormon*, and the *Millennial Star* have been inestimable sources, from which I have selected matter for the *Skandinaviens Stjerne*, which, together with all our other writings in Danish, is read with great interest by the Saints. I have issued a second edition of the “Voice of Warning” in Danish, also of the “Book of Doctrine and Covenants,” and added to the same the lectures on faith, and the alphabetical index, so that now the Danish edition contains the same as the English. In these and other labours in the office, I have been faithfully assisted by Elder C. Widerborg, who has laboured to my satisfaction. As the labour has considerably increased, I found it necessary, in April, to call to our assistance, in the office, a young brother from Norway, Oluff Thomasson, who, if he continues as he has begun, bids fair to be a useful labourer. I can also say that Elder O. N. Liljenquist, and the Presidents of the several Conferences have been faithful, and one with me in our efforts to roll forth the kingdom of God. I consider it a great blessing and privilege to preside over so good a people, and my greatest desire is, by the aid of the Spirit of the Lord, to bless them and do them good.

The Scandinavian Saints are very anxious to emigrate and be gathered with the Saints in Zion, where they can be more fully instructed in the way of life and salvation. They rejoice in the newly adopted mode of emigration with the handcarts, seeing that so many more can yearly be delivered from the land of oppression, and they are not at all afraid of the trip over the Plains.

The most favourable season for our emigrants to leave Copenhagen, seems to be the spring, instead of the autumn, as far as I can judge, all things taken into consideration—the long and more dangerous journey over the sea, in the winter, the expense of their support in the western countries, provided they should not obtain labour, and the bad influences on their health in a foreign clime, if they should have to stay some months before they could continue their journey.

Dear President, I trust you will excuse this lengthy communication, as I could not make it much shorter, and do justice to the subjects on which I have written. I

will also mention, that the Saints are very eager to learn the English language. Several schools are established for this purpose, and I have tried to carry out your instructions in this matter, which will prove a great benefit to the Saints.

From the enclosed Statistical Report, you will see that 484 members have been baptized in the past half year. In the period from June 30th, 1854, till June 30th, 1856, there were baptized, in all, 2183.

Allow me, as a conclusion, to express my gratitude for the pleasant and profitable visit I have had with you, and others of the brethren and Saints in England. It has been truly a refreshing time to me, and also to my Scandinavian brethren, C. Widerborg and O. N. Liljenquist, who have accompanied me. They have asked me to express their gratitude, for the great joy and satisfaction they have had in visiting you and the Saints, and for the kind treatment they have received from all with whom they have had the happiness and honour to become acquainted.

The prayer of my heart is, that God may bless you on your journey, and also brothers Spencer, C. H. Wheelock, and all others who shall accompany you.

I am, as ever, your humble servant in the Gospel Covenant,

H. C. HAIGHT.

DESERET.

President's Office,
Great Salt Lake City,
May 24, 1856.

Elder James A. Little.

My Dear Nephew—Your long and welcome letter, dated January 25, 1856, came to hand on the 10th instant. I was truly glad, as I always am for such favours, to receive this also; the more especially as it exhibits your feelings, desires, faith, and works, and, as I conceive a goodly degree of improvement, as well.

The late mail brought cheering news to us. We feel gratified in witnessing the progress of the work of the Lord among the nations, and rejoice that our Elders are proving themselves faithful ministers of salvation unto a wicked world; that the honest in heart are being gathered out from among a faithless and perverse

generation, and coming to make glorious the sanctuary of our God. We rejoice in the testimony of Jesus which we have had the privilege of bearing forth and declaring unto the nations—and still are proclaiming the same unto all people—and of sending forth our brethren, our kindred, and sons, to carry forth the glad tidings, to hunt out Israel from among the nations whither the Lord has scattered them, and bring them to the mighty gathering of the last days; to combat error, break down oppression, and open up the doors of salvation and deliverance to the poor, needy, and honest in heart; even those who are seeking to know the Lord, and will rejoice in a knowledge of the dispensation of the fullness of times.

I rejoice to see the young Elders go forth, bearing precious seed unto the nations, and zealously engage in this great cause; wielding, with power and effect, the sword of truth, confounding our enemies, comforting the hearts of the poor, strengthening the weak, and faithfully, righteously, and effectually performing every duty incumbent upon them, or which can be required at their hands—keeping themselves pure and unspotted from this wicked and adulterous generation, free and uncontaminated by its abominations. I am aware that it requires an Elder to wrap himself, as in a mantle, and exercise perfect control of self, being filled with the Holy Ghost, and having a conscientious regard for the principles of virtue and holiness, in order to pass safely the fiery ordeal, and not be ensnared by the wiles of Satan, nor led astray by seducing spirits. I am happy in believing, however, that our Elders, now returning, have been able to overcome all evil, and that they come home with clean hands, and garments unspotted.

Every account which I have received concerning their course, has given a glorious testimony of their faith and good works, and that they were labouring mightily for Zion. This gives me good feelings, which, when we meet, will be a source of unmixed pleasure, unalloyed by unpleasant reflections of past misconduct. How happy will that soul be that can thus pass through this probation, and come back into the presence of his Father, and his God, pure and holy as when his spirit emanated from Him to take upon itself this earth-born tabernacle, and pass a probation in a world of sin, misery, and

death. Glorious anticipations in the future, when the resurrection morn shall disclose endless existence, in the presence of our Father, with crowns of glory, exaltation, and eternal lives. But our work is here below, and if we occasionally lift the curtain and take a peep at the glorious future, it is that we may feel a renewed zeal and fervour in our work beneath the sun, that our faith may be strengthened, and that we may press onward through every tribulation, besetment, obstruction, and hindrance of the devil, and the wicked designs and opposition of ungodly men, towards that crown of glory and immortality which we do know is laid up for the faithful Saint. It is by the grace of God, shed abroad in the heart, that we are able to discern the things pertaining to our good, and to guide us in our future lives. It is our experience in the work of God that gives us strength to go forward, nothing doubting; knowing, of a surety, that He will deliver us from all evil, as in times past. Thus, like you, we look back upon our past lives, and discern that the protecting care of the Almighty has been around us for our good; thus, are we encouraged to press forward and work righteousness, in the face of persecution, the wrath of men,

and the malignity of the devil, and so shall we finally find our reward at the end of the race, having our treasures laid up in heaven, where the weary are at rest, and Satan has no power.

The kind providences of the Lord have always attended you for your good, and I rejoice that they are manifested to you in their proper light. It must be a source of great satisfaction to you, and will, doubtless, inspire you with renewed zeal and confidence in the future. But I am trespassing, if not upon your time, upon mine, I will therefore close, praying the Lord to direct, bless, and preserve you, and brothers William and George, and all others who desire a kind remembrance.

We are progressing slowly with our works this season, owing to the scarcity of provisions. Crops look very promising, everything bids fair for a fruitful season—no grasshoppers, no other insects to do much damage yet—and quite seasonable—no need for irrigation yet—and fair prospects for rain.

Give my love to Joseph A., Edmund, brother Franklin, and all the boys.

May heaven's choice blessings and mercies rest upon you, is the prayer of your affectionate Uncle,

BRIGHAM YOUNG.

Government.

(From the "Deseret News.")

Most truthfully is it written that "righteousness exalteth a nation," it therefore follows that it is idle, vain, and useless to expect lasting permanency for any government, whether individual, family, or national, unless it is founded and conducted upon the immutable principles of justice. All history, aside from reason and revelation, proves the invariable truthfulness of this position, and still the minds of the human family are so prone, under various allurements, to travel in every path but the one that leadeth unto life, and to build up and sustain systems which are not of the Lord, that, at times, one would be led to fancy that nearly all mankind are given over to that blindness which leadeth unto death.

This self-conceited generation, wrapped

in the pride of their vain philosophies, are apt to imagine that they are exceedingly wise, and that the Prophets and Patriarchs of old were singular old fogies, entirely unenlightened by steam and telegraph. True, they had not the present facilities for rapid locomotion and transmission of information, yet Father Adam walked and talked with Jehovah, and the Priesthood continued in an unbroken chain to Noah, and all who held it were preachers of righteousness, even of that "righteousness which exalteth a nation." And was there no benefit and enlightenment in those teachings and preachings? All must admit there was, for Enoch, after labouring faithfully during 360 years, so sanctified himself and his associates that they had faith to step aside, for

awhile, and to take with them their city, property and all necessary appurtenances. Can this generation, with its steam-boats, locomotives, telegraph wires, pomp, splendor and vain imaginations, accomplish such a feat? They cannot even tell where Enoch and his city are.

But how about the hosts whom Enoch left? O, they were the philosophical, they were the learned, they were the fanciedly enlightened, and pursued the tenor of their way, seeking out many inventions, until Noah had also preached righteousness for the term of 120 years. And what were the world enlightened about, during that long period? Setting Noah's preaching at naught, and pointing the finger of scorn at his operations in boat-building.

But what was again the result? Noah,

and only seven other persons, from all the myriads then on the earth, were privileged with a berth and temporal salvation, in that ark whose building had been so much ridiculed, while those enlightened myriads were whelmed in the overflowing waters.

Thus has it ever been, and thus will it ever be, with the different courses, and the results thereof, taken by the truly wise and the fanciedly enlightened, until he reigns whose right it is to reign. In the mean time, none need deem it strange that, in the pursuit and practise of truth, they must meet the ridicule and scorn of the worshippers of the god of this world, and that comparatively but few will learn, in this time, that "righteousness exalteth a nation," and also families and individuals.

Latter-day Saints' Emigration Report,

FROM NOVEMBER 30, 1855, TO JULY 6, 1856.

Ship.	Captain.	President of the Company.	Date of Sailing.	Port of Disembarkation.	P. E. Fund	Ordinary.	Totals.
Emerald Isle ...	G. P. Cornish	P. C. Merrill ...	Nov. 30, 1855	New York.	...	350	350
John J. Boyd...	Austin.....	Canute Peterson	Dec. 12, "	Do.	34	478	512
Caravan	W. A. Sands.	Daniel Tyler ...	Feb. 19, 1856	Do.	...	457	457
Enoch Train ...	H. P. Rich ...	Jas. Ferguson .	Mar. 23, "	Boston	431	103	534
S. Curling	S. Curling ...	Dan. Jones	April 19, "	Do.	428	279	707
Thornton	Collins	James G. Willie	May 4, "	New York.	484	280	764
Horizon	Reed	Edward Martin .	May 25, "	Boston	635	221	856
Wellfleet	Westcott ...	John Aubray ...	June 1, "	Do.	...	146	146
Miscellaneous } Ships. }					...	69	69
Totals...					2012	2383	4395

Of this number, as the table shows, 2012 are P. E. Fund Passengers, of whom 333 were ordered out by their friends in Utah, also 788 Members, of many years standing in the Church, have been forwarded to Utah under the P. E. F. Co.'s arrangements, and 28 are Elders returning home from missions. We have not the means of ascertaining definitely, but the approximate number of those who started to go through to Utah on their own means is 385, making the total, of those who started from here with the intention of going through to the Valley this season, about 2397, which will leave 1998 who have located for the present in various parts of the United States, in order to obtain means to complete their journey whenever circumstances will permit.

The numbers of natives of the various countries may be classified as follows.—From the United Kingdom of Great Britain and Ireland; English, 2611; Scotch, 367; Welsh, 667; Irish, 54; Americans, 19; from the French Mission (Channel Islands), 9. The total number from the Scandinavian Mission is 615, of which there are, Danes, 502; Swedes, 67; Norwegians, 46. The total number from the Swiss and Italian Mission is 50, viz., from the Swiss Cantons, 19; from Piedmont, Italy, 31. There are also 2 from the East India Mission, and 1 from Germany—making a grand total, as per table, of 4395 souls,

Varieties.

USELESS LOAD.—He who learns, and makes no use of his learning, is a beast of burden with a load of books hitched to him.

SOLOMON took an inventory of the world and all the best things in it; he cast up the account, and the sum total amounted to—"vanity."

GOING TO LAW.—Dr. Johnson compared plaintiff and defendant, in an action of law, to two men ducking their heads in a bucket, and daring each other to remain longest under water.

LAWFUL PLUNDER.—The poet Tasso once being told that he had an opportunity of taking advantage of a bitter enemy—"I wish not to plunder him," said he; "but there are things which I wish to take from him—not his honour, his wealth, nor his life, but his ill will."

A RICH IMPOSTURE.—The *Greek Patriarch*, at Constantinople, has a revenue of about £500,000 a year, from the donations of pilgrims to the Holy Sepulchre. This revenue is called the treasure of the Holy Sepulchre, and makes the Greek Patriarch of Constantinople decidedly, whilst he holds the office, the richest man in the world. What would be thought if men paid for truth and salvation at that rate?

A LAKE OF BLOOD.—Dr. Dick estimates the number of those who have perished directly or indirectly by war, at 14,000,000,000. Elihu Burritt, the learned blacksmith, has taken the estimates of Dr. Dick, and estimating the average quantity of blood in a common sized person, states that the blood in the veins of those fourteen thousand millions would fill a circular lake of more than seventeen miles in circumference, and ten feet deep, in which all the navies of the world might float.

GOOD ADVICE.—There is no country in the world where the people are so addicted to the medicine eating propensity as the United States. It has grown to a perfect mania—a disease of itself. The fact is, Nature never designed the human body to be such a receptacle of medicine. If men would but study the laws of nature, diet properly instead of excessively, be regular in their habits instead of regular in their doses, use common sense and water freely, and the doctor as little as possible, they would live longer, suffer less, and pay little for the privilege.

MOURNING APPAREL.—In Europe, black is generally used because it represents darkness, unto which death is like as it is a privation of life. In China, white is used, because they hope the dead are in heaven, the place of purity. In Egypt, yellow is used, because it represents the decaying of flowers and trees, which become yellow as they decay. In Ethiopia, brown is used, because it denotes the colour of the earth from whence we came, and to which we return. In some parts of Turkey blue is used, because it represents the sky, where they hope the dead one is gone; but in others blue and violet, because being a mixture of black and blue, it represents, as it were, sorrow on the one side, and hope on the other.

COST OF WAR.—Some idea of the enormous waste which war occasions is to be obtained by the expenditures of Great Britain during sixty-five years of war, in which she has been engaged in modern times. She borrowed in seven wars, which occupied the sixty-five years, £834,000,000. In the same time she raised by taxes £1,189,000,000, thus forming a total expenditure of \$3,982,120,000 in our currency. This enormous sum, extorted from the taut-strained sinews of labour, would have constructed a railroad around the globe, allowing \$25,000 per mile! To raise another such sum would require tax of \$10 on every human being on the globe! The interest of this sum for one month, at five per cent, exceeds the whole amount contributed by the whole Christian world for preaching the Gospel to the heathen for the last thousand years!

AUTHORITY.—Engage the people by their affections—convince their reason—and they will be loyal from the only principle that can make loyalty sincere, vigorous or rational—a conviction that it is their truest interest, and that their government is for their good. Constraint is the natural parent of resistance, and a pregnant proof that reason is not on the side of those who use it. You must all remember Lucian's pleasant story:—Jupiter and a countryman were walking together, conversing with great freedom and familiarity on the subject of heaven and earth. The countryman listened with attention and acquiescence while Jupiter strove only to convince him, but happening to hint a doubt, Jupiter turned hastily round and threatened him with his thunder. "Ah! ah!" said the countryman, "Now, Jupiter, I know that you are wrong; you are always wrong when you appeal to your thunder.—*Erskine*."

NEVER SPEAK CROSS.—The parent can be assured that he never gains anything by a harsh word. What if your boy breaks a pitcher, or glass, do you mend either by applying harsh epithets to him? Does it make him more careful in future? Does he love you better? Hark! he is murmuring. What says the boy?—"I'm glad of it; I don't care how much I break." He talks thus to be even with his master. It is very wrong in him, we know, but it is human nature, and the example has been set before him by you. Say to the careless boy, "I am sorry; you must be more careful in future," and what will be his reply? "It was an accident, and I will be more careful." He will never break another pitcher or glass, if he can help it; and he will respect and love you a thousand times more than when you flew into a rage and swore vengeance on his head. Remember this, ye who get angry and rave at a trifle.

Push on! Push on!

(Selected.)

Awake and listen. Everywhere—
From upland, grove, and lawn,
Outbreathes the universal prayer,
The orison of morn.
Arise and don thy working garb,
All nature is astir;
Let honest motives be thy barb,
And usefulness thy spur!
Stop not to list the boisterous jeers,
(He would be what thou art;)
They should not e'en offend thy ears,
Still less disturb thy heart.
What, though you have no shining hoard,
(Inheritance of stealth;)
To purchase at the broker's board,
At the expense of health.
Push on! You're rusting while you stand—
Inaction will not do,
Take life's small bundle in your hand,
And trudge it briskly through.
Push on!
Don't blush because you have a patch,
In honest labor won!
There's many a small cot roofed with thatch
That's happier than a throne.
Push on! the world is large enough

For you, and me, and all!
You must expect your share of rough,
And now and then a fall!
But up again! Act well your part,
Bear willingly your load!
There's nothing like a cheering heart
To mend a stony road!
Push on!

Jump over all the *ifs* and *buts*,
There's always some kind hand
To lift life's wagon from the ruts,
Or poke away the sand!
Remember, when yon sky of blue
Is shadowed by a cloud,
The sun will shine as soon for you
As for a monarch proud!
It is but written on the moon
That toil alone endures!
The king would dance a ringadoon
With that blithe soul of yours!
Push on! You're rusting while you stand—
Inaction will not do!
Take life's small bundle in your hand,
And trudge life's pathway through!
Push on!

NOTICE.—Elder Joseph Thomas of London desires to receive some intelligence of his son William Garland Thomas, who emigrated in the *Clara Wheeler*, for St. Louis. He was among those selected by Milo Andrus to go from that place up to Atchison, from whence he went as teamster. *Deseret News* please copy.
ADDRESS.—George W. Thurston, 4 Albert Street, Burslem, Staffordshire.

Money List, Aug. 1—8, 1856.

Thomas Stephens	£2 0 0	Brought forward.....	£16 0 0
Benjamin W. Brindle.....	10 0 0	Josiah Holmes	5 0 0
Simeon Pickering.....	2 0 0	William Budge	17 10 4
William Shires.....	2 0 0		
Carried forward.....	£16 0 0		£38 10 4

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THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 35, Vol. XVIII.

Saturday, August 30, 1856.

Price One Penny.

**Minutes of a Special Council of the Authorities of the
European Missions.**

A Special Council, consisting of Elders Orson Pratt, Ezra T. Benson, and Franklin D. Richards, of the Council of the Twelve Apostles; of Elder Cyrus H. Wheelock, Counsellor to President F. D. Richards; of the Presidents of the Scandinavian, Swiss and Italian, French, Irish, and Welsh Missions; and of the Pastors and Presidents of the Conferences in Britain, and of several Elders lately arrived from Utah, convened in Villa Street Chapel, Birmingham, at 10 o'clock, a.m., July 21, 1856. This Council was called for the purpose of learning, more fully, the condition of the work of the Lord in Europe, that such counsel might be given, and measures adopted, as the Holy Spirit should dictate to promote its progress.

The Council was opened by prayer by Elder Benson. President RICHARDS arose and said—"I wish you, brethren, to put everything away from your minds which is foreign to the object that we have in view in meeting together. One of the objects we have in view in thus assembling from time to time in Conference is, that the Pastors and Presidents may state their feelings and views relative to the work in their various fields of labour, as well as the minds and feelings of the Saints in general; and also that the fire of Zion may be rekindled, the ashes blown off, and renewed energy and vigour diffused throughout the

whole Mission. I remember that such was the case after the last meeting of the kind. I can see those before me who have laboured under me during the past two years, and, I rejoice exceedingly in thus meeting with them; but when I look back upon the work which has been accomplished in that time, it is small, very small indeed, when compared with what is to be done, considering that there are thousands and tens of thousands of the human family who are going down to death and destruction, for the lack of that knowledge with which the people of God are blessed. Yet, I feel that I have done all that has been possible, and all that I have had strength to do, for the rolling on of the work in these lands. I am satisfied with the brethren who have been labouring under me, for I have had their hearty co-operation in carrying out all measures that I have thought it wisdom to adopt. It has been owing to this union of the Priesthood that we have been enabled to roll on the purposes of God, to the extent which we have done; and it is our privilege to increase in this and every other good thing, necessary for the further advancement of the same, so that the good and the pure may be more speedily gathered out, while the wicked go to their own place.

"Before proceeding any further, I will allude to one thing that has existed in

the policy of the Church, in the British Isles, which has not been carried out in other missions of the Church, in the latter days, that I am aware of. I will show satisfactory reasons why it has been pursued here; the matter will then be before Elders Pratt and Benson, and it will be for them to decide whether it is advisable for a change to be made now, or at any other time, or to continue as at present.

"It was through certain instructions, which most here will recollect, in a General Epistle from the First Presidency, that the Presidency of these lands selected some from among the most faithful native Elders, to hold the office of Conference President, and, at the same time, at a Council of this kind in London, brethren from Zion were appointed to hold the office which we have called that of Pastor, to take charge of three or four Conferences, to preside over the Presidents, and to teach and counsel them by the light of the spirit of Zion. Since then, there has been a Pastor, accessible in each field of labour, who has been enabled to answer questions on many matters, on which counsel has been wanted, that would otherwise have been sent to Liverpool, to the Presidency there, and have kept some one continually writing letters to answer them. Then, again, the Lord has revealed many things in Zion which He has not revealed abroad, and it was my desire to bless the Conferences as much as possible, and, by appointing Elders to preside over them, as Pastors, who had come from Zion, I believed that that end would be accomplished, in a great measure.

"I am happy to say, that all I anticipated in those appointments, taking the Conferences generally, has been realized. Such has been the case in every Conference, where the President has duly appreciated that office. I could cite some instances where Presidents of Conferences have considered the Pastor to be a spy upon them, but it is my opinion that whenever a President feels like this, he has great need of some one to look after him. Such a feeling is unworthy of men in such positions, and is calculated to bring affliction wherever it is found existing. If we are not all one in our object, and in our mode of attaining to that object—if a oneness does not exist, right down to the last and the lowest in the Priesthood, there the cause of God is

impeded. It cannot prosper in the hands of those who do not feel one with those who are placed over them, for the spirit of life and salvation is not there.

"Wherever such persons are, there is a *particular* reason why a Pastor should be there to direct and teach him. I am happy to say, that such cases have been of rare occurrence; but, wherever such a spirit has been manifested, it has tended to shut out light and knowledge from the people of God. I hope no such persons are present on this occasion.

"I have now stated why the office of Pastor was instituted; and I leave it to the decision of Elders Pratt and Benson, whether it shall be dispensed with hereafter or not.

"The brethren who will be called upon to represent their fields of labour might say, they hardly know what to represent, but I will just observe, that you are requested to state the views and feelings of the people throughout your Conferences, and fields of labour, and whether it is necessary or advisable to alter any plan that has hitherto been carried out; and, if Elders Pratt and Benson deem it necessary so to do, I shall not feel my honour infringed upon in the least. I want them to do what is best for Israel in these lands, for that ought to be first in our hearts, all the time.

"I wish the brethren to be brief and comprehensive in their representations, so that the brethren who have come to preside may know and understand the state of the Missions, and may thus be enabled to carry things on, from where we leave off. I feel reluctant to take up more time, but I will just say, that I have had great pleasure in my labours during the last two years, and that whatever has been done, has not been done by our own strength, but by the power and wisdom of God. It is His work, and to Him let the glory be given.

"With these remarks, I will call upon Elder Haight to represent to us the condition of the Scandinavian Mission."

Elder H. C. HAIGHT arose and said—"The condition of the Mission is good. I am labouring among a good people, but they are surrounded with many unfavourable circumstances. The laws of the land prohibit the spread of the Gospel, to a very great extent. Notwithstanding this, many have been brought to a knowledge of the truth, through the faithfulness of

the Elders who have been called to labour with me.

"In Denmark we have religious liberty still, to a very limited extent; in Sweden less still, where we have to labour as it were privately and in secret, but our labours have been blessed, and many have been brought to a knowledge of the truth. During the last half year, there have been added to the Church, in that Mission, 484 persons. I may say, that the people are glad when they come to an understanding of the truth; and they are faithful Saints, and all who labour in the ministry are faithful, and willing to carry out the instructions that are given to us, through the Presidency here, and in Zion. They are pleased with the counsels which have been given relative to learning the English language, and are trying to carry them out, because they are satisfied that in so doing benefit will accrue to them. We have thirteen schools where the Saints can learn the English language, and this causes their hearts to rejoice.

"The P. E. Fund and the hand-cart scheme are also matters in which they rejoice much, for they see though these that the time is not far off when their deliverance will come.

"Perhaps my brethren would like to hear a little respecting the emigration from that land. Heretofore, it has been deemed advisable that it should take place in the fall of the year, but, so far as I am acquainted with it, and the interests of the people, I think it would be much better, in the spring. My reasons are these, in the fall of the year it is very cold and distressing to cross the sea; it is also a bad time to dispose of their property. When they arrive in America, it is often very difficult for them to obtain labour, they are not used to the climate; living is dearer in the States than in Scandinavia, and, in the midst of these unpropitious circumstances, sickness and death often step in. Therefore, taking all things into consideration, my opinion is, that it would be better for the Saints to emigrate in the spring than in the fall of the year.

"I received an account last evening of the progress of the work in Norway. It is going along rapidly. Karl Dorius, who has been trying to open new places in that country—which has been a very difficult matter—has delivered some public lectures, which the priests attended. A public discussion has taken place, and has

created a favourable impression. He has received the assurance, from several policemen, that if he would continue his lectures, they would protect him. This gives him great joy, and no doubt it does the same to you, my brethren.

"I have nothing further upon my mind, that I wish to say at the present time. I pray that the Lord will bless us in our counselling together, and be with us through all coming life, and save us in His kingdom. Amen."

Elder JOHN L. SMITH was called upon to represent the Swiss and Italian Missions. He said—"Relative to my field of labour, I can say, that as far as we have liberty, the Missions are in a prosperous condition. We have to labour under many of the disadvantages of which brother Haight has spoken. The number of Saints is not so large in my Mission as in Scandinavia. It is about 300. Two foreign Elders are all that we are allowed to have, all the rest are native ones.

"We have only two fields of labour—one of them is in the canton of Geneva, where Elder Francis is allowed to reside. If any other 'Mormon' Elder goes there, he is obliged to leave or be thrown into prison. Elder Secrist was marched out of the country between two thieves, besides standing amidst filth in a dungeon 24 hours. I believe that the work will prosper there yet, and that our numbers will increase. The Elders are on hand to do whatever they are called to do. The hand-cart scheme, the Saints glory in.

"Our financial position is such, that President Richards has not yet seen fit to apportion to us a payment for the Temple Offering. We have not been able to keep ourselves. If we are found speaking about funds, we soon receive an order to desist or leave the country.

"The Catholic priests have not so much influence throughout Switzerland as they had, but we have had to contend with them, as we do everywhere where the Gospel is preached. The brethren, and sisters, and Elders, wherever they meet with these men, immediately commence to talk about 'Mormonism,' in order that they may hear it. It is a rare occurrence for us to get into a carriage there, without finding a Catholic priest in it, but now we can never get them to converse with us; they have learned to let us alone, severely, except by libelling us. The French and German papers are full of

reports about the 'Mormons,' and everything they can do, to create a little excitement, they do.

"According to the laws of Switzerland, religious liberty is allowed; but that law is not carried out. The populace frequently take the law into their own hands, and we are sometimes treated to a coat of mud, a few kicks in the ribs, and other luxuries of the same kind, when we go into a canton where what we say is not palatable. These things only make the brethren feel better. They rejoice that they are privileged with the holy Priesthood, and are worthy of being clubbed and mobbed for the sake of the Gospel. They are on hand to do anything, to go to prison, or anything else. The Saints are willing to do all they can for the spread of the work. We have a room in Geneva, where we assemble. There are only about 50 Saints in that Conference, some thirty of whom are in the Geneva Branch.

"I would here say, that brother Richards has been a father to the Missions, and to me. He has assisted, both with counsel and means. It has pained me to receive the latter, but circumstances have compelled me to do so. When brother Chislett was called to go to the Valley, I felt alone, and almost lost, but brother Franklin told me in his blessing that I should have the Spirit of the Lord to direct me, and I have had it. Thus, the words of brother Franklin have been fulfilled; the words of the brethren in the Valley have been fulfilled, and the words of brother Brigham, to a great extent, have been, and what have not been, I know will be if I am faithful.

"Elder Francis is now in Turin, and there is some prospect that he will be able to accomplish the part assigned him. He is residing there with a gentleman and lady who are Catholics. They treat him with kindness. Lately he has sounded them a little upon the principles of the Gospel. They are not unpalatable, and they wish to know more about them.

"There is one gentleman, a member of the Church, in Geneva, who has been a Catholic priest. One of the sisters fell in with him and his wife, who has been brought up in a convent. She gave them a book, and talked a little about 'Mormonism;' the next Sabbath they came to our meeting, and on the following he was baptized. Soon after that, they heard

sounds, which they could not account for, all over their house. These rappings continued, but they could not discover the cause. The brother came to me and asked what he was to do. I told him that I would give him the Priesthood; I did so, and he went home and heard no more of the rappings. As soon as his family heard of what he had done, they dropped all communication with him. They used to send him money; but it was all stopped. He has written to them, and his letters are disregarded. He has gone to work on the railway with pick and shovel. He says, if he has nothing to eat he will live a 'Mormon,' and die one too.

"We have organized a new Branch, about fifty miles from Geneva, and we have had good times there. One of the Elders has been banished; two others were also banished, but they have been recalled.

"I have thought much upon the subject of emigration, and I think, with brother Haight, that it will be better for the Saints to emigrate in the spring than in the fall of the year.

"I do not think of anything more to say. May the God of Israel bless us in our counselling together, and fill us with wisdom is my prayer. Amen."

President RICHARDS made some further remarks upon these Missions, among which were the following—"These Missions are surrounded with great difficulties. There is some trouble in getting passports, and they have to be examined time after time, very carefully, before you can even get to some of these places. Absolutism prevails, in some parts on the Continent, to such an extent, that the police can arrest you and examine all in your possession, without knowing the least thing wrong about you, but they can do this if they only happen to fancy anything wrong.

"The condition of many of the Saints in those countries is very distressing. When I was in those Missions, in Italy their situation was truly deplorable. They looked like the mere remnant of our race, worn down in body, and compelled to live upon roots and leaves, and they had not a sufficiency of these, owing to the failure of the crop upon which they chiefly depended, and even the meagre supply of leaves and roots they obtained from the Catholics and Protestants, and many of them through suffering were brought to the very gates of death. The scenes which I there wit-

nessed, awoke within me the liveliest sympathy, and I have sent off some to the Valley, because I saw there was no hope for them there.

"I feel tender towards these Missions, and am anxious that they should be sustained. I have said this much because I wish the brethren here, and also those of the Presidency, to understand their situation.

"American brethren are not allowed to labour in the Swiss Mission. Elder J. L. Smith is allowed to reside in Geneva, because it is more liberal than other cantons, and is a place where factions from America and England go to concoct their schemes. One volume of the *Darsteller* has been published, and the second is commenced, and it is this which carries light through the land."

After some further remarks by Elder Karl Mäser, and President Richards, with regard to the Missions on the Continent, Elder George D. KEATON gave a representation of the French Mission.

He said,—“In relation to the French Mission, I have to say, that it is only a small concern, therefore it will not require a great many words to represent it.

"The Paris Conference consists of three Branches. One of them is believed to be in very doubtful standing; nothing has been heard of it for three years; no one can visit it. Two Elders visited it in 1853, and one of them was imprisoned.

"The Paris and Havre Branches are only small. I visited them in May last. They feel well, and are disposed to do what they can for the spread of the Gospel. In Paris there are several in the Priesthood, and they are willing to do what they can there. Most of the Elders in France speak the German language. There are a great many Germans in Paris, and the *Darsteller* is circulated there. In Havre, there is only one Elder; indeed, he is the

thirteen years of age. What few Saints are there are doing well, and they have the spirit of emigration among them. It really did my heart good, and raised emotions within me, which I cannot describe, to see and hear the good old motherly sisters there, they are so anxious to get to Zion. The Saints are poor, and the prospects for the spread of the Gospel are not very encouraging; there are no Travelling Elders there.

"In the Channel Islands, I am sorry to say, that the work is not in such a flourishing condition, as I should like to see it. In the first place, we are isolated and scattered; another thing is, we are only few in number. The Mission is very poor. In corroboration of this, I need only state, that I was hunting about to get means to come here, and then could only succeed in getting ten shillings; one gave me two shillings, another four, another borrowed four, and I borrowed four, and so managed to come along. Although not in a flourishing condition, yet I have hopes that the prospects are brightening. Since I have been there the Saints have improved in everything, but we are only few altogether.

"We have been doing our best to cause a spirit of inquiry among the people. Good may be the result. We are going to circulate a number of the tracts entitled, *Marriage and Morals in Utah*, which we hope will be productive of much good. I am hard set; if I had the assistance of good experienced brethren, it would be of great service to the Mission. Those from the Valley would be only male member, except one little boy the best. By their means we should begin to move along and good would be done."

Elders Dunbar and Kay sung, "In sweet meditation" &c., when the Council adjourned to two o'clock p.m. President C. H. Wheelock closed by prayer.

(To be continued.)

History of Joseph Smith.

(Continued from page 536.)

[May, 1841.]

Wednesday, 26th. Elder Lorenzo Snow writes from London, that the Church there numbers 74 members, having bap-

tized 18 since his return from Manchester Conference, and that Elder O. Hyde was at the London Conference on the 16th instant.

Elder Joseph Fielding was at the Isle of Man.

Thursday, 27th. Elders Willard Richards, Wilford Woodruff, Geo. A. Smith, and John M. Bernhisel visited the shipping and principal buildings in New York.

Sir Hugh Gough being about to storm Canton with the British forces, the Chinese agreed to pay a ransom of \$6,000,000.

Monday, 31st. Elder B. Young visited the Saints on Long Island.

Tuesday, June 1st. I accompanied my brother Hyrum, and William Law, as far as Quincy, on their mission to the East.

Elder Sidney Rigdon has been ordained a Prophet, Seer, and Revelator.

Elder B. Young returned from Long Island to New York. Elder Willard Richards went to Richmond, Massachusetts, with his family, and Elder W. Woodruff to Portland, Maine.

Friday, 4th. Elders Young, Kimball, and Taylor left New York for Nauvoo, by way of Philadelphia, Pittsburgh, and St. Louis. Geo. A. Smith and R. Hedlock started at the same time, and went to New Egypt, New Jersey.

I called on Governor Carlin, at his residence in Quincy. During my visit with the Governor, I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the Governor of Missouri for my arrest. In a very few hours after I had left the Governor's residence, he sent Thomas King, Sheriff of Adams County, Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri.

Saturday, 5th. While I was staying at Heberlin's Hotel, Bear Creek, about 28 miles south of Nauvoo, Sheriff King and posse arrested me. Some of the posse, on learning the spirit of the officer from Missouri, left the company in disgust, and returned to their own homes. I accordingly returned to Quincy, and obtained a writ of *habeas corpus* from Charles A. Warren, Esq., Master in Chancery; and Judge Stephen A. Douglass happening to come to Quincy that evening, he appointed to give a hearing on the writ on the Tuesday following, in Monmouth, Warren County, where the court would then commence a regular term.

William and Geo. A. Smith attended a meeting in the woods, near New Egypt,

New Jersey, and preached to a large assembly; also preached on Sunday 6th, and three were baptized; and after preaching on the 7th, four more were baptized.

Sunday, 6th. News of my arrest having arrived in Nauvoo last night, and being circulated through the City, Hosea Stout, Tarleton Lewis, William A. Hickman, John S. Higbee, Elijah Able, Uriel C. Nickerson, and George W. Clyde, started from the Nauvoo landing in a skiff, in order to overtake me, and rescue me, if necessary. They had a heavy head wind, but arrived in Quincy at dusk; went up to Benjamin Jones's house, and found that I had gone to Nauvoo in charge of two officers.

I returned to Nauvoo in charge of the officers (Sheriff King had been suddenly seized with sickness; I nursed and waited upon him in my own house, so that he might be able to go to Monmouth), and notified several of my friends to get ready and accompany me the next morning.

Monday, 7th. I started very early for Monmouth, seventy-five miles distant (taking Mr. King along with me, and attending him during his sickness), accompanied by Charles C. Rich, Amasa Lyman, Shadrack Roundy, Reynolds Cahoon, Charles Hopkins, Alfred Randall, Elias Higbee, Morris Phelps, John P. Green, Henry G. Sherwood, Joseph Younger, Darwin Chase, Ira Miles, Joel S. Miles, Lucien Woodworth, Vinson Knight, Robert B. Thompson, George Miller, and others. We travelled very late, camping about midnight in the road.

Tuesday morning, 8th. Arrived at Monmouth, and procured breakfast at the tavern; found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain "*a sight of the Prophet*," expecting to see me in chains. Mr. King (whose health was now partly restored) had considerable difficulty in protecting me from the mob that had gathered there. Mr. Sidney H. Little, for the defence, motioned, "That the case of Mr. Smith should be taken up," but was objected to by the States' Attorney, *pro tem*, on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

In the evening, great excitement prevailed, and the citizens employed several attorneys to plead against me.

I was requested to preach to the citizens of Monmouth; but as I was a prisoner, I kept closeted in my room, for I could not even come down stairs to my meals, but the people would be crowding the windows to get a peep at me, and therefore appointed Elder A. Lyman to preach in the Court House on Wednesday evening.

Wednesday, 9th. At an early hour the Court House was filled with spectators desirous to hear the proceedings.

Mr. Morrison, on behalf of the people, wished for time to send to Springfield for the indictment, it not being found with the rest of the papers. This course would have delayed the proceedings, and, as it was not important to the issue, the attorneys for the defence admitted that there was an indictment, so that the investigation might proceed.

Mr. Warren, for the defence, then read the petition, which stated that I was unlawfully held in custody, and that the indictment, in Missouri, was obtained by fraud, bribery, and duress, all of which I was prepared to prove.

Mr. Little then called upon the following witnesses, viz.—Morris Phelps, Elias Higbee, Reynolds Cahoon, and George W. Robinson, who were sworn. The counsel on the opposite side objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this a warm and long discussion occurred, which occupied the attention of the court through the entire day.

All the lawyers on the opposite side, excepting two, viz., Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of Messrs. Knowlton and Jennings was to excite the public mind still more on the subject, and inflame the passions of the people against me and my religion.

The counsel on behalf of the defence, Messrs. Charles A. Warren, Sidney H. Little, O. H. Browning, James H. Ralston, Cyrus Walker, and Archibald Williams, acting nobly and honourably, and stood up in the defence of the persecuted, in a manner worthy of high-minded and honourable gentlemen. Some had even been told that if they engaged on the side of the defence, they need never look to the citizens of that County for any political favours. But they were not to be

overawed by the popular clamour, or be deterred from an act of public duty by any insinuations or threats whatever, and stated, that if they had not before determined to take a part in the defence, they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defence spoke well, without exception; and strongly urged the legality of the court examining testimony to prove that the whole proceedings, on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery, and corruption.

The court, after hearing the counsel, adjourned about half-past six o'clock, p.m.

When I was at dinner, a man rushed in and said, "Which is Jo Smith? I have got a five dollar Kirtland bill, and I'll be damned if he don't take it back I'll sue him, for his name is to it." I replied, "I am the man;" took the bill and paid him the specie, which he took very reluctantly, being anxious to kick up a fuss.

The crowd in the court was so intense, that Judge Douglass ordered the Sheriff of Warren County to keep the spectators back; but he neglected doing so, when the Judge fined him ten dollars. In a few minutes he again ordered the Sheriff to keep the men back from crowding the prisoner and witnesses. He replied, "I have told a constable to do it," when the Judge immediately said, "*Clerk, add ten dollars MORE TO THAT FINE.*" The Sheriff, finding neglect rather expensive, then attended to his duty.

A young lawyer from Missouri volunteered to plead against me; he tried his utmost to convict me, but was so high with liquor, and chewed so much tobacco, that he often called for cold water. Before he had spoken many minutes he turned sick, requested to be excused by the court, and went out of the Court House, *puking all the way down stairs.* (As the Illinoisians call the Missouri people *pukes*, this circumstance caused considerable amusement to the members of the bar.) During his plea, his language was so outrageous that the Judge was twice under the necessity of ordering him to be silent.

Mr. O. H. Browning then commenced his plea, and in a short time the puking lawyer returned, and requested the privilege of finishing his plea, which was allowed.

Afterwards Mr. Browning resumed his pleadings, which were powerful; and,

when he gave a recitation of what he himself had seen at Quincy, and on the banks of the Mississippi river, when the Saints were "exterminated from Missouri," where he tracked the persecuted women and children by their bloody footmarks in the snow, they were so affecting that the spectators were often dissolved in tears. Judge Douglass himself, and most of the officers wept, for they were under the necessity of keeping the spectators company.

Elder Amasa Lyman, during the evening, preached a brilliant discourse in the Court House, on the first principles of the Gospel, which changed the feelings of the people very materially.

The following letter is from the Editor of the "Times and Seasons"—

American Hotel, Monmouth, Warren
County, Illinois, June 5, 1841,
Wednesday Evening.

We have just returned from the Court House, where we have listened to one of the most eloquent speeches ever uttered by mortal man, in favour of justice and liberty, by O. H. Browning, Esq., who has done himself immortal honour in the sight of all patriotic citizens who listened to the same. He occupied the attention of the court for more than two hours, and showed the falsity of the arguments of the opposite counsel, and laid down principles in a lucid and able manner, which ought to guide the court in admitting testimony for the defendant, Joseph Smith. We have heard Mr. Browning on former occasions, when he has frequently delighted his audience by his eloquence; but on this occasion he exceeded our most sanguine expectations. The sentiments he advanced were just, generous, and exalted; he soared above the petty quibbles which the opposite counsel urged, and triumphantly, in a manner and eloquence peculiar to himself, avowed himself the friend of humanity, and boldly, nobly, and independently stood up for the rights of those who had waded through seas of oppression and floods of injustice, and had sought a shelter in the State of Illinois. It was an effort worthy of a high-minded and honourable gentleman, such as we ever considered him to be, since we have had the pleasure of his acquaintance. Soon after we came out of Missouri, he sympathized with us in our afflictions, and we are indeed rejoiced to know that he yet maintains the same principles of benevolence. His was not an effort of a lawyer anxious to earn his fee, but the pure and patriotic feelings of Christian benevolence, and a sense of justice and of right. While he was answering the mon-

strous and ridiculous arguments urged by the opposing counsel, that Joseph Smith might go to Missouri and have his trial; he stated the circumstances of our being driven from that State, and feelingly and emphatically pointed out the impossibility of our obtaining justice there. There we were forbidden to enter in consequence of the order of the Executive, and that injustice and cruelties of the most barbarous and atrocious character had been practised upon us, until the streams of Missouri had run with blood, and that he had seen women and children, barefoot and houseless, crossing the Mississippi to seek refuge from ruthless mobs. He concluded his remarks by saying, that to tell us to go to Missouri for a trial was adding insult to injury; and then said—*"Great God! have I not seen it? Yes, my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who had travelled hundreds of miles barefoot, through frost and snow, to seek a refuge from their savage pursuers. 'Twas a scene of horror, sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, and none dare to enlist in the cause of Justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath, in defence of an oppressed American citizen."*

Thursday morning, 10th. The court was opened about 8 o'clock, when Judge Douglass delivered his opinion on the case.

He said—"That the writ being once returned to the Executive by the Sheriff of Hancock County was dead, and stood in the same relationship as any other writ which might issue from the Circuit Court; and consequently, the defendant could not be held in custody on that writ. The other point, whether evidence in the case was admissible or not, he would not at that time decide, as it involved great and important considerations relative to the future conduct of the different States. There being no precedent, as far as they had access to authorities, to guide them; but he would endeavour to examine the subject, and avail himself of all the authorities which could be obtained on the subject, before he would decide that point. But on the other, the defendant must be liberated."

This decision was received with satisfaction by myself and the brethren, and all those whose minds were free from prejudice. It is now decided, that before another writ can issue, a new demand

must be made by the Governor of Missouri. Thus have I been once more delivered from the fangs of my cruel persecutors, for which I thank God, my Heavenly Father.

I was discharged about 11 a.m., when I ordered dinner for my company, now increased to about 60 men; and when I called for the tavern bill, the unconscionable fellow replied, "Only one hundred and sixty dollars."

About 2, p.m., the company commenced their return, travelled about 20 miles, and camped by the way side.

Friday, 11th. Started very early, arrived at La Harpe for dinner, and returned

safely to Nauvoo by 4 p.m., where I was met by the acclamations of the Saints.

Elder Geo. A. Smith met Elder John E. Page at Philadelphia, and advised him to take up contributions to enable him to sail within three days in the *Garrick* for England, and overtake Elder O. Hyde, and accompany him to Jerusalem, promising to use all the influence and exertion in his power to assist him. Elder Page rejected the proposition. Elder Smith subsequently learned that Elder Page had sufficient money, without collections to have taken him through to England.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, AUGUST 30, 1856.

TRACTS FOR CIRCULATION.—The first and second Numbers of a new series of tracts, on the first principles of the Gospel, are now ready for circulation. The title of the first Number is, THE TRUE FAITH; and the title of the second is, TRUE REPENTANCE. We are in hopes to issue one Number every two weeks, until the series is completed. Saints, if you wish to see your numbers quickly doubled or quadrupled in these countries, spread, with an untiring zeal, the printed word, and seek most diligently to save yourselves and your neighbours. When you labour with your might, God will labour with you. When you become idle or slack, God will slacken His hand in crowning your efforts with success. Each Number will contain sixteen pages. Price 2d., or 14s. per 100.

Foreign Correspondence.

ST. LOUIS.

St. Louis, Missouri, July 22, 1856.

President Orson Pratt.

Dear Brother—To receive a letter from me, dated as above, may, for the moment, cause you to wonder whether I have repudiated the hand-cart expedition, set my back towards the camp of Israel, and turned again to the beggarly elements of the world, though, to speak the truth, I was never particularly attached to the latter. I will therefore say at once that I have not given up the gathering. In-

deed my sole business in this City is to help it on.

On the morning of the 18th instant, Elder D. Spencer informed me that he wished me to go to St. Louis, and be ready to leave camp by 12 m. This gave me a very short time to get ready, for you must know I was getting, somehow or other, to be rather an important man in camp. So rapid is promotion in this country, that, before I had been at Iowa a fortnight, I had received a double captaincy—captain of the second hundred of the fifth company of P. E. Fund, or hand-

cart emigrants, and captain of the camp guard. I therefore relieved my guards, delivered over my two captaincies into the hands of others, weighed my hand-cart baggage, packed up the rest I had, kissed my wife and child, shook hands with my friends, and reported myself ready about the appointed time. I then received my instructions, while a mule was being saddled and bridled to carry me to the railroad depôt. Some of the brethren from the mountains testify how awkward they feel when they are sent into the world to preach. I suppose I felt about as awkward at the thought of being fixed on the back of this mule, as such brethren do when they think of being fixed upon a public platform. However, as I do all my preaching in the name of the Lord, I resolved to do my riding in His name too. So I mounted my steed accordingly, and, though I had not sat on any animal's back for about fourteen years, my good mule brought me safe to the depôt, when I patted his neck, jumped off his back, tied him to some railings till some one came for him, and seated myself in a car for Muscatine. I said he brought me safe. Well, it must be a rather difficult thing for one to fall from an American saddle, if the girth is tight and the stirrups not too long. Mine were a little too long, but I did not stay to shorten them.

I took passage at Muscatine, on the *J. M'Kee* mail boat, for Keokuk, though in reality it stopped at Montrose, opposite Nauvoo, where I arrived about 11 a.m., on the 19th. I had long desired to see this once fair City of the Saints, but certainly I did not expect to see it previously to my reaching the mountains. However, though the privilege came unexpectedly, it was none the less appreciated. It struck me that the site of the City was one of the finest on the river, and I think so still. I came by the stage from Montrose to Keokuk. While ascending the hill at the back of Montrose, I had a splendid view of the Mississippi and the City of Nauvoo. The Temple of the Lord, noble even now in its desolation, must have been a beautiful and striking feature in the picture, ere the abomination which maketh desolate, had marred it with its profane and deathly touch. I must have had a heart of stone, if I had passed a place of such exceeding interest to all Saints without my mind reverting to days and scenes gone by. A thousand reflections flitted

before my mental vision. The toilings to support nature and build up a City and Temple to the name of the Most High, the struggles with poverty, sickness, and mobs, the goings forth of the Elders with the everlasting Gospel to the nations, the gatherings of the Saints, the words of inspiration from the lips of the Prophet, the administration of the holy ordinances, the martyrdom of the two Prophets, the exodus of the Church and its flight into the wilderness, the wild and vain-glorious triumph of the powers of darkness—these and similar thoughts crowded upon my mind, and I exclaimed in my heart, "How long, O Lord, how long, before the days of vengeance and restitution? How long before the building up of the waste places of Zion?"

Whilst on the *M'Kee*, the question of the "Mormons" came up. Their admission into the Union, and polygamy were of course the main topics. From all I can learn, one of the party was Judge Kinney. He rather supported polygamy and the Constitution adopted for Deseret, as a State, and said, that a certain Alabama Congressman declared it was the best Constitution he ever saw, in fact it was a model Constitution.

I and my fellow travellers arrived at Keokuk about 3 p.m., dusty as millers; the stage-driver most considerably contriving to set us down within a hundred yards of the boat just as she moved off; thus leaving us the agreeable alternative of waiting till Monday dinner time for another mail packet, or engaging another passage on whatever boat might chance to appear. I got my dinner and walked to the river side, when about half-past 4 o'clock a small freight boat, the *Laclede*, made its appearance, having just come down the Rapids. I took my passage on this, and arrived at St. Louis at 6 p.m., of the 20th. I particularly enjoyed my voyage down the river. Its banks and the numerous islands, so densely wooded, as they are, to the water's edge, have quite a cool and refreshing look this hot weather.

I found here Elders E. Snow, J. H. Hart, A. O. Smoot, J. W. Coward, and others. This day Mr. A. W. Babbitt came in. The evening that I arrived, being Sunday, I attended the Saints' meeting, and addressed the assembly for a short time. Elder Smoot followed. This Stake is thinned, by about 300, who have left for the mountains.

Thus I have told you all about my visit to this place. I will now refer back to my sea voyage, according to promise made at Boston. Besides the short note from Boston, I wrote to you by the pilot, which last letter I have seen in the *Star*, since coming here. By the bye, I have had quite a treat in perusing *Stars*, *Deseret News*, and *Mormons*, since my arrival here. I have read the *Stars* up to Number 27, excepting Number 24. It did me good to see these old acquaintances, for not a newspaper of any kind reaches the camp at Iowa City. The route to there must be fatal to them. But about the voyage. The letter from the Presidency of the company has, ere this, given you an account of the principal events that occurred on board. I shall, therefore, give you a few of my thoughts upon things pertaining to our voyage, and sea voyages in general.

You may probably wish to know how I like the sea. Well, I like the beginning and end of a sea voyage better than any other part of it. Some sing,

"A life on the ocean wave,
A home on the rolling deep."

If I had been brought up to the sea, perhaps I might have joined in chorus. But, as it is, ship life is to me dull and fusty life. It wants the charming variety and freedom, and the exquisite freshness and sweetness of life among the fields, and woods, and hills, in which I ever took so much delight. I like sailing on such a river as the great "Father of Waters," a vast deal more than on the ocean. River sailing, I say, for me, for I can then enjoy both land and water. But, after all, there is nothing like old, firm, solid, glorious terra firma. Sea-sailing is very pleasant at times. I could sit for hours on the fore-castle, and watch our noble vessel dashing through the briny waves, and lashing them into an innumerable variety of fantastic forms of spray and foam. But then, who can possibly like to be continually rocked about, as though he were having a child's ride in an English swing boat? Who has any taste for a dizzy head at every breeze? Who wishes to be forced into a gait as unsteady, staggering, and uncertain as the drunkard's? Who admires treading on a platform that seems the plaything of an everlasting earthquake? I have no great taste for these things. I can make myself, with a little exertion, tolerably comfortable at

sea, whenever it is advisable for me to go there, but when I have the privilege of choosing, I like to be where I can enjoy myself more naturally and more fully, and with less effort than I can on a long sea voyage.

While at sea, it often struck me that sailing vessels were certainly behind the times. The idea of waiting, day after day, on the idle wind is bad enough, but the reality is much worse. It makes one feel like getting out and pushing behind. Then the wind comes with a bit of a vengeance, as if to make up for lost time, just as people hurry when they have been loitering on the way. Then the willing ship dashes through the waters like a mad thing, at the rate of a dozen miles or more an hour. We tack to the right and tack to the left, and, after sailing so heartily for 200 or 300 miles, the captain takes an observation and finds that we are 20 miles worse for all our trouble, or perhaps we are in about the same place as when becalmed, or, if we have had a little better luck, we may have made a score miles. I often wondered how it was that the power of steam was not more used in navigating the ocean; and I certainly think that the time is not far distant when steam will be applied more commonly to freight and emigrant ships, if not as a principal motive power, at least as an auxiliary.

I have often heard of the waves running "mountains high," but I have not seen them do it. I have seen them assume the appearance of a vast, everchanging, miniature mountain system, with countless summits of spray and foam. There is another peculiarity pertaining to old ocean, and that is, it appears to be up-hill all around the ship, look which way you will. Thus every morning when I got up on deck, while at sea, the vessel seemed fixed in the same old hole, which, especially when combined with a calm, had a certain wearying effect on my patience, and I suppose others felt the same.

I think, altogether, that we, on the *Horizon*, had as agreeable a voyage as most emigrants are favoured with. We had an occasional rough breeze, that put us to the right about, and split a sail or two, but not a single storm did we experience from the time we left Liverpool till we sighted Boston. We had every variety of weather but storm—wet, dry, calm, light and strong breezes; foul winds often, fair very seldom; warm, a good deal

of cold; clear, and plenty of fog. Indeed, we all felt relieved when we escaped from the clammy, flabby regions of eternal fog, that is, from the banks of Newfoundland. The principal things we enjoyed in that raw clime were the sight of a few fishing boats, and a taste of fresh cod fish, which the captain obtained in exchange for a few nails. We would, for a time, sail hard with a strong breeze, till many of the people were sick, then we would have a slight breeze or a calm till the majority of them had recovered. And so we passed our voyage, the weaker of us alternately sick and well, according to the weather. There was one thing, however, which I did not anticipate, and that was, the protracted debility sequent on the sea-sickness. I would scarcely have credited, had I been told before my embarkation, that, after being sick two days, I should not recover my wonted strength, during the remainder of the voyage. Yet such was the case. And the experience of many others was similar. Indeed, not once before landing did the company, as a whole, fully regain the heartiness and vigour manifested previously to the sick attack. I felt my spirits good and willing, but my body weak. Sometimes, after walking from the lower 'tween decks up the ladder to the main deck, it seemed imperative on me to sit down and rest, while to carry a saucepan, or boiler, or my child upon deck, was indeed a severe tax on my strength. To use a common expression, I was as "weak as a cat," and I was a king to many. I was considerably better at times, and, on the whole I gradually mended as we neared Boston. But terra firma and fresh provisions were the best doctor for me, and for the others too.

As regards our Captain, I can speak nothing but good. He was ever easy of access, familiar, and communicative. Of our religion he was not particularly enamoured, but he would not suffer it to be traduced in his presence. He acted like a man and a gentleman. As our Captain, he felt that we had a right to civil and courteous treatment at his hands, more particularly so long as we paid proper respect to him and his officers and men. He repudiated, altogether, the system of treating emigrants like dogs, the more so, as he observed to me, because, for aught he knew, there might be among his passengers some who were far his

superiors in intellect, understanding, and general information. More than once did I hear him remark on the superior morality, order, and cleanliness which our people exhibited, when compared with ordinary emigrants. I knew this before, but still it is pleasing to me to hear Captains, as well as others, frankly acknowledge the truth about us. He was rather surprised that he had 850 people on board, and did not hear an oath from them. It was warm and trying work at the cooking galley very often, but he favourably contrasted our conduct there with that of other emigrants, especially Irish, instancing their numerous bloody quarrels, and stating that his favourite and most effectual arbitrator and peacemaker was the hose, whose services he frequently found himself under the necessity of applying for. I believe he had the universal good will of the company, as indeed he deserved.

The first mate was a very different man. He was a wiry Yankee, irritable, snappish, and as surly and unapproachable as any Englishman need be. He was a man who would make few friends, for it was a hard matter to feel at all disposed to get at him. His countenance was generally dark and forbidding, as though he had some deep and awful purpose pent up in his soul. He would go about the deck at times roaring like a bull of Bashan. He unscrewed himself a little during the latter part of the voyage. He was a good seaman, determined to keep his men in order, but a rather poor fist at governing himself. If he e'er be Captain of a vessel again, I should be sorry to be one of a company of emigrant Saints on his ship. I believe he would protect his passengers from his men, or from others not belonging to his ship, but, not being able to govern himself, and being a thorough tyrant in his wrath, something unpleasant might be justly expected there. I heard him boast of once putting two refractory sailors in irons, and feeding them on bread and water the remainder of the voyage. He had, doubtless, discretionary power to confine them, but, I should think, not to diet them on bread and water.

The other officers and the sailors, like most of their class, could crack a joke and breathe an oath with apparently the same grace and satisfaction. Judging mates and men as seamen, and not as Saints, I am convinced that we were great-

ly favoured, and I thank the Lord for it.

While at the camp, I heard a little more about the captain and mate of the *John J. Boyd*. They were truly bad, bad, bad! They would make nothing of knocking a sailor down with their fists, a cable, a handspike, or whatever first came to hand. And where they hit was no matter, whether on the face, or head, or anywhere else. I was told, by those who were passengers on board, that the Captain actually ran the sailors about with a na-

ked cutlass in his hand. The Saints fared, of course, a little better, but I believe they were not all wholly exempted from corporeal punishment, by those brutal fellows who had guidance of the ship.

Wednesday, July 23. Elders Smoot, Neilson, and others have started to day in the *Edinburgh* for Florence. I am going to leave this afternoon.

No more at present.

Love to all in the Office.

Yours in the Gospel,

J. JAKES.

Obituary of Lucy, the Mother of the Prophet, Joseph Smith, Jun.

(From the "*Mormon*.")

Washington, D. C. July 5, 1856.

Editor of the *Mormon*—In the 19th number of your paper, I read a notice of the death of Mrs. Lucy Smith, mother of Joseph Smith, the Prophet; and who has been for the last twenty-six years familiarly known to all the Saints as "Mother Smith."

She was born in Gilsum, Cheshire County, New Hampshire, July 8, 1776. She was the daughter of Solomon Mack, who was born in Lyme, New London County, Connecticut, September 26, 1735. He served in the war against France, and took part in many severe contests, and retired from them, suffering great personal injuries, and was discharged in 1759; subsequently married Lydia Gates, daughter of Nathan Gates, of East Haddam, Connecticut.

He commenced a new settlement in the wilderness, forty miles from inhabitants. His wife adding to the duties of mother those of instructress, as there were no schools in the wilderness. On the commencement of the war of Independence, he enlisted into the service of his country; was for a considerable length of time in the Land forces, and, afterwards, accompanied by two of his sons, Jason and Stephen, entered the Naval service of the Colonies, and continued to encounter many of the stirring and thrilling incidents, to which our young marine was constantly exposed, until the close of the war. Mother Smith was therefore born in troublesome times. The first seven years of her life being spent in the care of her pious

and intelligent mother, while her father and brothers were battling for the Independence of their country. They were exposed to every vicissitude which was incident to the distracted state of the Colonies, and the absence of the protectors of the family.

In youth, Lucy was somewhat remarkable for a pensive character. Her mind being awakened by the death of her sister Lovina, she determined to obtain that which she heard spoken of so much in the pulpit—"a change of heart." Of this circumstance, she says in the history of her life—"To accomplish this I spent much time in reading the Bible and praying, in my great anxiety to experience a change of heart." She went to live with her brother Stephen, in Tunbridge, Vermont; and on the 24th of January, 1776, was married to Joseph Smith, by whom she had ten children—Alvin, born Feb. 11, 1779—who died Nov. 19, 1822; Hyrum, born Feb. 9, 1800; Sophronia, born May 18, 1803, at Tunbridge, Vermont; Joseph, junior, born Dec. 23, 1805, at Sharon, Windsor County, Vermont; Samuel Harrison, born March 13, 1808, and died July 30, 1844; Ephraim, March 13, 1810, died March 24, 1810; William, born March 13, 1811, at Royalton, Vermont; Catharine, born July 8, 1812, at Lebanon, New York; Don Carlos, born March 24, 1816, at Palmyra, Wayne County, New York; Lucy, born July 18, 1821, at Palmyra, Wayne County, New York. The care of rearing such a family, the labour of opening new farms in a wilderness

country, (as western New York then was,) which must have necessarily surrounded a mother, where a family, enduring much sickness and distress from accident, were her lot. She became a member of the Presbyterian Church, and three of her children, Hyrum, Samuel Harrison, and Sophronia followed her example; and while Joseph was seeking the Lord with all his heart, to know what Church he should join, the visions of heaven were opened unto him, and he was entrusted with the Plates of the Book of Mormon, inspired by Revelation to translate them, received the authority of the Priesthood, and laid the foundation of the Church of Jesus Christ of Latter-day Saints, which is now so widely spread throughout the world.

During the infancy of the Church, and while the work preparatory to its organization was going on, Mother Smith and her family had severe struggles to encounter by the opposition of the world around—persecution, poverty, and sickness—her faith and works were sufficient to bear her up against every oppression which men heaped upon her devoted family. Immediately upon the organization of the Church, on April 6, 1830, she received baptism for the remission of sins, and the gift of the Holy Ghost which bouyed her up against all opposition, and prepared her to rejoice, amid the most dreadful persecution and sacrifices that mortal was ever called upon to endure. In 1831 her husband and family moved to Kirtland, Ohio, where they resided until '37; but the hand of persecution was not arrested by this movement. Her son, Joseph, was followed by a multiplied succession of vexatious law suits, which were invariably unsuccessful, but being attended with heavy expense, served to impoverish the family. On the 25th of March, 1832, Joseph, junior, was dragged from his bed at midnight, daubed with tar and feathers, and otherwise severely injured. Aquafortis was poured into his mouth, he was choked by the throat, and left for dead. His infant child, sick with the measles in bed with him, at the time of the outrage, was thereby exposed to night-air, and died immediately (she may be called the first martyr of this dispensation).

In 1837 the persecution in that County became so dreadful that her husband was made a prisoner, and the family were under the necessity of fleeing from Kirtland,

and afterwards located in Far West, Missouri, but it appears only to encounter a more terrible storm. The fatigues of this journey of a thousand miles, land travel, and performed under indigent circumstances, were enough to wear out persons of their age, yet were endured much better than could have been expected; but this labour was hardly dispelled by rest, when a renewed persecution burst around the Saints with unabated fury.

The cruelty of this mob, exceeding all possibility of description, was legalized by the exterminating order of Lilburn W. Boggs, Governor of Missouri, and rigidly enforced by Major-General Clark, who marched thirteen thousand men to Far West, and executed the cruel decree. Joseph and Hyrum, her beloved sons, were betrayed into their hands under positive pledges of protection.

They were then permitted to bid adieu to their mother and families, and were told that "to-morrow they die at 9 o'clock," from which fate they were providentially saved, through the interference of the gallant General Doniphan, who declared to Major-General Lucas, "It is cold-blooded murder, and if you execute them I will hold you responsible before an earthly tribunal. So HELP ME GOD!" An imprisonment of six months followed, during which time they were asked how they liked "*Mormon beef*," having reference to human flesh, on which they had been fed. All the members of the Church of Latter-day Saints were expelled from the State during the winter and spring, or perished by the violence of their enemies. An aged father and mother arrived in Quincy, Illinois, penniless and friendless, surrounded by the wives and children of those imprisoned, and who had perished from murder, exposure, or otherwise. Soon after, the family settled at Nauvoo, Illinois. The toil and suffering of this persecution was too much to be borne by a man of his age, and Joseph Smith, senior, died at Nauvoo, Sept. 14, 1840. He had faithfully performed the duties of Patriarch over the whole Church, and blessed the fatherless for six years. He was the first to receive the testimony of Joseph, and had borne the heat and burden of sustaining the Word of the Lord, all the day long, and at last laid down to rest, full of faith, integrity, charity, and good works, aged sixty-nine years, one month, and two days.

Mother Smith was thus left a widow, worn out with toil and sorrow—her house having been filled with sick like a hospital, from the time of the expulsion from Missouri, many of whom owed the preservation of their lives to her motherly care, attention, and skill, in nursing them, which she did without any pecuniary consideration, and the extent of which cannot be appreciated, but by those only who are personally acquainted with the dreadful scenes of sickness and distress which followed, in consequence of the Missouri expulsion. From this time, until the day of his death, she lived with her son Joseph; she was visited, congratulated, and comforted by thousands who had partaken of their bounty, or listened to her testimony, and those who were desirous of making her acquaintance. Her spirit was like a fountain of light, that dispelled error and disseminated truth, wherever its influence was felt. From the time of the commencement of the work, until the death of her husband, their house was open to all, and tens of thousands of persons listened with delight to her teachings.

On the 7th day of August, 1841, she was called upon to part with her youngest son, Don Carlos, who was suddenly snatched away from this vale of tears, occupying at the time of his death the position of Brigadier-General of Illinois Militia, and editor of the "Times and Seasons," leaving a wife and two children. He was universally respected, and his loss deeply felt and deplored by the community. The assassination of Joseph and Hyrum, under the protection of the Governor of Illinois, so shocked and benumbed her sensibilities and her aged frame, that she never fully recovered. This awful scene, the bringing home of the mutilated bodies, the violation of all legal protection, the moaning cries of widows and fatherless children, brothers and sisters, besides tens of thousands of weeping friends, combined to form a scene that no mother upon the face of the earth was ever before called upon to encounter. As if the blow had not been sufficient to crush a mother's heart, Samuel Harrison Smith, in escaping from the murderers of his brothers, overheated himself, which brought on a fever, that terminated fatally, July 30, 1844.

But recovering somewhat from the effect of her afflictions, she composed a history of her life, which contains many

thrilling incidents of herself as well as of her family, which are given in her own style, yet mingled somewhat with evidence of difficulty of her remembering dates. When the Saints resolved to leave Nauvoo for the *Rocky Mountains*, she addressed a General Conference, bearing testimony of the truth, and of her desire to lay her bones in Nauvoo beside her husband and sons. From that time, until the day of her death, she mostly resided in Nauvoo, with her youngest daughter, Lucy Miliken, excepting the last two years, when she resided with her daughter-in-law, widow of her son Joseph. She enjoyed the gifts and influence of the Holy Spirit much.

Blessed woman! her name and memory are engraven upon the tablets of the hearts of tens of thousands, and will be handed down to millions yet unborn, who will speak her praise and talk of her virtues and goodness, of her motherly kindness, her watchful care and administration to the sick and afflicted—the kind and affectionate mother, the beloved wife, the partner of her aged and venerable husband—of her deeds of love, her virtue, faith, hope, and confidence in her God, the trials and persecutions she bore for the Gospel of truth, her unvarying steadfastness to truth through all circumstances; and being filled with charity to all, her God blessed her, and nerved her up to bear the persecutions and trials she was called upon to undergo, and gave her strength and grace sufficient for her day, and, in copious profusion, poured out His Holy Spirit upon her.

Few indeed are the women that have ever lived or graced this lower world, that occupied the position she did. The chosen of the Lord, to bear and bring into the world one of the greatest Prophets the world ever produced, even one chosen and ordained of God to bring about His glorious purposes in the dispensation of the fulness of times, that all holy Prophets have spoken concerning, ever since the world began—together with his brother Hyrum—clothed with the holy Priesthood of God, holding the keys of salvation, immortality, and eternal life to a ruined and fallen world. He conversed with God, and his Redeemer, and with holy angels from the courts of the eternal world and gazed upon the order and glory of the same, and understood the law that appertains to eternal life. Not only so, but she was the wife, the partner of the earthly father of such sons

and Prophets. Her husband a Patriarch of the Most High over all the Church of God, pouring out his blessings in the name of his Redeemer upon the heads of thousands, by virtue of his Priesthood and office, and causing their hearts to beat with joy. Also many others of her sons were valiant in the cause of truth—clothed with power and eternal life—Priests of the most high God. But her labours are closed, and like a shock of corn fully ripe, she has gone down to her grave in peace, full of honour and goodness, there to await the morning of the first resurrection, after having lived to commit to the silent tomb, her husband, Joseph, Hyrum, Don Carlos, Samuel, &c.; but she has gone to meet

them Kings and Priests of the Most High. Noble mother in Israel! blessed among women, and queen among the mighty ones; thy calling and election has been made sure, and in the morning of the resurrection, with thy husband, sons, and daughters thou wilt come forth and take thy place, and stand in thy lot with thy husband and offspring—no more to be separated, no more to endure persecution, trials, tears, pains, and sorrows, but to bask in the smiles, fruition, and blessings of a celestial world, under the smiles of thy God and Redeemer, while eternity goes and eternity comes. Peace to her ashes. Amen.

G. A. SMITH.

Speak Gently.

"A soft answer turneth away wrath."—[PROV.]

SPEAK gently to thy father,
For he is aged now,
The frosts of many winters
Have fallen on his brow.
Soon, soon above his sleeping dust
The willow tree will wave;
Then try by gentle words to smooth
His pathway to the grave.

Speak gently to thy mother,
'Twas she who gave thee birth;
She watched o'er thee in infancy,
And guarded thee in youth.
She, too, will soon be called away
To a better home above—
Speak gently to thy mother
The words of deepest love.

Speak gently to thy sister,
Thee she doth fondly love,
Then never let an unkind word
Her gentle spirit move.

Crook's Hotel, N. Y., May 30.

Uphold her as she roams along
Through life's oft weary day,
And should she weep, with friendly hand
Wipe thou her tears away.

Speak gently to thy brother,
Whate'er his lot may be,
And do thou his shortcoming scan
With heartfelt charity.
When tears of grief bedim his eye,
Then be thou by his side,
If he joy, join in his mirth—
If rude, why gently chide.

Speak gently to thy fellow-man,
Of high or lowly birth;
Speak gently to him if he's poor
Or rich in things of earth.
Speak gently thou to every one,
Kind words will cost thee nothing,
And every one will prove a star
In the crown of thy rejoicing.

J. W. WELCH.

ADDRESSES.—James Ure, 41 Charlotte Street, Glasgow.
William Pace, 11 Cheyne Street, Stock Bridge, Edinburgh.
James Beck, 6 Hawkhill, Dundee.

Money List, Aug. 8—15, 1856.

Thomas Stephens	£10 0 0	Brought forward.....	£16 0 0
William H. Perkes.....	6 0 0	James Rogers	7 0 0
Carried forward.....	£16 0 0		£23 0 0

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MINUTES OF A SPECIAL COUNCIL.

THE

Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 36, Vol. XVIII.

Saturday, September 6, 1856.

Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSIONS.

(Continued from page 549.)

2 p.m. The Council met pursuant to adjournment, and was opened by singing, "Come all ye sons of God who have received the Priesthood," &c. Prayer by President Orson Pratt.

Elder JOHN SCOTT represented the Irish Mission. He said, "I will be brief, and according to my knowledge, give a representation of my Mission.

"When brothers James Ferguson and J. D. T. McAllister, and those who worked with them left Ireland, they left things in a flourishing condition, and I am thankful to be able to say, that things are moving nicely along. There has been added to the Church in the north of Ireland about 30 persons, since our last report. The spirit and feelings of the Saints are good, those of the clergy about as we expect to find them—pretty severe against us.

"I thank the Lord, and my brethren, that I have had the privilege of going to that land, and I can say that, since I received my appointment in the Valleys of the mountains, I have never seen the hour or the moment I have regretted it; neither do I believe that I ever shall.

"The Saints in Ireland, in the Belfast and Dublin Conferences, number about 150 or 160. Things are going along well in the north of Ireland. There are not

so many Catholics there, and, consequently, we get along better there than about Dublin. We have only one Elder in the Mission, who may with propriety be called a Travelling Elder, and he is under Elder James McGhee, President of the Belfast Conference.

"I know there has been, and is, a spirit abroad respecting the Irish, something akin to that entertained by the Apostle before he had the vision of the net, when he thought that there was nothing good enough for him to eat; but I trust that myself and the brethren who are labouring with me will yet be able to show that there is some good stuff in Ireland. I can say that I never saw a spirit of willingness more strongly manifested, considering the circumstances and situations of the Saints, neither in the Valleys of the mountains, nor anywhere else, than I see in my Mission.

"Brothers Ferguson and McAllister did a good work in Ireland, and also the brethren who were with them, and all those who are there now are doing their best among a people who are poor, afflicted, and oppressed, where the clergy and the owners of the soil are doing their best to keep them under, but the shackles are bursting, and they are embracing the Gospel.

"We have not accomplished as much in money matters as I should like to have done; but I have not had to call upon brother Franklin for any assistance. We have done the very best that we could. Our sisters have pawned their shawls, the brethren their watches, and the chairs and furniture out of their houses to keep us along. We have a tract society, and brother McGhee is President. I feel that I should like some one from Zion to come and give us a lift, now and then. The visit of brother John Kay has been a source of pleasure.

"I desire the blessings of my brethren who are over me in the Priesthood, and I will say that we are ready to work, where you say work, and to come and go, as you say, and I pray that we may always keep that spirit. Amen."

Elder DANIEL DANIELS gave a representation of the Welsh Mission. He said—"I will do my best to describe the situation of the Church in Wales. I know of nothing wrong at present. Union and love prevail among us continually; and a full determination to keep the commandments of God. Some few have been behind, on account of emigration, but they are getting over that, and nearly all who expected to emigrate last season, and did not, are expecting to go next; they are determined to do what is right. Brothers Evans, Ashby, and myself are united. There has been no jarring between us yet. It is the same with respect to the Conferences. Some of those who are Presiding Elders have never been so before, but they are full of faith, and determination to teach the Saints how to keep the commandments of God.

"The Church generally is in good order; it was so when brother Jones left, and we are endeavouring to keep it so. I feel my weakness, and the responsibility resting upon me, and beg an interest in your prayers and faith continually."

Elder AMOS MUSSER, who had just arrived from India, represented the state of the work there.

He said, "I, very unexpectedly arrived here just in time to associate with many of the brethren whom I did not expect to see, but whom I am very glad to meet with in this part of the vineyard of the Lord. I arrived here on Saturday evening, direct from Calcutta. My voyage has been one of great length."

"I started from the Valley in 1852, for

Hindustan, in connexion with quite a number of the brethren. We arrived there after a voyage of 86 days, and found that over 200 had been baptized into the Church; out of that number I regret to state that 130 or 140 have been cut off. Most of them were native brethren, and the majority have been bought from us by the Baptists and ministers of other denominations; they paid them better than we could.

"The European brethren were all strong in the faith, with but few exceptions.

"Immediately after our arrival, we held a Conference, and the Elders went north, south, and west. Elder Carter went up the country. Elder Jones and myself laboured in Calcutta for three or four months, pretty successfully. I was then sent to Scinde, where Elder Leonard and I laboured in preaching and distributing tracts. We tried to do more than we accomplished. We were rejected from the Cantonments. They are utterly inaccessible. There are no peasantry there. The Europeans are all rich, and hire everything done. The poorer class, who are natives, it is impossible to do anything with. Although another mission is going out there, I do not think they will be the least successful with the natives—they may be with the Europeans. If the military were accessible, I know many of them would obey the truth.

"There are a vast number of troops in India—about 470,000, native and foreign. It is found necessary to have so many in order to retain possession of that part of the British dominions. The natives are so wedded to their traditions, that it is utterly impossible to do anything with them.

"I have, to a certain extent, acquired a knowledge of the Hindostanee. I could speak it quite fluently. I have read the New Testament two or three times in it. The language is a good one, and is pretty easily acquired. The ministers who are there require two, three, and even four years to acquire it, but an Elder clothed with the Spirit of God, with a full determination to roll on this work, may do it in six or eight months. At that time my circumstances were of the most indigent kind. For months I had nothing to live upon but bread and water, and brother Leonard and all the brethren, except those who laboured in and

about Calcutta, were in the same condition, and they were not because of brother Meik, who is a man in comfortable circumstances, and he administered to their wants. These circumstances prevented us from learning the language as soon as we might otherwise have done.

"My aim while in India was to get into the interior, where Christianity was not known, and where civilization was not introduced, I wanted to find a people who had never seen any Christians. I assure you, brethren, that where Christianity is known in India, every abomination is practically observed, but where it is not known, there you will not find prostitution; in such places I have never found one desiring to attract your attention, but where it is introduced, you will find flocks of old and young ready to prostitute themselves; this I know to be a fact.

"There is scarcely an European there but what is in government employ. They generally get pretty well paid for what they do, and lead a life of pomposity. They scarcely do anything, and have natives to fan them night and day. It is almost impossible to make Saints of them, for we want men who are willing to work. If it was known that any of them talked with us they would lose their employment. In fact, those in the military, civil, and ecclesiastical departments are against us.

"The Hindoos believe in 330,000 inanimate deities. They worship the Brahmin bull and cow, and believe in the doctrine of transmigration of souls, that is, that men and women when they die will be converted into snakes, asses, apes, &c., &c. The highest state in the next world they believe is to be a cow. This principle is believed in both by the learned and unlearned. Money, however, is the chief god, and they pay more respect to this than to anything else. When the natives become Christians, they are cast off by their priests; but I know that those who profess to become Christians will go to their meeting-house in the morning, and then go and perform their ablutions in the Ganges, worship the sun, &c. This is the way the Christian natives will do, and I know it to be no fiction.

"There is a curious sect in India who profess to be followers of Zoroaster, who lived a long time before the coming of the Saviour. They worship fire, and have a

great veneration for the five elements. They live in a simple manner, and their religion is one in which a great deal of ceremony is observed. They are now split up into factions, much after the fashion of Christians."

Elder JAMES P. PARK gave a representation of the work in Scotland. He said, "Brethren, I feel thankful to the Lord that I am here, and called to speak about my labours, in connexion with my brethren. I can safely say that the Saints in Scotland feel first-rate. I am perfectly satisfied that, with the portion of the good Spirit of the Lord which they have, they will be prepared for all that He wants them to do. That is about the feelings I have towards my native land.

"I have laboured in this country and in Scotland a considerable time, and have mingled with a great many Saints, but I can truly say, before my brethren, that I never enjoyed myself better, or felt that I had the same degree of power with God that I have there.

"The brethren all feel one with me; I can get them to do whatever I want done—they feel real good. I am really thankful to God that I enjoy the spirit and position that I do. It matters not to me what comes along, for we can do whatever we are sent to do, if we only feel right. I know that the good Spirit of Israel's God has been revealed in these the last days, and that it flows precisely to-day as it did in former days, and in the days of Joseph, and it will continue to do so from this time henceforth, and all who are one with the holy Priesthood will have power to accomplish His purposes in the nations of the earth.

"Well brethren, my prayer is that you may live, and that God may bless you from this time henceforth and forever. Amen."

Elders KAY and DUNBAR sung "Oh Zion, Dear Zion."

"Pastor HENRY LUNT gave a representation of the Newcastle-on-Tyne, Carlisle, and Durham Conferences.

He said, "The number of Saints in the Conferences under my charge is small; they cover a large extent of country, the Saints are consequently in a very scattered position. Many of the brethren in my Pastorate are colliers, and these men, from the nature of their business, have the spirit of roving considerably. Sometimes, in going my rounds I have appointed

brethren to certain positions, and perhaps when I have gone again a month after, they have been entirely left that part of the country.

"Another thing, the coal trade is bad. It has been worse for the last five or six months than it has been before for the last six or seven years. These circumstances have worked against us. The brethren who labour in connexion with me are united with me. I never laboured with any who were more diligent.

"As I have said, my field of labour is very large. There are villages by scores, where the Latter-day Saints have never been. I feel that I have a great deal of work to do, and but little to do it with, but I am not disposed to give it up, but to pray the Lord to send more labourers. We have called out three Elders to go and preach. It is our determination to do as much of it as we can. I have not been content with preaching upon the earth, but have been 600 yards beneath its surface.

"In the Carlisle Conference, there are 180 members, out of that number, only about 50 have been paying to the funds since I have been there. I have been carefully examining the books, and also the circumstances of members, and I find there are many who have been in the Church from ten to eighteen years, who are more of a hindrance to the work than anything else. I am inclined to have those who are Saints manifest as much by their works, or to have them dealt with accordingly.

"In Newcastle-on-Tyne Conference, there are 200 members. I believe there will be a good work done there. We have organized tract societies, and delivered about 3,000 pamphlets, consisting

principally of Elder P. P. Pratt's discourse on *Marriage and Morals in Utah*. Elder Henry Hartley labours very hard there, he is a good young man—no better to be found.

"In Sunderland the work seems to have been almost at a stand still, but the Saints now are improving, they begin to feel that there is truth in the words of the servants of God, and salvation in 'Mormonism.' Nearly all who have been able to emigrate have done so.

"I feel that I am in the right place, and do not wish to move, until the word of the Lord comes through His servants to that effect."

President RICHARDS made some remarks. He said, "I feel that it would be better for those who have been long in the Church to go to Zion than to stay here, they will thus bear a testimony that will be felt. This has been so, and the result has been that choirs have been broken up, Travelling Elders, that could not well be spared, have gone also, besides a great many brethren who have really been considered necessary to the existence of the Church in these lands, and it is all right. I have felt all the time that when the brethren, Elders Pratt and Benson came, they would bring an influence with them that would be the means of reviving the work, and I feel that when you go to your fields of labour from this Council, you will carry this influence with you. The war has now ceased, the spirits of the people are more at rest, they will arouse themselves afresh, and the spirit of inquiry will be more abroad than ever. These are my feelings about it, and as to brother Henry's field of labour, it is one where twenty Elders are wanted, they would be none too many."

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 553.)

[June, 1841,]

Tuesday, 15th.

Letter From Elder O. Hyde,
London, June 15, 1841.

President Smith.

Sir—With pleasure I take my pen to write you at this time, and through you to

the "Times and Seasons," and through it to the Saints at large, and to all whom it may concern. May grace, mercy, and peace from God our Father, and from the Lord Jesus Christ, rest upon you abundantly, and enable you to serve Him acceptably, secure to yourself that honour which cometh from above, guide the counsels of the Saints in wisdom,

that peace and good will may reign predominant in Zion, and joy and gladness swell every grateful heart. Most gladly would I embrace an opportunity of a personal interview with you, did one offer, but such a favour is beyond my reach at this time. I have just seen the 12th number of the "Times and Seasons," containing the minutes of your Conference, the report of the Presidency, the celebration of the anniversary of the Church, and the laying of the foundation of the Temple. This, to me, was a precious gem; it brought tidings from my own country, and from the place rendered doubly endearing from the fact that there is the home of my wife and children.

I was sorry that Elder Page had been so tardy in his movements that objections were made to him. Most gladly would I have hailed him as a companion to the oriental continent; but my hopes of that are fled. I shall go alone, or find some other person, in all probability, to go with me.

I have written a book to publish in the German language, setting forth our doctrine and principles in as clear and concise a manner as I possibly could. After giving a history of the rise of the Church, in something the manner that brother Orson Pratt did, I have written a snug little article upon every point of doctrine believed by the Saints; I began with the Priesthood, and showed that the Saints were not under the necessity of tracing back the dark and bloody stream of papal superstition to find their authority; neither were they compelled to seek for it among the floating and transient notions of Protestant Reformers; but God has sent His holy angel directly from heaven with this seal and authority, and conferred it upon men with His own hands; quoting the letter and testimony of O. Cowdery. Next was on the use and validity of the holy Scriptures in the Church. Next on faith, set forth from the Scriptures and the Book of Covenants. Then on repentance. Then baptism. Then laying on of hands. Then the different offices of the Church. Next the power and authority of each one; and in fine, the whole order, doctrine, and government of the Saints. I have not written it as a law binding on the *German Saints*; but have taken this course to illustrate and set forth the true principles of our doctrine to them, fully believing that it would meet with the cordial approbation of those whom I have the distinguished honour to represent, could they but see it. I have written a lengthy preface and introduction to it. I here copy an extract from the introduction. "When in the course of divine Providence it becomes our duty to record one of those remarkable events which gives birth to a new era, and lays the foundation

for the renovation of the moral world; it fills the mind with wonder, astonishment, and admiration. How welcome are the rays of the morning light, after the shades of darkness have clothed the earth in gloom! So after a long and tedious night of moral darkness under which the earth has rolled, and her inhabitants groaned for the last fourteen hundred years; an angel! an angel!! commissioned from the Almighty, descended and rolled back the curtains of night from the minds of some, and caused the sun-beams of truth to enlighten, cheer, and warm the hearts of many. Welcome! welcome to our earth, thou messenger of the Most High! and thrice welcome the tidings which thou hast borne!! O! Gracious Father! I ask thee, in the name of thy holy child Jesus, to bless with thy royal favour, the weak exertions of thy humble servant, and make this production a blessing to all people who may be favoured with a perusal of its pages. Wherever it shall go, let it be a messenger of conviction to the wicked, and a harbinger of peace to the righteous. Let its contents be borne upon every breeze, and wafted to the remotest climes. Let the angel of the covenant go before it, and prepare its way. Let its heavenly influence be distilled upon the rich and fertile soil of humble and honest hearts. Go forth, therefore, little volume, to other nations and tongues, and may the Almighty speed your way, and like a sharp two-edged sword cut thy way through the prejudices of this generation; encamp with all thy virtues in the hearts of the people, and there let thy principles be enthroned."

One thing I was pleased with, which I noticed in the "Times and Seasons"—the remarks made on the use of intoxicating spirits. In my heart they found a corresponding echo. I should not be willing to indulge the thought for a moment that the Saints in Nauvoo would quietly stand still and see a brother gorge himself with that strong drink which makes a hell of his home, and rolls the fiery flood of ruin over the affections of his once happy family. No! they will dash from his lips the cup of wretchedness, and sharply rebuke the homicide that sells to him the wine of wrath, and measures to him his wife's tears by the pint, quart, gallon, and jugfull. May the lightnings of heaven forever blast (I had almost said) those brewers of strong drink which send forth their corrupt and poisonous streams to sweep down in their filthy current men of sterling talents to an untimely grave. May the Saints of God stand as far from them as Lot stood from Sodom in its evil day. This dizzy flood has sometimes entered the house of worship, invaded the sacred desk, and hushed in death for ever the voice

that could plead like an angel, the cause of God and man.

I have just received a note from Dr. S. Hirschell, President Rabbi of the Hebrew community in this country, in reply to a very polite note which I sent to him, requesting the indulgence of a personal interview with him. But in consequence of a very severe accident which befell him, he is confined to his room, and unable at this time to grant the asked indulgence. (His leg is broken.)

I have addressed to him a communication upon the subject of my mission, a copy of which I transmit to you. It may not be altogether uninteresting to the Saints and friends in America.

"Rev. Sir—I cannot but express my sorrow and regret at the misfortune under which you labour, in consequence of the severe accident which befell you, and by which you are confined to your room. Please accept, sir, the sincere wishes of a stranger, that you may speedily recover from the injury you sustained in consequence of the accident, and resume the labours which your high and responsible station calls you to perform.

"Feeling that I may not enjoy the privilege and happiness of a personal interview with you, I hope you will indulge the liberty which I now presume to take in addressing a written communication to you, embracing some of those things which I had fondly hoped would have been the foundation of a mutual interchange of thought between us. But as Providence has laid an embargo upon that distinguished privilege, I must forego, at this time, the pleasure of a verbal relation of those things pertaining to your nation, with which my mind is deeply affected.

"Since I have arrived to years of more mature reflection, and become religiously inclined, the writings of the Jewish Prophets have won my affections; and the scattered and oppressed condition of that people has enlisted the finest sympathies of my heart. Believing, therefore, that the words of Hosea the Prophet ii. 23, connected with your magnanimity, will prohibit the indulgence of any prejudice in your feelings against the author of this production, in consequence of his not being able by any existing document or record, to identify himself with your nation.

"About nine years ago, a young man with whom I had had a short acquaintance, and one, too, in whom dwelt much wisdom and knowledge—in whose bosom the Almighty had deposited many secrets, laid his hand upon my head, and pronounced these remarkable words—'In due time thou shalt go to Jerusalem, the land of thy fathers, and be a watchman unto the house of Israel;

and by thy hands, shall the Most High do a great work, which shall prepare the way and greatly facilitate the gathering together of that people.' Many other particulars were told me by him at that time, which I do not write in this letter. But sufficient is written to show that divine appointment is claimed as the main spring that has sent me forth from the embraces of an affectionate family and kind friends, as well as from the land that gave me birth.

"My labours since that period have been bestowed upon the Gentiles in various countries, and on both sides of the Atlantic, until, in the early part of March, 1840, I retired to my bed one night as usual; and, while meditating and contemplating the field of my future labours, the vision of the Lord, like clouds of light burst into my view (see Joel ii. 28). The Cities of London, Amsterdam, Constantinople, and Jerusalem, all appeared in succession before me; and the Spirit said unto me, 'Here are many of the children of Abraham whom I will gather to the land that I gave to their fathers; and here also is the field of your labours. Take therefore proper credentials from my people, your brethren, and also from the Governor of your State, with the seal of authority thereon, and go ye forth to the cities which have been shown you, and declare these words unto Judah, and say, Blow ye the trumpet in the land; cry, gather together, and say, assemble yourselves, and let us go into the defenced Cities. Set up the standard towards Zion—retire, stay not, for I will bring evil from the north and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way—he is gone forth from his place to make thy land desolate, and thy cities shall be laid waste, without an inhabitant. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished—that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins. Let your warning voice be heard among the Gentiles as you pass; and call ye upon them in my name for aid and for assistance. With you, it mattereth not whether it be little or much; but to me it belongeth to show favour unto them who show favour unto you.' The vision continued open about six hours, that I did not close my eyes in sleep. In this time many things were shown unto me which I have never written; neither shall I write them until they are fulfilled in Jerusalem.

It appears from the Prophets, that Jerusalem has none to guide—none to take her by the hand among all the sons whom she hath brought forth and reared: *But these two sons are come unto thee!* The sons of strangers shall build up thy walls.

"Permit me now, Rev. Sir, to trouble you with the reflections of a mind that feels completely untrammelled from every party interest, and from every sectarian influence.

"When I look at the condition of your fathers in the days of David and Solomon, and contrast that with the present condition of their descendants, I am led to exclaim, 'How are the mighty fallen.' Then they possessed a kingdom—a land flowing with milk and honey—then the strong arm of Jehovah taught the surrounding nations to pay tribute and homage to them—then their standard was raised high, their banner floated on every breeze; and under its shade the sons and daughters of Israel reposed in perfect safety; and the golden letters of light and knowledge were inscribed on its folds. But now, no kingdom—no country—no tribute of gain or honour—no standard—no security: Their sceptre has departed! And instead of that light and knowledge which once gave them a transcendent elevation above other nations, the height of their ambition is now (with some honourable exceptions), the accumulation of sordid gain, by buying and selling the stale refuse with which their fathers would never have defiled their hands.

"Why this wonderful change? Is the God of Abraham, Isaac, and Jacob a just God? Most certainly He is. If, then, He is a just God, of course He will mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed. Allowing, then, the law of Moses to be the standard by which actions are weighed: were not idolatry and the shedding of innocent blood the greatest sins which your fathers committed? And was not the penalty inflicted upon them for that transgression, captivity in Babylon seventy years? Have they ever been guilty of idolatry at all since their return from Babylon? No! Have they been guilty of shedding innocent blood, to that extent, since their return, that they were before they were taken captives by Nebuchadnezzar? The Jew says, No! Very well; there will none deny, with any claim upon our credulity, but that the disaster and overthrow that befell the Jewish nation in the days of Vespasian, very far exceeded in severity, in almost every particular, the disaster and overthrow that befell them in the days of Nebuchadnezzar.

"Now, then, if God be just, and mete out and apportion the chastisement or penalty to the magnitude of the offence or crime committed, it follows, of course, that your fathers committed some far greater crime subsequent to their return from Babylon, than ever they before committed. Be that crime whatever it may; know ye, that for it, or

because of it, the Roman armies were permitted to crowd their conquests to the heart of your City—burn your Temple—kill your men, women, and children, and disperse your remnant to the four quarters of the earth. The fiery storm that burst upon your nation at that time, and the traces of blood which they have ever since left behind them in their flight and dispersion, together with the recent cursed cruelties inflicted upon them in Damascus and Rhodes, but too plainly declare that the strong imprecation which they uttered on a certain occasion, has been fulfilled upon them to the letter. 'Let his blood be on us and on our children.' If condemning and crucifying Jesus of Nazareth was not the cause of this great evil, what was the cause of it?

"Aware that I have written very plainly upon those points that have come within my notice, yet believe me, Sir, when I assure you, that my pen is pointed with friendship, and dipped in the fountain of love and good will towards your nation. The thoughts which it records have proceeded from a heart grateful to the Almighty, that the time has arrived when the day-star of your freedom already begins to dispel the dark and gloomy clouds which have separated you from the favour of your God. Ere long it will be said to you, 'Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee.'

The morning breaks, the shadows flee,
Lo! Zion's standard is unfurled;
The dawning of a brighter day
Majestic rises on the world.

The Gentile fulness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

"Now, therefore, O ye children of the covenant! repent of all your backslidings, and begin, as in days of old, to turn to the Lord your God. Arise! arise! and go out from the Gentiles; for destruction is coming from the north to lay their Cities waste. Jerusalem is thy home. There the God of Abraham will deliver thee. (Joel ii. 32.) There the bending heavens shall reveal thy long looked-for Messiah in fleecy clouds of light and glory, to execute vengeance upon thine enemies; and lead thee and thy brethren of the ten tribes to sure conquest and certain victory. Then shall thrones be cast down, and the kingdoms of this world become the kingdoms of our God. Then will they come from the east, west, north, south, and sit down in the kingdom of God with Abraham, Isaac, and Jacob. But the children of the kingdom (Gentiles) shall be cast out, and the kingdom restored to Israel.

"With sentiments of distinguished con-

sideration, I have the honour, Sir, to subscribe myself

"Your most obedient servant,

" ORSON HYDE.

"Rev. Dr. Solomon Hirschell, Prest. Rabbi of the Hebrew Society in England."

It is very hard times in England. Thousands have nothing to do, and are literally starving. Trade of all sorts is at the lowest ebb. Very cold and dry. No harvest unless rain come soon. You will discover that the greater part of the English brethren have always worked under masters; and they have not so much notion of planning and shifting for themselves, particularly in a strange country, as the Americans. They want some one to be a kind of father to them, to give them plenty of work, and plenty to eat; and they will be content.

They are a very industrious people whenever they can get employment; and by a little fartherly care, they will soon get way-wised to the country, and be enabled to shift for themselves. I trust that exertions are made to give employ to as many as possible. You know the reasons there better than I do; and you have received a specimen of the English Saints. Now, if you have any counsel to give concerning the gathering, in addition to that already given, I shall be happy to receive and execute it, as far as opportunity offers.

I shall not remain here long, it is true; but brother Pratt is here, and I shall return here some time if the Lord will.

I must now close by saying for one and all, God bless Zion for ever and ever.

Your brother in Christ,

ORSON HYDE.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 6, 1856.

UTAH MAIL.—On the 17th of August the mail arrived from Utah, bringing letters dated June 30, and Numbers 13, 14, 15, and 16 of the *Deseret News*. Some extracts from these papers will be found in this Number of the *Star*.

The following items are extracted from a letter which we have received from President B. Young, dated June 30—

"The Indians are quiet, and many of them are busily engaged in agricultural pursuits; those hostile in the spring, with the exception of Tintic, have come in, and he is expected shortly.

"The harvest will commence shortly, a little barley will be cut this week, and some wheat next, but not much before the 15th or 20th of July. Provisions, of course, continue quite scarce.

"Water is quite scarce for irrigation, which will cause the loss of some grain. We have brought the Big Cottonwood, so that it can be brought to the five-acre lots and the east part of the City, and are still working more or less on that Canal, which will, eventually, prove of great benefit to this City, not only in furnishing water for irrigation, but for the transmission of granite-rock for building purposes. We hope to get it into operation this fall.

"The health of the community is generally very good, and the crops generally look well. We shall forward teams and provisions to meet the emigration companies so soon as we can get sufficient harvest, from which we can obtain supplies of flour."

EMIGRATION.—All Saints who wish to Emigrate this Autumn, are instructed to send to us, *immediately*, their £1 deposits, names, ages, where born, occupations, and addresses. We shall probably send out a ship some time in October; and desire to know at least one month before it sails, how many passengers wish to be accommodated. The ages of all infants under twelve months are required.

HOME CORRESPONDENCE.

LONDON.

London, July 29, 1856.

President Orson Pratt.

Esteemed Brother—I have great pleasure in dropping you a few lines from this place, where I arrived on the 19th inst., and, in doing which, I beg to give you a brief detail of events that have occurred with me, since I last wrote to the *Star*.

Before brothers Leonard and Findlay left Bombay, last December, for England, I very fortunately obtained a *free* cabin passage on the American ship, *Lancaster*, to Calcutta, and after a tardy voyage, of 49 days, reached that place “right side up with care.” At the Ice house I received several letters, one of which directed me to the house of sister E. McMahon, who received me and administered to my wants with all the readiness and warmth becoming a Latter-day Saint. I also found brother W. H. C. Smith, with a promising and lovely family in the “City of palaces,” all anxiously looking forward for their emancipation from mystery Babylon. Brothers Skelton and Meik were at Cuttack, the former arrived, however, the day I left, and accompanied me down the Hoogly river. I regret to state that I found in the hospital brother William Adams, (then lately from Rangoon) reduced to a mere shadow, by a complication of diseases, the chief of which was the dysentery. After I had been made acquainted with his circumstances and desires, I made it my business to study his comfort and promote his wishes. In improving the first opportunity to engage for him a passage to England, and consonant with his wishes, agreeing to accompany him, on looking amongst the shipping, with agreeable surprise, I fell in with Captain Zenas Winsor, with whom the Hindostan mission sailed from San Francisco, in 1853. Captain Winsor very kindly offered to bring us both to this place for 600 rupees, but, before the ship was ready for sea, brother Adams grew worse, and somewhat unexpectedly to us, his spirit left its earthly tenement, and fled to the resting place designed for it; while his body, with those of his wife and babe, awaits the sound of the resurrection trumpet. Brother Adams was one of the

few bright stars that shone with becoming brilliancy in the oriental constellation. His remains were accompanied to the grave by a detachment of infantry with reversed arms, muffled drums, &c., playing as we went an appropriate “dead march.” The Priest dressed in a sacerdotal garb, met us at the gate, and led the way to the grave, where he hurriedly read his monotonous litany, and finished his stereotyped duties; after which the infantry formed and fired three rounds of musketry over the grave of our departed brother, and thus ended the formal obsequies of the English Church and State. Brother Adams has an aged mother and a niece, living in Farnlane, Surrey County, who depended on him as their sole support.

After the demise of brother Adams, I acquainted Captain Winsor of the fact, and without solicitation, he unhesitatingly offered me a *free* passage (*first class*) to this place, in the noble ship *Viking*, which I of course, gratefully accepted. As my benefactor, I cannot speak too eulogistically of Captain Winsor, and, notwithstanding the great length of the voyage from Calcutta, I must acknowledge, I have never before spent a more pleasant and agreeable time at sea. At this juncture permit me to make honourable mention of a few others who administered to myself and brethren. The first, a Hindoo, native of Madras, Iyasamy by name, who was our kind host several months in Sind; next, Prince Abdulla Boon Abbass, a Mohammedan, royal heir to the throne of the Island of Johanna; he bestowed upon us many favours. H. Moore, Esq., Consul pro. tem., and James Blacknight, Esq., manager of the Electric Telegraph, Bombay, Captain John F. Roundy, of the *Lancaster*, and Dr. Charles Hufnagle, Consul General of the United States for British India. The above gentlemen have all been my temporal benefactors, and if it ever falls to my lot to do either or all of them a favour, I will be most happy in reciprocating their kindness. To the Great I AM, I attribute the source of every blessing, temporal and spiritual; may His name be constantly praised, and His goodness commemorated and celebrated.

It is a source of much pleasure to me to inform you that, a day or two before I left Calcutta, I baptized brother David G. McRitchie, (chief officer of the *Lancaster*) and son of John C. and Isabella McRitchie, of Perth, Scotland. Brother McRitchie, although a young man, in my opinion, bids fair to become a star of considerable magnitude in the kingdom. His father is a staunch Presbyterian minister, and no doubt will be considerably non-plused on learning his son's "incongruous" choice of religions.

I presume brother Skelton has kept you posted regarding the Hindostan mission, &c., consequently, I need but state that the few Saints that remain have a great desire to get off to Zion.

India will soon be left without a legal representative from the courts of heaven! The ambassadors of Christ, agreeable to the heavenly mandate, are withdrawing from that dark satanic colonial Empire! They are abdicating in favour of the common enemy of former and Latter-day Saints, and his intrepid pharisaic emissaries! The sombre spirit of superstition, bigotry, and tradition, broods over that land in too dense a form! Priests and officials, whose "crafts were in danger" made it a part of their study to subvert the purposes of Jehovah. They assumed a belligerent attitude—armoured with coats of mail and weapons made up of resuscitated and magnified trans-atlantic lies, ridicule, and balderdash, and, then sustained by a little brief mundane authority, they very readily accomplished the desires of their anti-christian hearts, in

ejecting the humble servants of God from important places, and endeavouring to poison the minds of the people, foreign and native, against the "still small voice" of truth. Well, they are left without excuse, and when the Accountant-General of heaven issues his gubernatorial fiat to the angelic hosts, for them to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt, to remember the forgotten, to attend to the neglected, to visit the forsaken, to collate the distresses of the indigent and humble of all nations, to pour out the contents of the vials of accumulated divine wrath, upon the arrogant, haughty, and proud oppressor, and in fine, to annihilate wickedness; *then* they will learn the magnitude and importance of the work in which Latter-day Saints are mutually engaged, and the enormity of the debt they have voluntarily contracted in rejecting the truth.

Whatever it may cost us, let us see His just destruction with our own eyes; so will we praise the Lord, and shout Hallelujah! Hallelujah! Babylon is fallen! is fallen! with concordant hearts, "For the Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" May He bless and prosper those who ardently endeavour to serve, honour, and obey Him, has been, is, and shall be my prayer. Amen.

With warm regards, I remain your brother and fellow-vassal in the Kingdom of God,

AMOS MILTON MUSSER.

OPINIONS OF THE PRESS ON ANTI-MORMON LITERATURE.

In a recent review of Mrs. Ferris' work, entitled "The Mormons at Home," *Reynolds's Miscellany*, has the following remarks:—"Now, shall we of the Old World ever receive a report of the doings at Salt Lake City in which it will be reasonable to put our trust? Deep as our interest is in any picture of the Mormons at home, and certain as the sale of any fair account of these strange people would be, we have received nothing beyond surface views or wretched caricatures. Yet we know scarcely any topic likely to en-
gage the hearts of good and thoughtful

persons more deeply than this question of Mormon life: its moral nature, its mode of action, and its share of success. The Mormons, who are nearly to a man and woman of Anglo-Saxon blood, have departed from the midst of us and set up a new system in the depths of the wilderness,—shaking off our laws, our customs, our letters, and our God. These extraordinary people have made for themselves a new scheme of life, based on new ideas, all of them contrary to our Old World wisdom, and some of them most repugnant to our domestic instincts. We want

to know how this system works. Do the wives live in oriental union? or do they quarrel like Kilkenny cats? Do the husbands live in peace in their western harems, in health and freedom? Are the homes clean and cosy, the children well trained and obedient? Such questions occur to the mind even before the other and higher questions about faith and salvation. But, unhappily, we have no answer—at least none that we can trust—to these deeply-exciting queries. Mrs. Ferris, whose book we opened with expectation, is evidently not a fair witness; and her letters are four years old. She had good opportunities. She accompanied her husband, who received an appointment as United States Secretary for Utah, to the Salt Lake City. She remained in the valley of the Salt Lake six months, living on familiar terms with the Mormons, both men and women. But, then, she carried her foregone conclusions with her. Before she and her husband reached the Mormon settlements she had condemned the Mormons in her heart. That Mrs. Ferris, who prides herself on having played the ‘fine lady in the prairie,’ is not a very philosophical observer—is not very nice in her manners—is not very delicate in her feelings—every page of this odd book bears witness.”

In a review of two volumes, entitled “The Prophets or Mormonism Unveiled,” and “Female Life among the Mormons, by the Wife of a Mormon Elder,” the *Athenæum* says as follows:—“These books both design to be taken for true; but they are about as authentic as the record of Mrs. Veal’s ghost, and not nearly so *vraisemblable*. They may take rank with the second and third-rate Exeter Hall fictions about Jesuits and the dark doings of Roman Catholic priests. They throw no light upon the interior life of Mormonism, but are simply rambling, ill-constructed romances. * * * Their worst enemies agree that the Mormons are a prosperous community as regards worldly goods; but the state of Mormon society, as set forth in these books, could not hang together for a week: it would fall back into a state of mutual war and general savagery. The two conditions of hard-working industry and unrestrained wholesale debauchery could not exist together. Industry, even when not ennobled by religious principle, is incompatible with vices of this class. ‘Idleness is the mo-

ther of mischief,’ as everybody knows; but idleness is not a Mormon vice; and the rapid growth and steady increase of the sect, their compact organization, their great material prosperity, combined with their wild religious tenets, their social laws and customs,—so anomalous to everything existing in a sect having any relation to Christianity,—render it a social problem, of which we have not yet received the solution. Neither of the writers of the works before us knows anything of Mormonism, except from books and hearsay. They are not even well ‘up’ in their subject; and their gross discrepancies upon the main facts of Mormon history would alone be sufficient to discredit the highly-coloured details in which they indulge. The *soi-disant* wife of the Mormon Elder professes to have accompanied her husband and a band of converts from New York State to some Mormon settlement; but she keeps so clear of names and dates, and of all that can *preciser* the place, that on a first and even a second perusal we could not tell whether Zion or Nauvoo was intended. As *Nauvoo is not once named*, we took it for an account of Zion, the first Mormon settlement; but on a minute search discovered that she states the place to have been in Illinois—and this would indicate Nauvoo;—but then, again, she is so emphatic in her account of the ‘dirt, rags, filth, and ugliness’ of the children;—the general discomfort and squalor of the place, ‘which contained fifty houses, and every house could number two or three families,’—‘many of them had neither floors nor chimneys,—quite a proportion were without either doors or windows—the *most ordinary and indispensable toilet appendages were unknown*. Thorns were used instead of pins; there was but one needle in the village and that was rarely called into exercise, it was so seldom that thread could be obtained.’ All this is in such contradiction to the glowing ball-room festivities described above, that we must leave our readers in the same doubt that we are ourselves—whether Zion, Nauvoo, or any place in particular is intended:—of the famous Temple she says not one word. In this place, wherever it may have been, she represents Joe Smith as being killed—under entirely fabulous circumstances:—of *that* occurrence, at least, we have other and authentic records;—and the ‘Wife of the Mormon

'Elder' is entirely wrong in every one of her details,—also in her account of the incidents that followed the Prophet's death; and the circumstances under which they were driven out of the place, after a melo-dramatic ceremony, by which, holding up their hands, the Elders were made to repeat a horrible oath, binding their souls to death and everlasting torments if they were not out of the country in the space of a month. The death of Joe Smith, as authentically recorded, is that the people in the neighbourhood of Nauvoo rose up as they had done against Zion in Missouri. Joe Smith, his two brothers, and two of his followers, delivered themselves up to the Governor to stand their trial for the offences alleged against them. It was to save effusion of blood on both sides. The Governor pledged himself to protect them from personal violence, and they were lodged in the jail at Carthage. The mob, strong and infuriated, overpowered the executive government; broke into the jail, and shot Joe and Hyrum Smith,—the latter within the walls, and the former as he was attempting to escape through the window. There was no galloping about on horseback with an abducted female behind him, and a *melee à la* 'Timour the Tartar,' as represented by the 'Elder's Wife.' The entire book of the 'Elder's Wife' bears intrinsic evidence that she has never seen any of the people she describes nor any of the places through which she professes to have travelled. Her description of the grand march of this innumerable band of men, women, and children, driven away from their homes at a month's warning, through an unexplored tract of country, across the Rocky Mountains, through the terrible 'South Pass,'—a march to which the 'Retreat of the Ten Thousand' was like a holiday journey,—is given in a jaunty picnic style. The details have no sort of individual portraiture—nothing circumstantial; they are vague generalities, as meagre and feeble as a school-girl's letter. Those incidents, which are given in minute detail, all relate to sentimental difficulties and love passages amongst the various characters—some lawful and others illicit,—all bearing upon the law of polygamy:—the men seeking to profit by the new state of things, to increase their harems,—the old original wives rebelling against the new law,—the young maidens strenuous to marry the man of their choice,

—a few audacious young women endeavouring to seduce men from their matrimonial allegiance for no better reason than devilish mischief, because they are said to be attached to them. These are the main incidents. There are a few adventures with Indians,—extremely ill done,—and evidently the 'Wife of the Elder' knows little or nothing of Indian customs and Indian warfare. A diligent study of Cooper's novels would alone have taught her better. This portion of the book is written in a confused, idle, careless manner. Nothing is touched upon that would naturally have struck the most careless or indifferent bystander. Nothing is said of all the dangers, difficulties, and uncertainties of this vast mass of human beings journeying with a strong fanatic faith and in obedience to a *religious idea*,—the motive which could alone have been strong enough to bind them together and carry them through to the promised land—a land which their leaders themselves only knew by report. No notice is taken of anything worthy of note. Arrived at Utah, there is no account of the place, nor any description of the city. After a few vague generalities about the "camp presenting a busy spectacle," she merely adds, "In less time than could have been anticipated, we had comfortable houses." This is all she says of that distant city. The whole book is washy, diffuse, and commonplace in the extreme:—there is nothing well drawn or strongly marked; even the characters whom she has made to talk so much are so feebly sketched that the reader easily loses sight of them, and it requires some searching among the surrounding rubbish to discover what becomes of them at last.

As the 'Wife of the Mormon Elder' entirely fails to describe the scenes in which she asserts herself to have taken part,—as she falls into gross mis-statements concerning facts that are matters of notoriety and that have been well authenticated,—we must be excused if we attach no sort of faith to the grave and wholesale charges she brings, towards the end of her book, against the upholders of Mormonism in the far distant Utah, where few of her readers can follow her to ascertain for themselves. She accuses the Mormons of being in the constant practice of murder, infanticide, robbery, adultery of course, and treachery of the blackest kind—on a wholesale scale. She as-

serts that no strangers are allowed to enter the city or to become acquainted with the state of things; if they do, they never reach the end of their journey alive, being invariably cut off by Mormon emissaries disguised as Indians, or misled by Mormon guides, and left to perish amongst the terrible mountain passes of cold and starvation. An organized system of Thuggism is represented as prevailing, and any persons daring to utter a word of comment upon 'things as they are,' or so luckless as to come to the knowledge of any Mormon state secrets are reported by spies, and 'disappear,' no one knowing whither or daring to inquire. All these we believe to be falsehoods, added for the sake of giving a few excited horrors, as she had failed to give any useful information. Whilst thus describing the fate of *all* who wish to quit the Mormon city, or who dare to give utterance to a free opinion, she represents herself as standing out in constant protest against Mormon doctrines and Mormon rule, denouncing it on every opportunity,—narrates how she became amenable to a fearful 'doom' by overhearing some Mormon secrets and betraying that she knew them,—how her husband left her to her fate,—and tells in the same breath how she escaped with the greatest ease:—'Waiting the hour of nightfall, I made a few slight preparations, such as habiting myself in a suit of male attire, and staining my face, so as to resemble an Indian; and then, the moment it became sufficiently dark to prevent observation, I cautiously let myself out at the back door of our house, scaled the garden fence, and descended into the Valley, through which lay an Indian trail.' Under the protection of a friendly Indian, she succeeded, in three months, in reaching the bosom of her friends. This is all the detail she gives of what, under any circumstances, would be an arduous journey for the best 'protected female.' At the beginning of the book she represents herself as having no friends, but 'enemies,' and those numerous;—and thus she jauntily drops the curtain upon her adventures and revelations.

The Author of 'Mormonism Unveiled' gives a much more authentic account of the rise and progress of Mormonism; but neither does he offer any adequate explanation of the astounding fact, that Brigham Young, defying the authority of the supreme government, frightened away the

officers sent to enforce the laws, made Colonel Steptoe feel that he had better not meddle with him, and now reigns over thirty thousand subjects, whose number is continually increasing by converts from all quarters of the world, isolated by 1500 miles from other civilization. This is a social phenomenon without parallel in modern history. The two men who have built up Mormonism, whatever their sins may be, and no doubt they are many and various, are two of the most remarkable men the world has ever seen, and they take rank along with the great leaders who have been kings by the right divine of capability. Joe Smith, a man without any *prestige* of birth, position, riches, or even a character for common honesty, by the aid of a coarse clumsy fiction, like his Mormon-Bible, was able to induce men by thousands to leave their homes, their country, and come from all quarters of the world to gather round him, and to obey him, and to live under a law entirely opposed to their former habits. In the midst of an old time-worn civilization, he called forth an entirely new phase of social life. All other schemes of socialism for regenerating society have failed, and the community has dwindled away,—witness Fourierism, St. Simonism, Owenism, and scores of others, the very names of which have been forgotten. Joe Smith so inspired his followers, so united and wielded their energies and capabilities, that when driven ignominiously from one resting-place he carried them to another, founded a city and a temple, and the fame of its strange beauty and magnificence is spread throughout the world. When he was killed, and his people were broken and dispirited, and surrounded by their enemies, Brigham Young arose at the crisis and assumed the headship. He transformed their Prophet's death into a martyrdom, consolidated the disorganized multitude, finished the temple, held one solemn act of celebration within its walls, and the next day led forth the people, not as fugitives, but as an elect people going up to take possession of a promised land, and after a journey over wild wastes and trackless wildernesses, unknown even to the trappers and hunters, he brought them in safety to a country full of beauty and fertility, and there he has founded a State capable of making its own terms with the supreme government at Washington, as it has made its own religion and its own

laws. The number of its inhabitants steadily increases, and Brigham Young holds his patriarchal staff with a strong and steady hand. Such leaders, and such a people, require to be grappled with in a

very different spirit to what is brought to bear upon them in all the books we have yet seen about them:—the compendious terms 'dupes and imposters' do not cover the facts.

NEWS FROM UTAH.

(From the "*Deseret News*.")

AGRICULTURAL.—We perceive that Hon. J. C. Little, the Treasurer of the Deseret Agricultural and Manufacturing Society, by advertisement in Number 12, announces that he is prepared to receive names and issue tickets of membership.

We recommend our friends and the community in general to become members of the Society, and to use every reasonable exertion to obtain premiums in the various branches of agriculture and manufactures.

Nearly all are engaged in pursuits for which they have a peculiar fancy and fitness, and by bringing their mental faculties and physical powers to bear on those pursuits, a degree of eminence can be attained in any branch of science or art highly advantageous to the common weal. We need not write at length to stir up the minds of the people on this subject, for their alacrity is proverbial in all laudable movements requiring enterprize, ingenuity, and intelligence.

We understand that the ploughing match is to come off on Governor Young's land in the five-acre lots' field, and doubtless a large number of competitors will be ready to exhibit their skill in that most useful department.

The prizes are liberal, considering the infancy and circumstances of the society, and what skillful ploughman will fail to compete at the first annual ploughing match in 1856?

From the number who are ready with their pen, we expect that the inducements in class H will elicit many excellent locally practical essays, which are certainly much needed; and we have ever taken pleasure in publishing communications upon subjects included in that division.

The Directors now offer 12 silver

medals, 205 diplomas, and \$880 in cash, thus extending a liberal hand in the right direction, and indicating their confidence in the patronage and support of the people.

Trusting that deserved success will attend their praiseworthy exertions, we again invite all to join the Society, and to make its interest and prosperity coincident with their own, for it is designed to benefit all.

GRASSHOPPERS have entirely destroyed the crops in Cache Valley.

CURRENT BUSHES, of the mountain varieties, are literally loaded with fruit, many of the branches being weighed to the ground with their burden, and nearly all of them so full that the leaves have hardly room to grow. The yellow, black, and red are the prevailing kinds, and are much larger than any currants we remember having seen in the States. They are now ripening, and the bright yellow variety makes an excellent dessert, even without sugar.

15TH WARD TANNERY.—We have lately seen some upper leather from this tannery, manufactured by Mr. A. L. Toussig in what is termed Russia style, which for thoroughness and pliability of tan and beauty of finish we have never seen surpassed; in fact we do not see how it could be made any better. This is very encouraging while leather is so high abroad and cash so scarce at home, and it is to be hoped that our tanners, and all others, will use every possible effort to supply at least home consumption.

FROST nipped vegetation, in the low portions of the City, on the 23rd June.

DIED in Weber County, on the 9th of April, Amelia, wife of Thomas Chapman, aged 39 years.

A FOOL in high station is like a man on the top of a monument—everybody appears small to him, and he appears small to everybody.

VARIETIES.

KNOWLEDGE AGAINST PLEASURE.—Pleasure is a shadow, wealth is vanity, and power a pageant, but knowledge is ecstatic in enjoyment, perennial in fame, unlimited in space, infinite in duration. In the performance of its sacred offices it fears no danger, spares no expense, omits no exertion. It scales the mountain, looks into the volcano, dives into the ocean, perforates the earth, encircles the globe, explores the sea and land, contemplates the distant, ascends to the sublime. No place too remote for its grasp, no heaven too exalted for its reach.

WORTH PRESERVING.—Master your passions, or they will master you. Waste nothing—neither money, time nor talents. Let everything have its place—let every business have its order. Omit no duty, commit no unkindness. Keep the body perfectly pure, as indicative of the purity of the mind within. Resolve to perform what you ought; perform without fail what you resolve. Without application, the finest talents are worthless; and with it the humblest are valuable. Eat not to dullness; drink not to elevation. Be courteous, be charitable—in honour preferring one another. Speak truth or be silent.

DUTY TO GET MARRIED.—Old bachelors are sometimes to be pitied, but more often to be blamed. Marriage is God's institution, and the appointed way for man's happiness; and he who despises this arrangement of Providence will usually attest in his own experience the wisdom of his Maker and his own folly. Besides happiness it is also a source of health and longevity. It has been established by good statistics, that for every forty-one bachelors who attain the age of forty, there are seventy-eight married men who do the same. As age advances the difference becomes more striking. At sixty there are only twenty-two unmarried men alive, for ninety-eight who have been married. At seventy there are eleven bachelors to twenty-seven married men, and at eighty there are nine married men for three single ones. Nearly the same rule holds good in relation to females. Married women at the age of thirty, taken one with another, may expect to live thirty-six years longer; while for the unmarried, the expectation of life is only about thirty years. Of those who attain the age of forty-five, there are seventy-two married women for fifty-two single ladies.

THE LAMANITES.

BY CHARLES W. PENROSE.

Ye Indian tribes, who roam in savage bands
From north to south, in yonder western lands,
With fiery, flashing eye and stately tread,
With tawny skin and proudly lifted head;
Whose horrid yell affrights the shivering air,
And drives the timid settler to despair,
Why do ye restless wander thus abroad?
Why burns this warlike frenzy in your blood?
Why is your darkened skin of this red hue?
What is your origin, from whence are you?
Eternal Spirit! that unfolds the past,
And shows the future, yea from first to last,
Inspire my soul while I shall briefly trace
The past and future of this roving race!
Six hundred years before our Saviour's birth,
Dwelt Lehi in that favoured spot of earth—
Jerusalem. He was a man of truth
Who practised righteousness from early youth;
Of Israel's blood, of Joseph's royal line,
His virtuous soul, cast in a mould divine.
When in that City sin had reached its height,
By the command of God he took his flight
With wife and children, to the desert sands,
Where others joined him, from his native lands.
Directed by a heaven-invented guide,
They journeyed onward to the ocean tide;
A ship they built, and, guided still by God,
Embark'd and travell'd o'er the boist'rous flood,
Though tempests rag'd and storms their fury spent,
They reach'd, at length, the Western Continent.
Here the tall mountains pierc'd the sunny sky,
The grassy vales enchanted ev'ry eye,
The broad expansive lakes serenely lay,
And mighty rivers foaming, dash'd away.

The balmy air sang through the lovely trees,
Gay feathered nations sported in the breeze,
Rich tinted flowers spread their fragrance round,
And useful ores enrich'd the verdant ground.
Here settled Lehi with his little band,
Blest and supported by Jehovah's hand,
'Till cursed feuds made them no longer one,
For Laman, faithful Lehi's eldest son,
Hated his brother Nephi, whom the Lord
Had called to minister His sacred word.
Like Lucifer, he sow'd the seeds of strife,
Deep root they took, and budded into life;
Good Nephi did, with heavenly zeal, engage
To calm the fury of his brother's rage;
But all his God-like efforts were in vain,
The thriving colony was rent in twain.
The righteous follow'd Nephi as their head,
By Laman, the rebellious elan was led.
The Nephites kept the statutes of the Lord,
They taught their children to revere His word,
They wond'rously increased and multiplied,
Their wants were by their industry supplied;
Their offspring were endowed with virtues rare,
Their sons were brave, their daughters pure and fair;
Cities and towns they built on ev'ry hand,
And spread themselves abroad throughout the land.
Meanwhile the Lamanites wax'd fierce and strong,
They taught their children to avenge the wrong
They thought that Nephi, aided by his friends,
Had done the Lamanites, for selfish ends.
They liv'd by hunting, robbery, and strife,
They scorn'd the doctrines of eternal life;
God curs'd their children with a dark, red skin,
Dark was their fate, for darkness reign'd within.

Surceeding generations roll'd away,
And still the Lamanites in darkness lay,
And when the Nephites mingled with their seed,
God cursed *their* offspring as He had decreed.
But who can paint the scenes that were pourtray'd
In lines of blood, when sinning Nephites stray'd!
When the fierce archer bent the clanging bow,
And angry warriors laid their thousands low;
When grinning Death his horrid scythe whirl'd

round,
And blood of kindred soak'd the thirsty ground;
When Mis'ry, brooding like a bird of prey,
Saw Joy and Pleasure swiftly flee away.

Prophets and holy men proclaim'd aloud
The awful judgments coming on the proud,
In plainness pointed out salvation's road,
Foretold the coming of the Son of God.
In persecution firm to truth they stood,
And "seal'd their testimony with their blood."
Their words of life were by the faithful kept,
And liv'd, while in the grave the speakers slept.
Their erring nation's history they told,
In ancient characters, on plates of gold.
These holy records, things of priceless worth,
By heav'n's command, were hidden in the earth:
Till JOSEPH SMITH, in these eventful days,
Enlighten'd by the Holy Spirit's rays,
And guided by an angel, rob'd in white,
Brought forth the slumb'ring treasures to the light.
By him translated, now a child may read
The ancient history of the mighty dead,
Their wars and tumults, travels, griefs, and fears,
Through the long period of a thousand years.
The words of Prophets, and the gifts of God
Bestow'd on those who virtue's pathway trod.
How the Redeemer, when He'd conquer'd Death
And the dark monarch of the world beneath,
Came to the Nephites, show'd his hands and feet
Where nails had pierced them, and in accents sweet
Taught them the Gospel—how he died and rose—
Healed their sick, and Twelve Apostles chose,
Left them rejoicing in his boundless grace,
An humble, penitent, obedient race,
How after generations proud became,

Forsook the truth for worldly wealth, and fame,
Rejected, wilfully, the Lord's commands,
Once more divided into hostile bands;
Nephites and Lamanites with fury fought,
Till the fair Nephites dwindled into naught,
And the dark Lamanites, accursed, base,
Are now a wild and savage Indian race.
Yet they're descended from the *chosen seed*,
And, to their fathers, God, in very deed,
Declar'd He'd gather them, in latter times,
Restore and purify them from their crimes.
Though now they wander restless and forlorn,
The Christian's pity and the Gentile's scorn,
The day is near when their dark minds shall see,
The Gospel light in all its brilliancy.
For Zion's cause like lions they shall fight,
The Saints defend, their proud oppressors smite;
A "white, delightful people" they shall be,
A fruitful *branch* of Israel's *olive tree*.
The promises old father Jacob spake,
Shall be fulfill'd for holy Joseph's sake;
The "mighty God of Jacob," shall increase
Their strength and glory, numbers, wealth, and
peace.

From heav'n above, and earth beneath, shall flow
The richest blessings they can have below;
The holy, royal Priesthood they shall wield,
Eternal pow'rs upon them shall be seal'd;
The Tribes of Israel shall be blest by them,
They'll help to build the New Jerusalem.

And when proud Gentile nations cease to be,
And earth's redeemed, and cloth'd in purity;
When harmless lions with the lambskins play,
And man shall cease his fellow man to slay;
When noxious weeds and deadly plants shall die,
And fragrant flowers shall captivate the eye;
When nature's voice in peaceful tones shall speak,
Nor earthquakes yawn, nor jarring thunders break;
When the dead Saints to glorious life shall rise,
And loud hosannas charm the list'ning skies,
Then shall the now degraded Indian race,
Dwell with the great Redeemer, face to face,
With the *redeemed* shall swell the grateful song,
And ever reign with the immortal throng!

INFORMATION WANTED.—Edward Brain of G. S. L. City, wishes to know of the whereabouts of one John Hackwell who formerly resided in Bristol, South Conference, England.

ADDRESSES.—Lorenzo H. Hatch, 18 Dock Street, Leeds.

Joseph S. Scofield, 2 Back of St. Michael's Place, Plymouth.

W. I. Smith, 10 Leam Terrace, East Leamington Warwickshire.

Money List, Aug. 15—22, 1856.

Michael Vaughan	£5 0 0	Brought forward.....	£15 10 0
William Jones.....	0 10 0	James Rogers	4 0 0
William Norris	5 0 0	John Hunter	5 0 0
Josiah Holmes	2 0 0	John Threlkeld ...	2 0 0
William Brownlow	3 0 0	Benjamin Elliot	4 0 0
Carried forward.....	£15 10 0		£30 10 0

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THE
Watter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 37, Vol. XVIII.

Saturday, September 13, 1856.

Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE
EUROPEAN MISSIONS.

(Continued from page 564.)

Elder JESSE B. MARTIN gave a representation of the South, Land's End, and Wiltshire Conferences.

He said, "With regard to my field of labour, I can say that it is in very good condition. The brethren and sisters are willing to listen to the counsel of those who are over them, and, not only to listen to but to pay a practical attention to it.

"The South Conference numbers about 503 members. The Bristol Branch constitutes about one half of them, the rest are scattered over a large extent of country. Last March we adopted tithing in Bristol; since then we have been doing pretty well, and have been paying off debts that have been upon us for years, and the determination of the Saints is, to free themselves from debt, and every incumbrance, and to do a good work. I feel glad that tithing has been instituted. We have been prospering and baptizing some nearly every week. This has caused jealousy among the ministers a little; and they have sent mobs against us, who have assembled around our chapel and annoyed us with rotten eggs, &c. We have been to the Mayor; he has promised us protection, but this protection seems to extend only as far as our chapel door, when we get from there, our protection is gone.

"The Wiltshire Conference I can boast of. It is in first-rate working order. In the Bath Branch we have established the tithing; we did it for the salvation of the Branch, which was in a very low condition before we commenced it, and just ready to be scattered to the four winds. We prayed for something to do the Saints good, and soon after established tithing, and it has proved salvation on account of its good results. At the last Conference meeting the Saints unanimously voted to adopt it throughout the Conference. Since then means have come in regularly, the book debt has been considerably lessened, and the determination that has been formed is, to free ourselves from debt as soon as possible.

"The brethren of the Priesthood are united generally. One will kick now and then, and turn out and oppose us. Elders Hanham, Phillips, and Scofield, are all the time seeking the interests of the Saints, and to build up the kingdom of God. The Lord is working mightily with them, and the devil is too, because he sees us so united. If you could spare me a couple of Elders, I could find them plenty of work. I have tried to find as many as I want in my field of labour, but have only succeeded in getting one. We are doing the best we can with the little

means we have. The harvest truly is great, but the labourers are few. We are preaching out of doors as much as we can, and if we can get a man that the parsons would let alone, I think he would do good.

"I feel first-rate, and am happy in being in your midst. I pray that God will give me wisdom to do His will, in all respects, that we may all magnify our Priesthood, that we may gain the approbation of brother Orson here, and also of our brethren when we go home to Zion, in the name of Jesus Christ. Amen."

After a few remarks by President RICHARDS, "Come let us anew," &c., was sung, when the Council adjourned to meet on the following day at 9 o'clock a.m.

Benediction by Elder PHINEAS H. YOUNG.

Tuesday 22. The Council met pursuant to adjournment, and was opened by singing, "The Spirit of God like a fire is burning," &c. Prayer by Elder WILLIAM MILLER.

President RICHARDS made a few remarks pertaining to the business of the Council, and called upon Elder W. C. Dunbar, Pastor of the London, Kent, Reading, and Essex Conferences, to give a representation of his field of labour.

Elder DUNBAR said, "I received the care of the London Pastorate six months ago, and started upon my labours with pleasure. Elder Kimball was diffusing there the real mountain, 'Mormon' spirit which he possessed himself, and which he received from his father and the Prophets of Israel, and it seemed to agree with the Saints. He laid plans for their benefit in a temporal point of view. My course has been to walk in his footsteps, which I have done, and the Saints are continuing to improve up to this time. I believe that there is not a better set of Elders anywhere than there is in the London district. I feel to recommend them as good men—as men who seek the interests of the kingdom of God first. They have been one with me in everything, and it has indeed been a pleasure to labour with them.

"The Kent Conference is in a particularly flourishing condition—good prospects for baptisms. We have been ordaining good young men, and sending them out into new places. The spirit of opening new places is increasing. We have been prophesying to the Saints that there are

going to be more good people baptized there than there ever has been.

"London is the metropolis, and stands high as a city, but in other respects it does not stand so high, yet there are good Saints there—no better anywhere, but circumstances have prevented the free flow of the Holy Ghost. I feel that there will be a good work done. Circumstances are favourable for bringing about such a result; a visit from brother Benson would help it along.

"We have got the walking Scriptures—the modern edition of which comprises also the principles and revelations of Joseph Smith, Brigham, Heber, &c. These are the Scriptures that have been preached from in that district; they are kindling a good spirit. I believe that three or four of the American brethren would do good in that Pastorate.

"The Book Agency has been in a deplorable condition. Brother Kimball improved it, but there is room for improvement still. We have laid the tithing before the Saints generally, and they received it joyfully. They seemed to think that they could not commence it before they were out of debt. I believe if it were to be put into operation to-morrow, they are ready for it. I feel full of prophecy about brother Ross, and the brethren connected with him—that there will be a good work done there through them."

Elder J. D. Ross, who has been appointed to succeed Elder Dunbar, made a few remarks, more especially about the London Conference.

Elder JOHN C. HALL, Pastor of the Southampton and Dorsetshire Conferences, represented his field of labour.

He said, "The Southampton Pastorate embraces a wide extent of country, and not many Saints. There are hundreds of square miles in it where the Gospel has not been preached, or so very slightly that it is not worth mentioning. We could do with numbers of Travelling Elders. The tithing has been well received, especially in the Dorsetshire Conference. There is nowhere now where tithing is not being paid. I communicated with brother Franklin before introducing it, and obtained his sanction; and it has been carried out since the May Conferences. In the Southampton Conference they are not quite so forward, but those who do it, do it with spirit. The chief of them paid more than a tenth before, and I must say

that since tithing has been adopted, the funds have dropped off. When I get the opportunity to go around among the Saints, I mean to press the matter, and I believe it will become more general.

"The Pastorate contains about 530, they are good Saints generally. The Dorsetshire Conference paid the whole of their Temple Offering by the 30th June; the Southampton Conference has also paid theirs. The Book Agency is in good condition. The book debt is rather more now than when I went there, but I trust I shall be able to leave it better than I found it. The Dorsetshire Conference is a little the worst in this respect. It is very poor, and only numbers about 130 Saints, and many of them are without bread to eat.

"We have been baptizing, and the Gospel is spreading. Those who have been cut off are glad to renew their covenants, and do their first works; they feel better than ever. There is one Travelling Elder in the Southampton Conference. We want Elders very bad. The spirit of the people is pretty good, although the remembrance of past events of an unpleasant character works a little in the minds of some. We have a good deal to do, and expect to have; we have raised £236 in six months, and having done that, we feel that we can do more. We have organized some new Branches, but it has been chiefly out of old stock. We have removed some Presidents of Branches who were not so much alive as they should have been.

"The brethren who labour with me do well. They are one with me in all things, and I believe all things will work well."

Elder JAMES CARRIGAN, Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences, represented his field of labour.

He said, "I can say that the Saints in my field of labour are a good people. When I arrived there, not quite two years ago, there was some misunderstanding existing, and the Saints did not feel as well as I could have wished. Pastor Smith proved himself a good man while there, and I have found that wherever I have followed him, he has done his duty.

"The Saints are faithful and have done well, and are willing to carry out any counsel that may be given them, by the Presidency in the British Isles. We have

not fully adopted the tithing yet. We were very busy endeavouring to get up the Temple Offering, when the *Star* came out in which the tithing was recommended. We had spoken of it frequently before; since then I have been asked by the officers when they were to adopt it; I have answered now. They have said, 'The Saints are ready for it, and we shall adopt it immediately.'

"The Leicestershire Conference is improving. The Saints are doing well, and are willing to carry out the instructions of the servants of the Lord.

"The finances are increasing considerably of late, and they are also in the Derbyshire Conference.

"We have had a good deal of preaching around that district of country, and that, with the distribution of a few thousands of the pamphlet entitled *Marriage and Morals in Utah*, has created a good influence, and stopped the mouths of gainsayers. There were three parsons who used to come out against us; one of them brother Franklin wrote a letter to through the *Star*. They are silenced now, and their influence has gone down. We have felt to come out and stand by the principles of 'Mormonism,' and do our very best to make them known. With regard to the Presidents of Conferences I will say, that when any misunderstanding has arisen, they have been willing to be put right. If there is anything which should be mentioned that I have forgotten, I hope that brother Wheelock will help me out."

Elder WHEELOCK arose and said, "I will simply say, that I have never seen a more decided improvement than I have seen in Nottingham. During the past brother Carrigan has done well, and the people feel to uphold him, and he shall be blessed while in these lands. I went there and counselled him, in the midst of unpleasant circumstances, and through the wisdom of the Holy Spirit, and by the help of God, things have been improved."

Elder D. B. DILLE, Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences, gave a representation of his field of labour.

He said, "Brethren, I feel happy to be in your midst, to make a representation of my field of labour. I can say that, as a whole, it is in good condition. I feel tolerably well satisfied with it. For fear

I might forget, I will here beg a share of the good brethren who are coming from Zion. We should be glad to see brother Benson in that part of the country. We have got a very good chapel in Cheltenham. We have adopted the tithing throughout my Pastorate, and I think the Saints have taken to it very well. There are some who make objections to it, but those who have been good payers heretofore generally adopt it. I do not think that we shall get much more means than we did before.

"My Pastorate is a district of country where very low wages are paid. Many have to work for from seven to nine shillings a-week; ten shillings are considered very good wages. But the Saints do well there notwithstanding these things. The Worcester Saints during the past quarter have gone far beyond the mark of any previous one. The Saints in my Pastorate are very anxious to emigrate. Some went out to the Valley last season whom President Young confirmed. The Presidents of the Conferences under my charge are good brethren, although, like myself, they are young and inexperienced in the ministry.

"We are baptizing every week, and a good spirit prevails. We have distributed about 200 of the pamphlet, entitled *Marriage and Morals in Utah*. They have been sent to officers in the army, and to gentlemen of every grade. Since then, we have been known over all Cheltenham.

"I feel well in the work; I am now passing the third year in England, and if the brethren say so, I am willing to stay another third. I think I have told about the condition of my Pastorate."

Elder WILLIAM G. YOUNG, Pastor of the Sheffield, Bradford, Hull, and Lincolnshire Conferences, gave a representation of his field of labour.

He said, "Brethren, I need not say that I am happy to be here to-day, you can judge me by yourselves. I have a good field of labour, and the work of God is foremost in the minds of the Saints generally. As soon as I learned that it was the mind and will of brother Franklin that the law of tithing should be practised among the Saints, I went to work and introduced it. The only trouble I had was, that the Saints wanted to commence it before I was ready.

"We have not done as much as I have wished to see done since I have had charge

of the Sheffield Pastorate. The Conferences have not done as well as they did last year, but I am determined that in the next half year, we will endeavour to do twice as much as we have done in the previous one. I have had the books under my own control and observation, along with the Presidents of Conferences, so that I might see and understand all about their financial affairs.

"The Spirit of God seems to be with the Saints. I here make a request of Presidents Richards and Pratt to let me have some good, faithful brethren from Zion to take hold with us, that we may make the Spirit of Zion felt in those Conferences, and keep that influence when we get it. There are no better people in England than these. There is a general spirit of inquiry among them, and a prospect of more being baptized than there ever has been. We have baptized 205 in that Pastorate during the last half year. We have emigrated seven Travelling Elders, and we released one more to go, but he has failed to do so, and we have lost sight of him. We have disposed of nine Travelling Elders from my Pastorate, and have got but two to supply their places; these are good men and will work, but we are short of help, and I do not feel like calling out men unless I believe they will do more good than harm. We have good men there, but they have large families, and I do not consider it wisdom to call them out. The most of our young men have gone to Zion."

President RICHARDS made a few remarks respecting brother Young's field of labour.

He said, "For anything that I know, brother Young's Pastorate is in as good condition as I ever knew it to be. The Saints have not seemed to produce as much for the various funds as they have done before, from the fact that they have had to help Travelling Elders away, but I have not the least doubt that in the next half year they will do more than in the past. Brother Young be of good cheer, you shall be blessed, and the people shall be blessed."

Elder CHARLES R. DANA, Pastor of the Manchester, Liverpool, and Preston Conferences, gave a representation of the work in those Conferences.

He said, "Beloved President and brethren of the Council, I have great joy in my field of labour. The Presidents of Con-

ferences are good men, and I am blessed in their society, and in the union that exists among us. I believe that we love one another, and have tried to do each other good. Since I have been in England I have never enjoyed myself better, nor as well as I do at the present time. I regret that Elder Kay is going to leave the Liverpool Conference. I say before this assembly, that I love brother Kay with all my heart. He has had no Travelling Elder in his Conference for some time; there were two in the beginning of the year, but they have emigrated, and Elder Kay has been Travelling Elder as well as President of the Conference. He has succeeded first-rate. While speaking on this subject, I will say, that I should like an Elder from Zion to travel in the Isle of Man. I believe that he would do good. There are a good people in that Island or I am deceived.

"The Manchester Conference is in a tolerably good condition. The President is one with me. I feel to bless brother Noble all the day long. We have three Travelling Elders in that Conference.

"The Saints are going along extremely well with the tithing. It is known to most of you, that Elder G. D. Grant was my predecessor, he did as good a work as could be expected considering the circumstances. Under his care the Conferences paid off a good many debts, but still there were many left to be paid in the Branches. The Liverpool Conference has paid the Queen's Hall debt of £84, and the Branches are out of debt, with the exception of one or two. The Book Agency is in good condition.

"The tithing system works so charmingly well, that I love it, and the Saints love it also; and I will tell the reasons why. Some of the brethren have said, in giving their representations, that some of the Saints have paid more than a tenth. This is true in my Pastorate, and the tithing has had the effect of making the payments more equal. Our apportionment of Temple Offering will be paid in a few days, with the exception of that for the Liverpool Conference, which would have been paid, had it not been for their Hall debt.

"We are circulating, as fast as we can, a goodly number of the pamphlet, entitled *Marriage and Morals in Utah*, and I believe that they will do much good. I do not know of any jarring in the Priest-

hood. Elder Craig is one with me, and labours faithfully for the building up of the kingdom of God.

"I can say, brethren, that with all my weaknesses, I have endeavoured to do my best in my field of labour, and I feel that I have the faith, prayers, and confidence of the Saints, and my constant prayer is, that God will bless them, in the name of Jesus. Amen."

Elder JAMES LAVENDER, Pastor of the Cambridgeshire, Bedfordshire, and Norwich Conferences, gave a representation of his Pastorate.

He said, "The Saints in the Conferences of which I have the care seem to be moving along pretty well, and trying to do the best they can. I found the Cambridge Conference in a rather poor situation, in consequence of the lack of men in the Priesthood. There were some Branches that could not get up a meeting. The Presidents were growing cold and dull, and did not care about going to the meetings themselves, and as a natural consequence, the Branches were in the same situation. Elder Gregg and myself have tried to move some of these Branches and unite them with others, and we have placed the best men we could find to preside over them, and there is now a better spirit among them than there was a few months ago. Brother Gregg is a good man, and willing to do anything that is required of him. He goes out into the villages around, trying to do the best he can to spread the Gospel and to do good. Brothers Gregg, Bayliss and Cowley are one with me in heart and mind, in doing our best to roll on the work of God. There is no great stir in these Conferences, but there are some being baptized once in a while. Our numbers are about the same as before the emigration. We have baptized about as many as have emigrated the past season, and the prospects for baptizing more are pretty good. We have not yet spoken about the tithing in that Pastorate. I have thought a good deal about it, but have waited to hear brother Franklin's mind before saying anything on the subject. It is a principle in which I rejoice, and I intend, when I return, to lay it before the Saints. I know that the brethren will work with me in this, and I believe that it will operate well."

Elder WILLIAM S. MUIR, Pastor of the Birmingham, Staffordshire, Shropshire,

and Warwickshire Conferences, gave a representation of his field of labour.

He said, "I feel well this morning, in having the privilege of representing the Birmingham Pastorate. It consists of a portion of twelve Counties—ten in England and two in Wales. The number of Saints in it is 2,380. There are twelve Traveling Elders in the Pastorate, six I found there when I took charge, and six have been appointed since by brother Franklin. So far as the Presidents, Elders, and myself are concerned, we are one, and have been from the beginning. Better brethren cannot be found, until you go to the mountains. I labour with them with great pleasure; I never was more blessed in my life. In the past six months we have raised funds to the amount of £1,800. We have been blessed in our labours with regard to the Conferences; three out of the four are paying tithing. I believe that it is by far the best mode of raising funds, if the Saints will universally pay it. I find that in all the places where I have been, this work is carried on by about one-half or two-thirds of the members; but it is thought that many are not so poor as they represent. That portion that do support the funds will pay tithing.

"We have baptized 400 in the Pastorate during the past half year; cut off 240, and 240 have emigrated. Those who have been cut off, I would say are generally persons who have been in the Church from five to eight years. Some of them have never been to meeting for four years of that time. We have cut them off, and the Lord has inspired us to do so. I have found Elders drunk, and we have cut them off, when I have been told that it would not do, but we have done it, and it has proved a blessing. We are baptizing more or less all the time, and the prospects are flattering. There are twenty or thirty ready for baptism to-day. God bless you all, brethren. Amen."

President RICHARDS remarked, concerning cutting members off from the Church—"Suppose that some who have been cut off have been surrounded by adverse circumstances, and have not really sinned against God, but being surrounded by the world have gone into darkness; perhaps by and bye their circumstances will change, they move into some other Conference, and under more favourable circumstances go to meeting, and hear some Elder preach by the Spirit of

God, their hearts should be touched by the melting influences of the Holy Spirit, whereupon they desire to join the Church again, and in all honesty make known their circumstances to the Presiding Elder. When he makes inquiry and finds that they are cut off, the question arises what for? and they answer, not for anything they have done particularly. But then they have got to make that appear, and the person who cut them off has gone to Zion. Now, such persons could not make it appear that they had not done anything worthy of being cut off. The Elder then says, 'why, brother Muir would not have cut you off unless you had been guilty.' Would it not be better for the names of such parties to be kept, and say that they have gone and their whereabouts not known? Then they would not have these obstacles in the way of renewing their covenant, and coming on in the way of salvation.

"We want to save the people, and to put nothing in the way of their salvation, but keep it open. The human family are thrown into every adverse circumstance. This Satan realizes, and he will throw all he can into the way of young men and women and everybody else that is calculated to lead them astray. Then let us treat them with all the wisdom the Lord gives us; let us deal with them with all the mercy we can exercise, so that their way may be open to do good and to be saved. By and bye we may meet them in Zion, rejoicing in all the blessings of the kingdom—rejoicing in the Lord with all good works. I want Pastors to direct the attention of Presidents to this matter. Many have been cut off unworthily. Try and let those who have been cut off, when they come back, enter in and be under a good shepherd. Try in all things to bless and to save."

Elder MUIR in reply said, "What brother Franklin has said is first-rate. We are now baptizing the very persons we have been cutting off, we are doing it continually. I believe that out of the 240 whom we have cut off, there is not a case similar to those brother Franklin has mentioned. We are well acquainted with all of them; we cut them off because we were forced to do it, and many of them have come back as soon as they could make things right."

Elder BENSON remarked, "This is the principle upon which we as Elders of Is-

rael ought to act—whenever we see one spark of the Spirit of the Lord in an individual, it is our duty to dig around him and try to reclaim him, so that he may become a benefit to this people and to the kingdom of God. We should deal with such a person as we would they should deal with us, were they in our place and we in theirs; and those who will do so I prophesy, in the name of the Lord Jesus Christ, that the Spirit of the Lord will rest down upon them, and they will have an influence among this people, and all the devils in hell cannot prevent it. Amen."

President RICHARDS arose and said, "I am pleased with the representations which the brethren have been able to make. I should be pleased if we could now take up a little time to give vent to our feelings and enjoy ourselves. Time, however, is too limited for us to attend to anything but what is necessary. I should like to set forth before you, and the brethren who have come to take charge of the Mission, some items of policy that I have acted upon, that we might all have it together, and all understand it alike, so that Elders Pratt and Benson might see that we were one in these things. But as general instructions have been sent forth to all Pastors and Presidents of Conferences, in Number 2 of the present volume of the *Star*; and as I have been laying and shall continue to lay before President Pratt, in our conversations together, my plan of operations, relative to the poor and the P. E. Fund, and also the way in which I have conducted things in the Office, it is not necessary for me to take up time here on these matters.

"There is one important item I will mention, in which you, Pastors and Presidents, have taken part for some months past, and have shown that your hearts are in the work—I allude to tithing. Through this, means have been forwarded to the Office, and I consider that this matter is important to the welfare of the Saints. I feel that brother Pratt will think it well to continue this plan; however, he will do as he thinks best.

"I wish to say a few words on the subject of Conference houses. When Conference houses were first established, they were found conducive to the comfort and relief of the brethren. When they came in tired and weary from their Conferences, they found a place where they could be at home and

feel comfortable. These houses have been sustained at the expense of the Conferences.

"Now, in our history as a people, there is one remarkable trait in our character—our constant attempts to improve in everything; so it has been with these houses; and it has happened that they have improved so much that they have become a little too comfortable; and we have not realized of how many comforts we were depriving our brethren and sisters, at whose expense these houses were provided. Brethren, you all know how we once felt—how glad we were if we could have any of the servants of the Lord under our roof, what a tenderness we felt towards them. Why the very chairs they sat upon were almost revered. Well, brethren, many in these lands feel like this, and so much so, that they feel that the comforts which they ordinarily enjoy are not good enough for the brethren. If you were to go more among the Saints, and take a scanty morsel with them, and bless them, you would have more power with them—they would feel enriched and strengthened, and would go forth and do anything.

"When I and some others were in Scotland, we found many Saints who would say, 'We pay so much towards the support of the Conference house, and the brethren don't come to see us once in a while.' I have thought of this many times, and am satisfied that the Saints are deprived of much of the Spirit of the Lord, and of blessings which they might have if you went more among them.

"You all know, brethren, that these houses have become a great burden to the Conferences, and to sustain them means have been used that might have been put into the Emigrating Fund, to help send the poor Saints to Zion. I feel that the time has come for the abolition of Conference houses to a considerable extent, and where they cannot consistently be done away with entirely, they should be conducted with the strictest economy, that funds may not be diverted from more important interests.

"I do not feel to enlarge upon the subject of tithing. I have given a few of my ideas upon it in the *Star*, I feel, brethren, as if the time had come for that principle to be practically observed in this country. You all believe that it will only work ill with the rich. That exactly corroborates all experience in this Church.

You all know that it is difficult for brethren who are rich to pay tithing. With all our preaching through the *Star* and in the Valley, many in this country have refused to pay tithing, and observe this, one of the great commandments of the Lord. While the Saints refuse to pay tithing, though they profess to keep God's commandments, they are not doing so. Saints who wish to know whether it is advisable for them to go to Zion may know by this—if they are willing to practically regard this law, there will be room enough for the Spirit to dwell in their hearts, and they will know that Joseph and Brigham are Prophets, and all will be right with them there; but if they do not feel like this, it is better to save the expense and trouble of their emigration.

"If the principle of tithing be taken up generally by the poor, it will either shame the rich into paying or going out of the Church. Inasmuch as the Saints will pay it they will feel strengthened, and it will do wonders for you who are in the ministry. Go to work, then, and practically establish this principle, and it will work well in the Conferences all the day long. You will find money all the

time; when you want it, it will be on hand waiting for you, and you will not have to preach about this fund and the other. You will have nothing to do but to preach the Gospel, and the souls of the Saints will be filled with the riches of eternity, and they will soon find that they are ready to observe the law of consecration as well as the one of tithing.

"The fact is, the Lord is not only going to call for the tithing, which is only the interest of that which was put into the possession of Adam and his children, but He will let the people know that He is the original landowner, and He will call upon them for all they possess. So do not go and tell the Saints that tithing is all that will be wanting, but keep their hearts open, bless them, preach everlasting truth to them, and you will find when you preach tithing in all the Conferences, it will bring anew the Spirit of the Lord upon the people and upon the Saints. I do not know that I need say more about tithing, only this—carry it out, and it will be a great blessing in these lands.

"I do not feel like talking any more just now, but should be pleased to hear from brother Pratt."

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 13, 1856.

THE "WESTERN STANDARD."—We have received several copies of each Number of this paper, as far as issued, and are now prepared to supply a limited number of subscribers with it from the commencement. The price, if sent through the Book Agents, will be 19s. 6d. per annum, in advance; single Number 5d. Half yearly subscriptions will be received. If sent to subscribers, *by post*, 1d per copy extra.

THE SHIP "LUCY THOMPSON."—This vessel which left Liverpool on the 5th of July, arrived in New York on the 8th of August.

HISTORY OF JOSEPH SMITH.

(Continued from page 568.)

[June, 1841,] The newspapers of the United States are teeming with all manner of lies, abusing the Saints of the Most High, and striving to call down the wrath of the people upon His servants.

Wednesday, 16th. Elder B. Young and company arrived at Wheeling at 4 p.m., and on

Sunday, 20th. Visited the brethren at Cincinnati.

Monday, 21st. Hyrum Smith and William Law visited the Saints in Chester County, Pennsylvania, on their mission east; and there met Elder Geo. A. Smith on his return home.

Tuesday, 22nd. Elder Theodore Curtis, having previously been arraigned before a magistrate, and bound over in the sum of forty pounds, for "blasphemy," i.e., preaching the Gospel, appeared at the Court of Sessions, at Gloucester, England, and after remaining five days, was informed on inquiry, that no bill was found against him, and was suffered to go at large again after paying one pound and one shilling cost. Thus we see that the same opposition to truth prevails in other countries, as well as in this.

The following is extracted from a letter in the *Juliet Courier*—

Monmouth, June, 1841.

My Dear Sir—Before this reaches you, I have no doubt you will have heard of the trial of Joseph Smith, familiarly known as the Mormon Prophet. As some misrepresentations have already gone abroad, in relation to Judge Douglass' decision, and the merits of the question decided by the Judge; permit me to say, the only question decided, though many were debated, was the validity of the executive writ which had once been sent out, I think in Sept. 1840, and a return on it that Mr. Smith could not be found. The same writ was issued in June, 1841. There can really be no great difficulty about this matter, under this state of facts.

The Judge acquitted himself handsomely, and silenced clamours that had been raised against the defendant.

Since the trial I have been at Nauvoo, on the Mississippi, in Hancock County, Illinois; and have seen the manner in which things are conducted among the Mormons. In the first place, I cannot help noticing the plain hospitality of the Prophet, Smith, to all strangers visiting the town, aided as he is, in making the stranger comfortable by his excellent wife, a woman of superior ability. The people of the town appear to be honest and industrious, engaged in their usual avocations of building up a town, and making all things around them comfortable. On Sunday I attended one of their meetings, in front of the Temple now building, and one of the largest buildings in the State. There could not have been less than 2,500 people

present, and as well appearing as any number that could be found in this or any State. Mr. Smith preached in the morning, and one could have readily learned, then, the magic by which he has built up this society, because, as we say in Illinois, "they believe in him," and in his honesty. It has been a matter of astonishment to me, after seeing the Prophet, as he is called, Elder Rigdon, and many other gentlemenly men, any one may see at Nauvoo, who will visit there, why it is, that so many professing Christianity, and so many professing to reverence the sacred principles of our Constitution (which gives free religious toleration to all), have slandered, and persecuted this sect of Christians.

Saturday, 26th. Elder Young and company arrived on the steamer *Mermaid*, at the mouth of the Ohio river.

Thursday, July 1st. Elders Young, Kimball, and Taylor arrived at Nauvoo, after an interesting mission to England. The accounts of their missions are highly satisfactory.

During a heavy thunderstorm at Derby, England, hundreds of small fish and frogs descended, and were picked up alive by the people.

Saturday, 3rd. The following is an extract from the Legion Minutes—

The second Regiment, first Cohort, consisting of four Companies, was organized, and Captain George Coulson was elected Colonel, Josiah Ells Lieutenant-Colonel, and Hyrum Kimball Major. On the same day, the third Regiment, second Cohort, consisting of four Companies, was organized; Samuel Bent was elected Colonel, George Morey, Lieutenant-Colonel, and William Niswanger, Major; and the Legion was called out to celebrate our National Independence (the 4th being Sunday), and was reviewed by Lieutenant-General Joseph Smith, who made an eloquent and patriotic speech to the troops, and strongly testified of his regard for our national welfare, and his willingness to lay down his life in defence of his country, and closed with these remarkable words, "I would ask no greater boon, than to lay down my life for my country."

An extensive dinner was got up in the grove, of which I partook, in company with the officers of the Legion, President Rigdon, and many others, with their ladies.

Elder Willard Richards left his family with his sisters at Richmond, Massachusetts, and started for Nauvoo.

Elder Orson Pratt has published in New York an edition of his history of the

coming forth of the Book of Mormon, first printed in Edinburgh.

Friday, 9th.

Revelation given to Joseph Smith, in the house of Brigham Young, in Nauvoo City, July 9, 1841—

Dear and well-beloved brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham, it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me; I have seen your labour and toil in journeyings for my name. I therefore command you to send my word abroad, and take special care of your family from this time, henceforth, and forever. Amen.

Monday, 12th. Elder William Clayton, was appointed Clerk of the High Council of Iowa, and John Patten Recorder of baptisms for the dead in Iowa.

At the urgent solicitations of the brethren at Zarahemla, I had consented, at a previous date, that they might baptize for the dead on the Iowa side of the river.

I was in the City Council, and moved that any person in the City of Nauvoo be at liberty to sell vinous liquors in any quantity, subject to the City ordinances.

Tuesday, 13th. Elder Geo. A. Smith returned from his mission in England.

A treaty was signed between Turkey, Russia, England, France, Austria, and Prussia, whereby the Dardanelles are closed to all foreign ships of war, as long as the Ottoman Porte enjoys peace.

Wednesday, 14th. The following is translated from the Arabic, in the *Malta Times*—"Aleppo, 3rd May. A great famine has happened in Aleppo, Malitia, and Karbat, insomuch that many people died with hunger, and others sold their sons and daughters to get bread to eat. But the Almighty God rained upon them seed (manna), and fed them withal." "Of the veracity of these words," adds the *Malta Times*, "extracted from an Arabic letter, we are perfectly satisfied. The seed alluded to is known in Malta, being nearly like 'hab' or 'dazz,' and which being kept a little while becomes white, like 'semola' (very fine wheaten flour)."

Immense quantities of locusts have appeared in Spain this year, devouring everything in their way; and a shower of flesh and blood is reported in the southern part of the United States.

Thursday, 15th. Many of the Newspapers are publishing lies about me by

the wholesale; should I attempt to enumerate them, I could write nothing else; suffice it to say, every falsehood wicked men can invent, assisted by their father the devil, is trumpeted to the world as sound doctrine, which proves the words of Jesus, "They have persecuted me, they will persecute you also."

I spent considerable part of the day with several of the Twelve Apostles.

Saturday, 17th.

Ratisbon on the Danube,
July 17, 1841.

Dear Brother Joseph, and all whom it may concern—With pleasure I take my pen to write to you at this time, hoping this communication may find you as it leaves me, in good health and enjoying a comfortable measure of the Holy Spirit.

On the 20th of June last, I left London for Rotterdam in Holland, after writing a lengthy epistle to you, and also the copy of a letter addressed to the Rev. Dr. S. Hirschell, President Rabbi of the Hebrews in London; which I hope you have received ere this. The work of the Lord is steadily advancing in London, under the efficient and zealous labours of our worthy brother Elder Lorenzo Snow.

The fine steamer *Batavier* brought me safely over the billows of a tremendous rough sea in about 30 hours. Never did I suffer more from sea sickness than during this short voyage; but it was soon over, and we landed safely in Rotterdam. I took my lodgings at the London Hotel, at two florins per diem, about three shillings and five pence sterling, or seventy-five cents. Here I called on the Hebrew Rabbi, and proposed certain questions to him; but as he did not understand a word of English, it was hard for me to enter into particulars with him; I asked him, however, whether he expected his Messiah to come directly from heaven, or whether he expected him to be born of a woman on earth? He replied that he expected him to be born of a woman of the seed and lineage of David. At what period do you look for this event? Answer. "We have been looking a long time, and are now living in constant expectation of his coming." Do you believe in the restitution of your nation to the land of your fathers, called the land of *promise*? "We hope it will be so" was the reply. He then added, "We believe that many Jews will return to Jerusalem, and rebuild the City—rear a temple to the name of the Most High, and restore our ancient worship; Jerusalem shall be the capital of our nation—the centre of our union, and the standard and ensign of our national existence. But we do not be-

lieve that all the Jews will go there, for the place is not large enough to contain them. They are now gathering there," continued he, "almost continually." I told him that I had written an address to the Hebrews, and was about procuring its publication in his own language (Dutch), and when completed I would leave him a copy. He thanked me for this token of respect, and I bade him adieu. I soon obtained the publication of five hundred copies of the address, and left one at the house of the Rabbi—he being absent from home, I did not see him.

After remaining here about one week, I took the coach for Amsterdam, distance 7 hours, or about 30 English miles. Rotterdam is a fine town of about eighty thousand inhabitants. The cleanliness of its streets, the antique order of its architecture, the extreme height of its buildings, the numerous shade trees with which it is beautified, and the great number of canals through almost every part of the town, filled with ships of various sizes from different parts of the world; all these, with many other things not mentioned, contributed to give this place a peculiarity resembled no where else in the course of my travels, except in Amsterdam. Most of the business men here speak a little English—some speak it very well.

In ascending the waters of the Rhine from the sea to Rotterdam, the numerous windmills which I beheld in constant operation, led me to think, almost, that all Europe came here for their grinding. But I ascertained that they were grinding for distilleries, where the floods of gin are made, which not only deluge our beloved country with fatal consequences, but many others. Gin is one of the principal articles of exportation from this country.

In going to Amsterdam, I passed through a very beautiful town, called "The Hague," the residence of the King of Holland. I saw his palace, which was guarded by soldiers both horse and foot. For grandeur it bore but a faint resemblance to Buckingham Palace in London. But the beautiful parks and picturesque scenery in and about the Hague, I have never seen equalled in any country.

I remained in Amsterdam only one night and a part of two days. I called on the President Rabbi here, but he was gone from home. I left at his house a large number of the addresses for himself and his people, and took coach for Arnheim on the Rhine. Took boat the same evening for Mazenty. Travelling by coach and steam is rather cheaper in this country than in the United States. We were three days in going up the river to Mazenty.

Holland and the lower part of Prussia are very low, flat countries. The French and

German languages are spoken all along the Rhine; but little or no English. The Rhine is about like the Ohio for size, near its mouth where it empties into the Mississippi. Its waters resemble the Missouri waters—dark, and muddy. The scenery and landscapes along this river have been endowed with art and nature's choicest gifts.

I have been made acquainted with Europe, in America, by books, to a certain extent; yet now my eyes behold! It is impossible for a written description of a stranger's beauty to leave the same impression upon the mind, as it made by an ocular view of the lovely object. This is the difference between reading of, and seeing the countries of Europe. From Mazenty I came to Frankfort on the Maine, by railroad—distance 7 hours. From Frankfort I came to this place—distance about 30 hours, where Napoleon gained a celebrated victory over the Prussians and Austrians. The very ground on which I now write this letter, was covered by about sixty thousand, slain in that battle. It is called the battle of Ackeynaeal.

It was my intention to have gone directly down the Danube to Constantinople, but having neglected to get my passport vised by the Austrian Ambassador at Frankfort, I had to forward it to the Austrian Ambassador at Munich and procure his permission, signature, and seal before I could enter the Austrian dominions. This detained me five days, during which time I conceived the idea of sitting down and learning the German language scientifically. I became acquainted with a lady here, who speaks French and German to admiration, and she was very anxious to speak the English—she proposed giving me instruction in the German, if I would instruct her in English. I accepted her proposal. I have been engaged eight days in this task. I have read one book through and part of another, and translated and written considerable. I can speak and write the German considerable already, and the lady tells me that I make astonishing progress. From the past experience, I know that the keen edge of any work translated by a stranger, in whose heart the spirit of the matter does not dwell, is lost—the life and animation thereof die away into a cold monotony, and it becomes almost entirely another thing. This step is according to the best light I can get, and hope and trust that it is according to the mind of the Lord. The people will hardly believe but that I have spoken German before; but I tell them, *nein* (no). The German is spoken in Prussia, Bavaria, and in all the States of Germany, Austria, the south of Russia, and in fine more or less all over Europe. It appears to me, therefore, that some person of some little ex-

perience ought to know this language so as to translate himself, without being dependent on strangers. If I am wrong in my movement, pray that the Spirit of the Lord may direct me aright. If I am right, pray that Heaven may speedily give me this language.

It is very sickly in Constantinople, Syria, and Alexandria at present. I would rather, therefore, wait until cool weather before I go there. I might have written most of this letter in German, but as you would more readily understand it in English, I have written it in English.

With pleasure I leave the historical part of my letter, to touch a softer note, and give vent to the feelings of my heart. I hope and trust that the cause which you so fearlessly advocate, is rolling forth in America, with that firm and steady motion which characterizes the work of Jehovah. The enemies which we are forced to encounter are numerous, strong, shrewd, and cunning. Their leader transfuses into them his own spirit, and brings them into close alliance with the numerous hosts of precious immortals who have been earlier taken captives by the haughty tyrant, and sacrificed upon the altar of iniquity, transgression, and sin. May it please our Father in heaven to throw round thee His protecting arms, to place beneath thee Almighty strength, ever buoy thy head above the raging waves of tribulation, through which the chart of destiny has evidently marked thy course. Happy in the enjoyment of the distinguished consideration with which Heaven's favour, alone, has endowed me, of bearing with you, some humble part in laying the foundation of the glorious kingdom of Messiah, which is destined, in its onward course, to break in pieces and destroy all others, and stand for ever. The friendship and good will which are breathed towards me through all your letters, are received as the legacy which noble minds and generous hearts are ever anxious to bequeath. They soften the hard and rugged path in which heaven has directed my course. They are buoyancy in depression—joy in sorrow; and when the dark clouds of the desponding hope are gathering thick around the mental horizon, like a kind angel from the fountain of mercy, they dispel the gloom, dry the tear of sorrow, and pour humanity's healing balm into my grieved and sorrowful heart. Be assured, therefore, brother Joseph, that effusions from the altar of a grateful heart are smoking to heaven daily in thy behalf; and not only in thine, but in behalf of all Zion's suffering sons and daughters whose generous magnanimity will ever environ and adorn the brow of the object of their compassion. Though now far separated from you, and also from her, who, with me, has suffered

the chilling blasts of adversity, yet hope lingers in this bosom, brightened almost into certainty by the implicit confidence reposed in the virtue of that *call* which was borne on the gentle breeze of the Spirit of God, through the dark shades of midnight gloom, 'till it found a mansion in my anxious and inquiring heart, that my feet shall once more press the American soil; and under the shade of her streaming banner, embrace again the friends I love.

I never knew that I was, in reality an American, until I walked out one fine morning in Rotterdam along the wharf, where many ships lay in the waters of the Rhine. Suddenly my eye caught a broad pendant floating in a gentle breeze over the stern of a fine ship at half mizzen mast; and when I saw the wide spread eagle perched on her banner, with the stripes and stars under which our fathers were led to conquest and victory, my heart leaped into my mouth, a flood of tears burst from my eyes, and before reflection could mature a sentence, my mouth involuntarily gave birth to these words, "I am an American." To see the flag of one's country in a strange land, and floating upon strange waters, produces feelings which none can know except those who experience them. I can now say that I am an American. While at home, the warmth and fire of the American spirit lay in silent slumber in my bosom; but the winds of foreign climes have fanned it into a flame.

I have seen some of the finest specimens of painting and sculpture of both ancient and modern times. The vast varieties of curiosities, also, from every country on the globe, together with every novelty that genius could invent or imagination conceive, which I have been compelled to witness in the course of my travels, would be too heavy a tax upon my time to describe, and upon your patience to read. I have witnessed the wealth and splendour of many of the towns in Europe—have gazed with admiration upon her widely-extended plains, her lofty mountains, her mouldering castles, and her extensive vineyards: for at this season nature is clad in her bridal robes, and smiles under the benign jurisprudence of her Author. I have also listened to the blandishments, gazed upon the pride and fashion of a world grown old in luxury and refinement, viewed the pageantry of kings, queens, lords, and nobles; and am now where military honour, and princely dignity, must bow at the shrine of clerical superiority. In fine, my mind has become cloyed with novelty, pomp, and show; and turns with disgust from the glare of fashion to commune with itself in retired meditation.

Were it consistent with the will of Deity,

and consonant with the convictions of my own bosom, most gladly would I retreat from the oppressing heat of public life, and seek repose in the cool and refreshing shades of domestic endearments, and bask in the affections of my own little family circle. But the will of God be done! Can the Messiah's kingdom but be advanced through my toil, privation, and excessive labours, and at last sanctify my work through the effusion of my blood! I yield, O Lord! I yield to thy righteous mandate! Imploring help from thee in the hour of trial, and strength in the day of weakness to faithfully endure until my immortal spirit shall be driven from its earthly mansion to find a refuge in the bosom of its God.

If the friends in America shall be edified

in reading this letter from brother Hyde, I hope they will remember one thing; and that is this, that he hopes he has a wife and two children living there; but the distance is so great between him and them, that his arm is not long enough to administer to their wants. I have said enough. Lord, bless my wife and children, and the hand that ministers good to them, in the name of Jesus Christ. Amen. Adieu for the present.

Good rest on all the Saints throughout the world.

ORSON HYDE.

A violent and destructive hurricane swept over portions of France, Germany, and Switzerland.

(To be continued.)

FOREIGN CORRESPONDENCE.

NEW JERSEY.

Toms River, Ocean County, New Jersey,
United States, August 11, 1856.

Brother O. Pratt.

I left Washington City on the evening of the 6th instant, for the purpose of meeting brother F. D. Richards and his companions, on their arrival at New York. The train I was in stopped at Wilmington for refreshments, and I was accidentally left, an occurrence which never happened before with me. The train proceeded on for about one hour, when it encountered two cows laying on the track—it being about eleven o'clock at night—which threw the engine tender, and several cars from off the track, smashing and breaking them all up, the car I had previously rode in being one of the number. Several passengers had their legs broken, and were otherwise bruised. My trunk in the baggage car was completely smashed, and when I viewed the wreck, I felt thankful that a kind Providence had protected me, and watched over and preserved me from the harm and danger, I should have been subjected to if I had not been left behind.

By the next train I arrived in New York, and on the evening of the 7th, found brothers Taylor, Felt, and Stenhouse all well. On the evening of the 8th the *Asia* arrived, with brothers Rich-

ards, Wheelock, Young, Dunbar, and Linforth and family, as passengers, all well. We had a long evening visit with them, at brother Taylor's room, in Brooklyn, in which brother Appleby, from Salt Lake participated, and we passed a most agreeable and pleasant evening; being happy, indeed, to meet with our brethren in the Gospel of peace. The following day all were busy, in order that our brethren might get ready to pursue their journey, and they left at 5 o'clock, p.m., in the cars for St. Louis, by way of the New York and Erie Railroad. At the same hour brothers John Taylor, T. B. H. Stenhouse, C. Savage, W. I. Appleby, George Taylor and myself went on board the fine schooner *Banner*, Captain Samuel Brown, on a Picnic Excursion, from this place.

The news from home is cheering on every side, family well, good crops, and peace and plenty, among the Saints. Brother Appleby sends his kind regards to you and brother Benson, and to all the rest of enquiring brethren. May the God of Abraham bless you, and give you, together with brother Benson, and all the Israel of God, grace sufficient for your day. Brother Taylor also join with us in tendering his love and prayers for your welfare and prosperity.

GEORGE A. SMITH.

HOME CORRESPONDENCE.

WALES.

"Udgorn Seion" Office,
Near White's Gardens, Swansea,
August 16th, 1856.

President O. Pratt,

Dear Brother—Having been called upon to leave my field of labour, as President of the Liverpool Conference, to travel among the Churches under your jurisdiction, I feel impressed at this juncture to pen you a few items relative to my mission to my native land.

I left my mountain home, in conjunction with several other missionaries destined for Europe, on the 8th of May, 1855. At that time my health was much impaired, and had been for some time previous to my departure; but I felt determined to come to England on my mission, let the consequences be what they might. I feel grateful to be able to say that, through the blessing of the Lord, administered through brother Brigham and by yourself, in setting me apart for my mission, I gradually regained my usual health, and arrived in England on the 12th of August, after a journey of three months and four days. I was much pleased to greet President Franklin D. Richards on my arrival in Liverpool, who has been a father to me all the time.

I was appointed to labour in the Liverpool Conference, under the Presidency of Elders G. D. Grant and S. W. Crandall, which I did with much pleasure and satisfaction up to the end of January in the current year, when, according to my appointment, I took charge of the Conference as President.

Notwithstanding my predecessors had done a great work, there was still much left to be accomplished. The first step decided to be taken was to devise means for the liquidation of the Conference debts, amounting in all to about £130, and to free the Priesthood and Saints of these incumbrances, so that they might be freer to engage in declaring to the people the words of eternal life.

The Lord put it into the hearts of His servants to adopt the principle of tithing, thus giving the Saints the privilege of seeking first the kingdom of God and its righteousness, that all things might be

added unto them. Accordingly this holy principle was introduced at our Priesthood meeting, held at Clare-street Sunday, February 3rd, 1856. There were some of the Presidents of branches and faithful Elders who, by the Holy Ghost, bore testimony that it was of God. They accordingly adopted this law of the Gospel. The Lord blessed all that did so—their faith increased, and within a few weeks, with a little exertion and explanation on the subject, nearly all in the Conference were paying their tenth. The consequence is, they enjoy more of the Holy Spirit, their faith is in livelier exercise, the Priesthood are not required to remain at home to preach money to the Saints, but they have the privilege of devoting their time to the spreading of the Gospel. The debts are now paid, and all things move on harmoniously. Thus the Lord has in the short space of seven months enabled us to carry on His work to our satisfaction, by conferring upon the people, through their obedience, the blessings which we promised them. Many have testified with soberness that they feel better, and enjoy a greater portion of the spirit of Zion, since they commenced paying their tithing than they ever did before.

A special Conference was held in Richmond Hall on Sunday, the 10th instant, in order that my successor, Elder James Marsden, might meet with the Saints and receive the Presidency of the Conference from my hands. We had certainly a rich time. Your presence, with that of Pastor Dana, several of the Elders from the Valley, and of my much-esteemed brethren your co-workers in the Office, tended to bless and make the Saints feel exceedingly happy.

The words of eternal life that flowed by the power of the Holy Ghost from your lips, will doubtless be the means of causing the Elders generally to go with all their might and cry aloud to this generation to be reconciled to God through obedience to His commandments.

I felt much pleasure in turning over the Conference to so good a man as brother Marsden, and that I was able to give him the same *free of debt with some cash in hand*. The work is onward with power. May God speed it.

The Saints of the said Conference have done first-rate. The Presidents of Branches are men in whom the Lord delights, because of their willingness to do the will of His servants. May the Lord bless them and the authorities over them continually.

With reference to my present mission, I feel thankful to you and my brethren for the privilege of labouring in so extensive a field. I sincerely trust, by the blessing of the Lord, that I shall be able to comfort, bless, and build up the Saints with whom I may associate in our most holy faith.

Since my departure from Liverpool, I have visited a portion of the Saints in the

Herefordshire Conference, namely, Newport and Abersychan, and I can say that they are a good people, and, with their President, Elder Russell, they enjoy richly the spirit of the Gospel.

I shall spend a few days in Wales with President Daniels, and trust, with the assistance of the Holy Spirit, to be a blessing to the Saints whom I may visit in the Principality.

Brothers Daniels, Ashby, and Williams desire with me a kind and affectionate remembrance to yourself, Counsellors, and all associated with you in the Office.

Yours truly,

JOHN KAY.

VARIETIES.

THE UNRULY MEMBER.—There are but ten precepts of the law of God, says Leighton, and two of them, so far as concerns the outward organ and vent of the sins there forbidden are bestowed *on the tongue*, (one in the first table, and the other in the second table,) as though it were ready to fly out both against God and man, if not thus bridled.

THE CHRISTIAN MOTHER.—The Christian mother with her child is the loveliest vision that rises out of the troubled waters of our nature. The great master of Christian painting delighted to represent the mother of Christ and her spotless child under every aspect of tender communion; making it the aim of his life to portray the ineffable graces, the meek self-oblivion, the rapture of devoted love which belong to the Christian mother.

NATIONALITY.

Address by ELIZA R. SNOW, Feb. 27, 1855, before an assembly of the "Polysophical Institution," in Great Salt Lake City.

Most courteously, this evening I'll present
Before this audience, a sentiment—
At least, a hint on Nationality,
A love, or rather partiality
For birth-place—country, and the people, where
Our lungs at first inhale the vital air.

One might as well my thoughts exterminate—
My place in pedigree annihilate;
Or the warm pulse of life eradicate,
As to efface or to remove from me
The sentiment of Nationality.

It of my nature constitutes a part—
Unites with all the life-blood of my heart,
And if no trait or portion of my spirit,
'Tis something I eternally inherit.

Not all the charms surrounding scenes impart
Can chase the high-toned feelings from my heart;
For oft—full oft, so tenderly they yearn,
A kindling impulse prompts a fond return
Unto the land of my nativity—
My native home—my native scenery.

But where—O where the land so choice—so dear,
Which is the nation I so much revere?

I do not languish for the lakes and rills,
The rugged heights of Europe's Alpine hills,
The verdant vales which beauteously repose
'Neath their bold summits of eternal snows.
Nor would I boast a proud nativity
On the luxuriant plains of Italy,
With glowing, sunny landscapes, rich, and fair,
Tall city spires and grand cathedrals there,

Where the salubrious climate's genial heat
Gives to the pulse, a soft and ardent beat;
Where nature with accelerated force,
With less of time, completes her wonted course.

Nor yet in Germany, where laws are made
To fit like tenons of the workman's trade—
Where every code of civil policy
Mocks the precision of geometry—
Where ease and luxury are smiling round,
And merry glee and cheerfulness abound—
Where fragrant meadows and the harvest field
To man and beast a joyous plenty yield.

Not Britain with her mountains, hills, and dales,
Including England, Ireland, Scotland, Wales,
With inland products and ship-crested coast—
Comprising much that wealth and honor boast:
With far-famed cities, towns and villas too,
Where genius flourish'd and where valor grew,
With all varieties of grade and sphere
Of home—sweet home, most lovely and most dear—
The honour'd home of noble thousands, where
Are executed with judicious care
Those legal pow'rs created to bestow
Protection's banner to the high and low;
And where religious toleration now,
Above all elsewhere, lifts its manly brow.

Not Sweden, Denmark, Norway—not in France
Where revolution's onward strides advance
And then recede, as tides that ebb and flow—
As moons that waxing, waning, onward go:

While soft refinement with its graceful air
Displays a master-stroke of polish there—
Where vinous foliage—native fruits and flow'rs
Vie with exotics in luxuriant bow'rs.

Neither America's much favour'd land,
Where Lehi, guided by Jehovah's hand,
Obtain'd a place for him and his to be
Through generations of posterity.
Where those choice records—where the truth was
found
As said Isaiah "speaking from the ground."

Not coasts, or capes, nor islands of the sea;
For none I cherish a partiality.

I say, with brother Eddington, I'm not
Italian, Hindoo, English, German, Scot;
Neither American, Swiss, Welsh, or Dane,
Nor any Islander from ocean's main,
Nor Spanish, French, Norwegian, nor Swede—
I claim no country, nation, kingdom, creed,
Excepting Zion; this I proudly name—
This is the home I fondly love to claim;
Were I to boast of Nationality,
I'd go beyond this frail mortality.

The noblest spirits scatter'd o'er the earth,
By truth's eternal influence gather'd forth
From Babylon to earthly Zion, here,
Are on their way to heaven's celestial sphere:
Our inns—our stopping-places, which or where,
Don't matter when we've paid our bills of fare.

One God—one faith—one baptism: we are now
All in one kingdom—at one altar bow:
The union of the Father and the Son
Is heaven's high pattern—we must all be one—
All local feeling should be laid aside,
And former differences no more divide.

The time approaches—soon will Zion be
The pride of earthly Nationality—
It will the history of those adorn
Of whom 'tis said they were in Zion born.

The Holy Spirit, every Saint receives
Is one sense added to what nature gives;
It is a pow'rful telescope, whereby
We look beyond the stretch of mortal eye,
Its keen, perceptive vision takes a view
Of origin and destination too.

Instructed by this spirit-sense, we learn
More than corporeal senses can discern,
It sees we are not natives of this earth—
We've lived before—we had an earlier birth—
A clime and habitation highly pure
Beyond what these gross senses can endure.

That is the charm—the Nationality—
The spring of impulse actuating me;
That is the point to which I would attain—
The country—home I fondly would regain:
From whence, for noble purposes, we all
To gain experience through our parents fall!
To gain the Zenith of perfected worth,
Have come on pilgrimage, thro' mortal birth.

As foreign travellers, each a camping ground
On different portions of the earth have found;
The force of habit gives to each a grace—
Peculiar charms to each and ev'ry place:
And yet, with all the adoration felt
As at their shrines devotedly we knelt,
Not one—not all possess sufficient worth
To make us feel quite nat'ralized to earth.
Our hearts beat upward and our spirits move
In homeward currents, towards those we love,
Where uncorrupted nature's beauties glow—
Where life's pure streams from endless fountains
flow;

And there the sixth, the spirit-sense will lead
If to its dictates we give constant heed;
And its refining process will prepare
Us for a full and free reception there,
And there we'll talk of Nationality
With the celestials of Eternity.

ADDRESSES.—Jesse Griffin, 40 Carrington Street, Derby.

James Taylor, 44, North Road, Preston, Lancashire.

Jesse Hobson, { Care of Mr. J. Clemence, Broker, Shipdham, Norfolk.

George Cooper, {

Albert P. Tyler, 5 Walker's Buildings, Castle Fields, Shrewsbury.

James Marsden, 20 Rupert Street, Everton, Liverpool.

Money List, Aug. 22—29, 1856.

J. L. Chalmers	£3 7 0	Brought forward.....	£33 7 0
Edward Oliver	20 0 0	John Hunter	5 0 0
B. W. Brindle.....	5 0 0	E. D. Miles	1 10 0
John Davies.....	5 0 0	Simeon Pickering	2 0 0
Carried forward.....	£33 7 0		£41 17 0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 38, Vol. XVIII.

Saturday, September 20, 1856.

Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSIONS.

(Concluded from page 584.)

Brother PRATT arose and said, "Brethren, I do not know that I have much more to represent to you; brother Franklin has laid before you some of the most important items necessary to be carried out in your several fields of labour; and it would be altogether unnecessary for me to repeat the instructions which he has so ably communicated. There are, however, one or two items that I wish to present. One is relative to the feelings of our brethren in the valleys of the mountains. They feel an uncommon anxiety for the brethren in these lands—to emigrate as many as possible of the poor Saints from this country, and they have done all they could for the accomplishment of this object. Brother Young has given many thousands of dollars, which have arisen from the sale of his own buildings or lands, for the accomplishment of this object. These things have assisted the Saints much in this country; and many brethren in the mountains, feeling encouraged by the example of brother Brigham, have felt willing to donate for the same purpose; and I have a list of 50 or 60 thousand dollars worth of property with me, intended for the P. E. Fund, provided purchasers can be found. Much of this property I visited before my departure from home, in order to make myself acquainted with it.

"We presume that if the brethren in this country feel the same anxiety to benefit the poor that is felt in Zion, we shall see a vast number of the Saints, who have long been under oppression, emigrate before many years shall have passed away, and their places supplied by others, who, seeing how freely the poor have been helped away before them, will be filled with confidence that they also will be relieved, and go home to Zion with the people of God.

"Another item is in regard to my Counsellor, brother Benson, he will go wherever it is necessary to go. He will, according to the appointment he has received, travel through England, and bless the Saints, and the Pastors and Presidents of Conferences, and assist in all business transactions. I want you to receive him, just the same as you would President Young, if he came in your midst. Uphold him, strengthen him, and he will strengthen you. In receiving him, you receive brother Young, and in receiving him you would receive Jesus, and in receiving Jesus, you receive his Father, and in receiving his Father, you receive his Father's kingdom, and all things that the Father hath are yours.

"We have necessarily to speak largely upon temporal means to build up the

kingdom of God, especially to new brethren who may be unacquainted with the nature of that kingdom. It may seem strange that we should dwell particularly upon tithing, and the various funds that have been raised to carry on the work of God from time to time; but let me say to my brethren, one and all, that the kingdom of God consists of intelligent beings, placed here upon the earth, to manage and control property, and all other things pertaining to it; and consequently we have to do with temporal things continually; and we have a work before us that comprises blessings, not only pertaining to the moral and intellectual faculties of mankind, but to their temporal circumstances as well. The people of God are to be gathered into one, and the gathering of course requires temporal means to do it. Hence we dwell upon these subjects as being just as necessary, and as much according to the mind and will of God, as any other subjects whatever. All things in the hand of the Lord are spiritual and temporal. All being made by Him are of benefit and importance in their places.

"We wish the brethren to assist brother Benson in his travels from Conference to Conference, wherever he may go. Help and bless him with your means, and hearken to his counsels."

Elders Phineas H. Young, T. O. Angell, and John Kay were appointed to travel wherever they may be led in the European Missions. The appointments were sustained by a unanimous vote of the Council.

Elders Kay and Dunbar sang "Oh Zion, Dear Zion," and the Council adjourned until 2 o'clock, p.m.

2 o'clock, p.m. The Council met pursuant to adjournment. Opened by singing, "Now let us rejoice in the day of salvation," &c. President RICHARDS led in prayer.

President RICHARDS remarked, "There is one item which I intended to mention concerning the subject of emigration, which it is necessary for you all to have under consideration.

"The emigration of the Saints in the Swiss and Italian and Scandinavian Missions either in the spring or fall, is a subject requiring no little consideration. The object is to gather Israel, and I suppose the faster the better, if it be done judiciously, and according to the

plans which may be given from time to time. When the fall of the year comes on, and work falls off, there are many Saints that have means on hand, but not enough to take them through to the Valley, who will inquire, 'Shall we stay here and eat up what we have, and then be destitute here, or shall we gather to the States and be destitute, so much nearer our home.' When the latter course has been pursued, it has been a source of much inconvenience to brother Taylor in the States, for some of the Saints have been thrown upon his hands destitute. This suggestion I wish to impress upon your minds—when Saints can stay as well as go—when means will permit, it is about as well for them to do so. If the Saints who only emigrate to the States are sent off first, it leaves more time to attend to the emigration of those who go through, and their emigration requires two or three times the labour and attention that the States emigration does. Thus, while it makes it more awkward for brother Taylor to emigrate the Saints in the fall, it is more difficult for us to send them in the spring. I state these things in order that brothers Pratt and Benson may become somewhat acquainted with the subject, and give it that consideration which it requires.

"I have found subjects for almost endless consideration in the last year or two, while I have been arranging and maturing plans for the emigration of the Saints, for our work is growing every year—it is all the time enlarging. I rejoice at the growing aspect of the work of the Lord; I feel that I am going away with my heart exceedingly glad on this score; and I shall go satisfied and rejoicing in the name of the Lord. It has been my duty and my privilege to make everything pertaining to the business of the Office turn to the benefit of the Church, and of the great work of the last days. I have endeavoured to be in all things subject to the orders of brother Brigham."

President O. PRATT appointed Elder James A. Little his second Counsellor; Elder A. M. Musser was appointed to labour under the direction of Pastor Henry Lunt; Elder William Miller was appointed to labour under the direction of Pastor W. S. Muir; Elder L. H. Hatch under Pastor W. G. Young, and Elder James Marsden was appointed President of the Liverpool Conference. These appoint-

ments were approved by a unanimous vote of the Council.

The general business of the Council here closed. Presidents PRATT and RICHARDS stated that on account of pressing business, it would be necessary for them to leave for Liverpool the following morning, but all the brethren who could stay had the privilege of doing so, and of continuing the meeting another day, for the purpose of hearing counsel and instruction.

The Council adjourned about 6 o'clock, to meet on the following day at 10 o'clock, a.m. The meeting closed with prayer by President RICHARDS.

At 9 o'clock, a.m., of the 23rd, Presidents PRATT and RICHARDS left Birmingham for Liverpool.

According to appointment, the Council met at 10 o'clock.

The Council opened in the usual manner, when Elder J. A. LITTLE arose and said, "By request of brother Benson, I arise to say a few words this morning; I need scarcely say that I feel well, for I presume this is the case with every one in the room, and you can judge of my feelings by your own. We have had a good and blessed time together. I realize quite a renewal of the spirit of Zion upon me since the arrival of our brethren from the Valley; and feel that I shall go on with renewed strength in the work that is before me, and I doubt not but that you all feel the same way.

"I wish to say a word or two with regard to brother Franklin. You are aware that I have now laboured with him for some time in the Office, and associated with him more or less daily. My heart is warm towards him; he has been to me as he has been to you, like a father, brother, and intimate friend. I do not think there is a better man in the world, although there may be many as good. These are my feelings with regard to brother Franklin, and I presume that they are yours. With Elders Spencer and Wheelock, I would say, that I have enjoyed much of the sweet communion of the Holy Spirit in these lands. My heart is full of blessings for them.

"With regard to the position which I was called yesterday to occupy by brother Pratt, I will say, that the appointment was quite unexpected to me. As I said then I will say now, I feel like laying hold in the name of the Lord, of every-

thing that is put upon me to do in His kingdom. Let my natural weaknesses and imperfections be what they may, this much I know—and there is with me no question with regard to it—that any man who will walk humbly before the Lord, and seek diligently after the light of His Spirit to guide him, can honour any position that he may be called to occupy in this kingdom. Brethren, I desire a warm interest in your faith and prayers, which I feel that you will willingly grant me, and I will endeavour to walk in the light of that Spirit which shines from brothers Pratt and Benson, and seek to walk in their counsels. If I do this, I shall walk straight through, if not, I shall go in crooked paths; so it will be with you. These in a few words are some of my feelings.

"As brother Joseph A. Young is here with us, and has come to bid you farewell before leaving to-day for Liverpool, I shall not take up more of your time. I pray that the Lord will bless you and me, and enable us to walk in the way of righteousness. Amen."

Elder YOUNG arose and said, "Brother James has already informed you why I am privileged to stand before you this morning. I have been in this country a little over two years, and as all of you heard me remark on Monday evening, in the Odd Fellows Hall, when I came here, my knowledge and experience did not extend beyond the affairs of mountain life. Since then I have done the best that I could. Though I could not preach very well, I have endeavoured to strengthen the faith of the Saints, in the fact that "Mormonism" is the power of God unto salvation. I have visited in quite a number of Conferences, and have been with the Saints a good deal since I arrived in England. I am personally acquainted with most of you who are before me, and I now thank you for the many favours—for the many blessings and kindnesses that I have received from you. I feel that you have borne with me when I was weak, and that you have asked the Lord to strengthen me, that I might fill my mission with honour and dignity.

"I realize that the Lord has blessed me with His Spirit in my labours. When I parted with the Saints in the Bradford Conference, where I have laboured, it was with joyous feelings, hoping soon to meet again in a better place. I wish to say,

brethren, that my feelings towards you are warm, nor can I look back when I leave England upon one man or woman against whom there is aught in my heart. I can only pray the Lord to bless the labours of all His faithful servants, and to look down in mercy and bless all His faithful Saints. When I get over to the land of Zion, I shall not forget Old England nor my brethren here, and I shall pray that we may prove as faithful to our God as many of the brethren who first introduced the Gospel into these lands have done thus far.

"Brothers Franklin, Spencer, Wheelock, Little, and all the brethren have been kind to me, counselled me in righteousness, and upheld me. I thank them for the course they have pursued.

"May God bless you all; and farewell for a little time."

Elder WHELOCK made some remarks.

"He said, 'I can hardly realize, my beloved brethren, that this is the last time that I shall meet with you in these lands. I cannot bring it home to my mind that it is so. I can hardly realize that we are going to be separated thousands of miles apart. I feel that it will not be, but that our spirits will be closely united. I should like to make a few remarks before I leave, and also to say good bye.

"There are many brethren present with whom I am personally acquainted. I have been in their fields of labour with them, and I am able to testify of their being men of God—men of virtue—men of purity and men who are devoted to the interests of the kingdom of God more than to their own. In all my experience of eleven or twelve years in these countries, I have never known the time when there was so much of the holy spirit of Zion in the hearts of the Elders. I have never known the Churches in these lands to be so pure in their feelings—so free from those evils which have brought misery, death, and destruction upon the Saints. I can testify that these men have walked right along in the light of the Holy Spirit, they have sought humbly and silently in prayer and supplication, that they might have it to be with them, they have walked in meekness before the people, and before the Lord. The brethren of the Presidency will find it so, they will be astonished to see how the people love and look up to them as ministers of the Lord, from whom they receive

the counsels of the eternal worlds, and I feel to bless them.

"I dislike to hear people talk about the faults of their brethren. If the Lord forgives them, everybody else ought to. I wish you to cultivate this feeling, let us forgive each other's faults, and stretch out our hand and help each other to live as we wish the Lord to help us. Here is brother Benson, I have known him for some time, but I never saw the day in my life when I would not lay down my life for him; yet I never appreciated him so much as I do now, I have felt a renewed portion of the Spirit upon me through associating with him.

"I know that brother Benson will draw every man to him, and those who have come to preside now will have greater influence and power than has been known before. Brethren, you will feel and know it, you will be strong every man of you that will be one with them. Brother Franklin has done just as well as a man could do, and so has brother Spencer also, and so has brother Wheelock. [The Elders here with one accord said, God bless them forever.] I thank you, my brethren, I feel that your love and confidence, if there was nothing else, pays for all. I appreciate it more than I can express to you, and my great desire is to live so that I may be able to retain them. I have lived among you, I have dealt plainly with you, but you have blessed me wherever I have been.

"Brethren walk not into temptation; I tell you, if the devil can lay hold of you in any way to make you lose your Priesthood he will do it. If you do not have the Holy Ghost, lean upon it and be guided by it, and make every temptation stand out of your way by the power of that Spirit you will be overcome, like Sampson. Never be led out of the way of your duty, if you do the spirit of light will leave you—cling to the counsels of your brethren, be true to your Priesthood.

"There is nothing so likely to bring blessings to a servant of God as walking purely before Him; all the pure will bless that man, and he will have every blessing that his heart can desire.

"Brethren, cleave to brothers Pratt, Benson, and Little; be guided by their counsels and do them good. As I have said before, do not speak of one another's faults. I do not want any one to talk about my faults. If they are wanted to

be known, let parties come to me, for I can tell of ten where others can of one. It is a shame for Elders in Israel, when they see a man walking up to the line, to say, 'Ah, yes, he is a pretty good man, but I have seen him in transgression; if you had known him when I knew him, you would not think so much of him as you do.' These things are done, and where are they learned? Are they learned in the House of the Lord, where you agreed to uphold each other? I ask you in the name of the Lord, if you see one of your brethren sinking, if you see that a blight is coming over his spirit, to feel after him—save him, and you will 'save a soul from death,' and God will remember you in the day of adversity. If you help to sink a man down, you will be sunk down; help everybody, and God will help you."

Elder BENSON arose and said, "I feel that I should take as much pleasure and satisfaction in hearing those who have not spoken as those who have; I am perfectly willing to comply with the wishes of my brethren to do anything that is reasonable. If you think it is wisdom to continue our meeting to-morrow I am willing to stay, but I presume that one half of the brethren present feel that the time is come, when they ought to be in their fields of labour. If you all feel as I do—that we will draw our meeting to a close, when I have finished my remarks, manifest it by a show of the right hand." [There was a general show of hands.]

Elder BENSON continued, "I feel delighted in the remarks that have been made, especially with Elder Wheelock's; they are good and true, if ever a man spoke by the spirit of revelation, he did. If we give heed to his counsels we shall be blessed. I know that no man can walk perfectly in these lands, unless he gives heed to them. Nothing should stand between us and the Priesthood, we know that to be true.

"I want to bear my testimony in connexion with the remarks that have been already made.

"In the first place, I will say a few words relative to endowments. I do not want my brethren to feel that, because it has fallen to our lot to stand in the Temple of the Lord—to stand in holy places—to receive certain signs and key-words, gifts, graces, and blessings, that we are one particle above them. These things are for our particular benefit in certain

places. Many things that have been laid upon us, as Elders of Israel, we cannot have the benefit of here, because this is not the place. I do not care what it is that is given to us, nor how much is guaranteed unto us, we have got to exercise our faith in order to realize it. Notwithstanding our endowments, we have got to exercise faith. If we have not faith in these endowments, and the key-words of the holy Priesthood, what good will they do us? We shall fall beneath those who have not received these things, but who are faithful to what they have received. I feel that those of my brethren who have not received their endowments want to obtain them, then give heed to your brethren who have them, be one with them in all things; make good use of all the Priesthood that you have received. You have enough to do good with in these lands. That we all know.

"I do not doubt but that you have had these things preached to you before, by brother Richards and others. Doubtless you have had them through the *Star*. If you have had all the principles that I preach preached to you before, what does it prove? Does it not prove that I am of the same vine, and that I have drank at the same fountain. If I preach a doctrine to you that you cannot understand—that comes in collision with what you have already received, you would begin to ponder the matter over, and to inquire of some brother in whom you have confidence, 'Do you think that is correct—do you think that is by the Spirit of God?' These would be your reflections; but if I speak the same things as others, or things that do not clash with what you have already received, you then know that I am of the same spirit.

"I do not wish to teach anything that I am not willing to practise myself. To understand the whisperings of the Spirit of God is one of the greatest blessings that we can enjoy. I would sooner have it than almost any other gift pertaining to eternal salvation. When a man has the gift of the Holy Ghost to guide him—no matter where he is, what greater gift can he have? Why it is salvation all the time to every man and woman who has it.

"When brother Joseph commenced this work, he used to translate by means of the Urim and Thummim, as we read that the Prophets and Seers did anciently.

Did he do this in the latter part of his career? No he did not. He was all Seer then, from the crown of his head to the soles of his feet, and by the Holy Ghost he could see the very secrets of a man's heart. He could translate other languages, and did it by the gift and power of the Holy Ghost. I wish to bring this matter to your minds, I want you to understand what it is.

"Brethren, reflect upon these things. When we want to do anything, the first impressions we receive relative to it are generally the best. Why is this? Because we are the temples of the Lord; His Holy Spirit dwells within us, and inasmuch as we are led by the Spirit, we are sons of God. He who is led by the Spirit of God is in God, and God is in him. Remember it, brethren, the Holy Ghost is God's minister, sent forth to reveal His mind and will to His servants, relative to His work in the last days. How are we to get it? By much prayer

and fasting, by cleansing ourselves outwardly and inwardly, by ridding ourselves of everything that is filthy and unholy. Do this, brethren, be pure and holy before the Lord, and fast a good deal—call upon the Lord, that you may have power with Him to lay your hands upon the sick, make the lame to walk, and the blind to see; raise up those who may be bowed down, that miracles may be wrought according to the mind and will of God, that His work may roll forth in these lands. It will take much prayer and fasting to do these things.

"My brethren, I want you all to remember me and bear me up by your faith and prayers. I am but a man, I feel the great responsibility resting upon me, my knees often tremble; and I ask you to remember me in the name of the Lord Jesus Christ.

May God bless you for ever and ever. Amen."

The Council adjourned *sine die*.

APOSTOLIC SUCCESSION.

REV. R. DAVIS, Bishop of the Protestant Episcopal Church in South Carolina, denies that the Bishops of the Protestant Episcopal Church are "successors of the Apostles." He says the Apostles "had no successors, and were not intended to have any. It was not the nature of their office to have successors." This rejection of the doctrine of apostolic succession by the Bishop of the Episcopal Church, is received with strong approbation by the Protestant Churchman of New York City, edited by Rev. Drs. Tyng and Anthon.—*Western Christian Advocate*.

A truly broad admission, and one that, if true, cuts off the Episcopal Church, and every other church who professes to derive its authority from the same source, from the power necessary to act in the things of God. The opinion "that they had no successors" we are willing to let the Reverend Davis enjoy to the utmost possible extent; but when he asserts that "it was not in the nature of their office to have successors," we feel inclined to interpose our dissent, as it is an incorrect idea—a false doctrine, entirely opposed to the testimony of Scripture. If the fact, that because these officers have not been in existence in the churches professing to

be Christian for the last seventeen or eighteen centuries, be admitted as an argument that the Lord did not intend that there should be any more Apostles, then it is plain that Mr. Davis' idea is a correct one. But was it the Lord's will, independent of the actions of men, that this should be the case—that there should be but twelve Apostles, and they have no successors?

The Scriptures plainly teach that the Apostleship was as necessary an office of the Priesthood to be filled as that of the Evangelist, Pastor, or Teacher. Now, we have no idea that this gentleman in advancing the idea that it was not in the nature of the Apostles' office to have successors, would for a moment wish to be understood that it was not in the nature of the Pastors' or Teachers' office to have successors, yet if he denies the continuance of the Apostleship in the Church he must of necessity, to be consistent, deny the continuance of the offices of Pastor or Teacher. Paul, himself an Apostle though not one of the Twelve, says in his epistle to the Ephesians, that these officers—Apostles, Prophets, Pastors and Teachers, were to be placed in the Church "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body

of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." These were the objects for which they were placed in the Church, and so long as the Saints needed perfecting, so long as the work of the ministry had to be performed, so long as the body of Christ (the Church) needed edifying; so long were these officers needed; in fact, Paul continues, they are needed until we all come in the unity of the faith, and of the knowledge of the Son of God, till we all attain unto the measure of the stature of the fulness of Christ. The Pastors and Teachers were not the only officers necessary in the Church to accomplish these desirable results, but the Apostles and Prophets were also needed. Paul in another epistle, when writing to the Corinthians about the organizations of the Church, says that God had set in the Church, "first Apostles, secondarily Prophets," &c. These were the principal officers in the Church—the foundation, with Jesus Christ as the chief corner stone, and the Church of Christ could not exist without them.

If Paul, then, can be relied upon as a competent judge of the nature of the office of an Apostle, we may be assured that *it is* the nature of their office to have successors, and that, inasmuch as mankind are not in the situation which they are to be brought into by the aid of Apostles, Prophets, Pastors and Teachers, they ought to be in the Church at present, and will have to be continued in the Church, or this happy state of things will never be brought about. The decision has to be made between the reliability of the *Rev. Mr. Davis* and the Apostle Paul, and, of course, all those who believe the Scriptures will not be long in making up their minds as to which is the most correct.

What is there about the nature of the office of an Apostle that should prevent its perpetuation—that should make it so essential at one time in the Church, and non-essential at another? Mankind in their superstition have clothed it with something awful and unearthly; they appear to have forgotten that those who held it in ancient days were men of earthly mould, clothed with humanity, and subject to its failings; and therefore, it is almost blasphemous, in their opinion, for the idea to be broached that its bestowal

upon man is possible in this age. But we find in ancient days, that, when a vacancy occurred in the quorum of the twelve Apostles selected by Jesus, the remainder of the Apostles chose one to fill his place, as a witness of Jesus, and he was numbered with them. If it was not the nature of the office to have succession, why was Matthias chosen to fill the place of an apostate? Why did not the eleven act without attempting to fill the place of him who had forfeited his office? If it were necessary that the eleven should ordain one to make the number complete of those whom the Lord had chosen as His special witnesses, and they had the power to do so, if there had been eleven vacancies instead of one, and but one man holding the Apostleship left, he also would have had the right, by parity of reasoning, to have ordained the eleven. The fact that one was ordained, however, is in itself a sufficient evidence that the nature of the office demanded succession, and that so long as Christ's Church remained upon the earth, while there was a soul to be saved, a heathen to be converted, or a testimony to be borne to the word that Christ was the Son of the Eternal Father, and had indeed risen, and they were his witnesses, so long the Apostleship would be necessary.

We are not surprised, however, to hear a minister of the present Christian sects affirming that "it was not the nature of the Apostles' office to have successors," or to hear of his brethren in the ministry receiving his declaration with strong approbation; it is what might be expected from men who care not a fig for what the Lord, or His servants have left on record, if it does not correspond with their ideas of propriety. If they were to recognize the office of an Apostle as a necessary one in their churches, it would be expected of those who filled it that they should be able to bear a similar testimony to that borne by their predecessors, and as they could not do this, they find it necessary to entirely deny the continuation of such power among men. Because it has not been in their midst for the last seventeen or eighteen centuries, they conclude that it ought not to be, and that it is the Lord's will that it should not be. Of course it is the Lord's will that it should not be, so long as men will reject the idea of such power being in possession of persons in their midst; but it is evident from the

Scriptures already quoted, that it is His will that they should be in His Church whenever it is organized upon the earth; and it is for want of them that we now witness the disunion and strife so prevalent on all hands, and most of all among the sects who profess to be His. It is for want of them that the inhabitants of the earth have not arrived at the unity of the faith, have not attained unto the knowledge of the Son of God, and are tossed to and fro, and carried about by every wind of doctrine, as they have been and are at the present time. Their restoration, or the restoration of the Apostleship again to the earth, has accomplished, among those who are willing to acknowledge the necessity of its existence and the

propriety of its perpetuation, what Paul said it should—has brought and is bringing men to the unity of the faith, to the knowledge of the Son of God, is delivering them from being carried about by every wind of doctrine, and the sleight and cunning craftiness of men, and is placing them in a position where they may grow up unto him in all things, which is the head, even Christ. Mr. Davis speaks the truth when he denies that the Bishops of his church are the successors of the Apostles; it is as evident as need be that they never have been able to accomplish what the Apostles were to accomplish, and it is also evident that they never can be.—*Western Standard*, July 12.

HISTORY OF JOSEPH SMITH.

(Continued from page 589.)

Sunday, 18th was recognized as a day of fasting and prayer by the Saints in Nauvoo, that they might mourn with them that mourn, "and weep with them that weep," on account of the death of Honourable Sidney H. Little of the Senate, who was killed by jumping from a wagon last Sunday, while his horse was unmanagable. Mr. Little was a patriot, statesman, and lawyer.

Meeting was held in the Grove, west of the Temple; Elders Sidney Rigdon, John Taylor, and Geo. A. Smith preached.

Monday, 19th. Council of the Twelve, viz.—B. Young, H. C. Kimball, J. Taylor, O. Pratt, and Geo. A. Smith met at Elder Young's house, conversing with Lyman E. Johnston, who formerly belonged to the Quorum. President Rigdon and myself were with them part of the time.

Sunday, 25th. Attended meeting in the Grove. Elders Orson Pratt and Geo. A. Smith preached in the forenoon. In the afternoon Elder Sidney Rigdon preached a general funeral sermon, designed to comfort and instruct the Saints, especially those who had been called to mourn the loss of relatives and friends. I followed him, illustrating the subject of the resurrection by some familiar figures.

Elder Geo. A. Smith married Bathsheba W. Bigler. Don Carlos Smith per-

formed the ceremony, which was the last official act of his life, he being very feeble at the time.

Brother William Yokum had his leg amputated by Dr. John F. Weld, who operated free of charge; he was wounded in the massacre at Haun's Mill, Oct. 30th, 1838, and had lain on his back ever since; and now it was found the only chance to save his life was to have his leg cut off. He was also shot through the head at the same massacre.

Wednesday, 28th. The Jewish quarter of Smyrna burned, destroyed 3,000 houses and 8 synagogues.

Sunday, August 1st. All the Quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain with pleasure. They certainly have been the instruments in the hands of God, of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing, forbidding, and unpropitious circumstances. Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or

were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they had been called by the God of Heaven to preach the Gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles entirely dependent on the providence of that God who had called them to such a holy calling. While journeying to the sea board, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They, truly, “went forth weeping, bearing precious seed,” but have “returned with rejoicing, bearing their sheaves with them.” The minds of thousands are already prepared to hear of the sacking of cities—the march and countermarching of armies—the burning of towns and villages—the flight of citizens—the rising of the Indians—the commotion in Illinois—the distress in Iowa—the consternation and flight of the Missourians, the exploits of mighty chieftains, &c.—on account of the fool-

eries and lies which have been trumpeting forth from the different presses in the United States.

Thursday, 5th. Letters from London, state that there are more or less baptized every week; there was a general election of members of Parliament last month; and serious riots in different parts of the kingdom between the Whigs and Tories.

Chester County, Pennsylvania,
Aug. 5, 1841.

Brother Joseph—I expect to leave here for the Jersey Country next week. Doctor Galland left for Nauvoo last week. In the Hotchkiss business, Hyrum requested me to do all I could. Brother James Ivins has received orders on you from Doctor Galland to the amount of twenty-five hundred dollars. The property that he has given these orders for, is well worth the money. I expect Mr. Hotchkiss in New Jersey in a few days to receive this property, which is Cook's Mills Tavern stand, attached to six acres of ground with all the appurtenances. Some of the Jersey people think it worth three thousand dollars. Now the question is, shall I let Mr. Hotchkiss have this property for less than twenty-five hundred, since that is the price you will have to pay at Nauvoo. Why I ask this question is—I have understood that Hotchkiss has said that he would not allow over twenty-two hundred dollars. I got hold of another small piece of land, worth five hundred; and if Hotchkiss will take all at a fair price, I shall be enabled to settle the amount of three thousand dollars soon. Please write me an answer to the above question. The cause in these eastern lands is flourishing, and we want more labourers; fifty doors opened for preaching where there is but one labourer. I wish you would send us help.

Yours in the bonds of the covenant,

WILLIAM SMITH.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 20, 1856.

TITHING.—Should any Latter-day Saint be excused from paying tithing? As this question has arisen in the minds of some, for their satisfaction we design answering it in a plain and brief manner.

The law of tithing is an eternal one, obligatory not only upon the Saints, but upon every son and daughter of Adam, so far as they have a knowledge of it, without any

regard to their position or circumstances, whether they be high or low, rich or poor, Saint or sinner, Jew or Gentile. One tenth of everything which men obtain belongs to the Lord, and should be placed in the hands of His servants, to be used in the way He may direct, for the building up of His kingdom.

The tithing is a tribute which men owe to the Lord for the use of the earth which He has created for their benefit; and they should consider the payment of it as a continual acknowledgment that all they have belongs to Him, and is only loaned to them for their use. Taking this view of the case, whether they obtain much or little from the elements which surround them, they equally owe a tenth of it to the Lord; and that too, whether it amounts to only one farthing, or to tens of thousands of pounds.

The question has been asked us, whether those Saints should pay tithing whose income is so small, that if they do it they will either have to go without bread, or run into debt in order to live? We think the above has answered this question plainly, but will further add, that the Lord, in revelations on the subject, has excused no class of His people from the payment of this tribute, and if He has not, we certainly have no right to. It is a matter that lies directly between every man and his God. It is the duty of the servants of the Lord to instruct the Saints in the law of tithing, the same as in other commandments which they are required to teach them, then the responsibility of keeping it rests with them, and they will be rewarded according to their works.

The question now arises, what will be done with the poor whose income is so small, that if they pay their tithing they must suffer for bread? We answer, let those who have more abundantly, administer to their wants. The Bible tells us, "He that giveth to the poor shall not lack: but he that hideth his eyes shall have many a curse;" and in a revelation to Joseph Smith, the Lord says, "Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation—The harvest is past, the summer is ended, and my soul is not saved!" It is incumbent upon those who minister in the offices of the Priesthood to instruct those who have it in their power to assist the needy and destitute in their duty in this respect, and to give them an opportunity of showing their love to the Lord and His kingdom by administering to His poor. In places where the Saints are all in an impoverished condition, or where the means contributed by the more affluent proves insufficient for the wants of the needy, they should be assisted out of the proceeds of the tithing.

Great care, and a judicious discrimination will be found necessary in the use of funds for this object, in order to prevent the indolent and unworthy from reaping the benefit of what is only designed for the Lord's poor—the diligent and faithful Saint. None should receive assistance except those who pay their tithing, and are found approved by their works before the Lord and their brethren; and great care should be exercised that no impositions are practised by persons who may join the Church for the sake of obtaining bread.

It is the duty of all men who have it in their power to assist the worthy poor; and it is especially the duty of the Saints to assist those of the household of faith, who are weighed down with poverty and affliction.

We say to the poor, if you would enjoy in rich effusion the gifts and blessings of the Holy Spirit—if you would prove to the Lord that even in affliction you are determined to serve Him, and to prove Him, and see if He will not pour out His blessings upon you as He has promised, and if you would yourselves belong to the poor,

whom Jesus meant when he said, "Blessed are the poor, for theirs is the kingdom of heaven"—pay your tithing.

We say to the rich—If you would not have your wealth canker your souls—if you would not have it prove a curse instead of a blessing, and lead you down to death—if, when earthly treasures fail, you would have some laid up in heaven—pay your tithing, and administer to the wants of the needy. And we say to all—If you ever expect to enjoy the blessings of the faithful in Zion—to enter into the House of the Lord—to receive the keys and powers of eternal life—to be the means of welding together the broken links of your generations—to become Kings and Priests of the Most High God—to be saviours upon Mount Zion, and finally to receive an inheritance on the earth after it is sanctified, purified, and become the dwelling-place of the Father—pay your tithing, and prepare your hearts to turn everything that you have over to the Lord whenever He calls for His own, which He now permits you to be stewards over. Unless you do these things, your course in this kingdom will soon be run; your light will be shrouded in darkness; and the star of revelation, which would have led you on with increasing strength to the brightness of eternal glory, will be lost altogether to your vision.

ARRIVALS.—Elders Jacob Gibson and John A. Ray, Missionaries from Utah, sailed from New York on the 30th of July, on the *William Tapscott*, and arrived in Liverpool on the 2nd instant. These brethren crossed the Plains with Elder Pratt and company, but were delayed in the United States.

APPOINTMENTS.—Elder Jacob Gibson is appointed to labour under the direction of Elder Henry Lunt in the Newcastle-on-Tyne Pastorate.

Elder John A. Ray is appointed to labour under the direction of Elder William S. Muir of the Birmingham Pastorate.

HOME CORRESPONDENCE.

WALES.

39 Sophia Street, Cardiff,
August 26, 1856.

President Orson Pratt.

Dear Brother.
The work of God is progressing in Wales. The law of tithing has been a blessing to the people, and is steadily gaining ground among the Saints, and the Holy Ghost is poured out upon those who live up to it, and those who do not, feel ashamed, and do not have that confidence they once enjoyed, and I believe that the Lord will manifest it to all the honest in heart, and that the tithing will be the touchstone to prove the Saints as to their confidence in the work of God, and their worthiness to gather to the land of Zion. Brother Evans is now in the north of Wales, and will probably visit Liverpool. Brother Daniels is well, and is in Swansea. My health is not so

good as I could wish, though improving slowly, and I trust that I shall have power to perform all duties enjoined upon me. The labour has been excessive, in consequence of the introduction of the new principle, which is now getting underway, and which will by its impetus break down all opposition, and become a mighty engine for rolling on the work of the Lord. Already its effects are felt in an increase of the power and Spirit of God, as well as in an increase of means, and the Saints testify that the Lord blesses them more in their temporal affairs, according as He has promised. I feel truly to rejoice in the labour in which I am engaged, and more particularly as I reflect upon the increase of the work of God, and the extension of the laws of Zion through the nations of the earth. It proves that God is still with His people, and that He is hastening on the day of redemption, when

the nations of the earth shall enjoy the blessings of the government of God, and of His servants, and appreciate it as a blessing, when the iron hand of despotism, and the gloomy clouds of superstition, which have so long held the souls of men in bondage, will have melted away, and the light of truth become their guide to eternal lives. My desire is that I

may live to see Zion become the joy of all the earth, and to assist with all the power that God may bestow upon me to roll on His mighty purposes. Praying that the blessing of God may continue to be and abide with you and the brethren who are with you, I remain your servant and brother in the Covenant,

BENJAMIN ASHBY.

FOREIGN CORRESPONDENCE.

DESERET.

President's Office, G. S. L. City,
May 30, 1856.

Elder George Q. Cannon.

Dear Brother—We perceive from your papers that you are still prospering, and feel gratified with the eminent success which appears to crown your efforts. One thing is certain, whether you obtain sufficient patronage to sustain you or not, your paper is every way worthy of it, and I rejoice to have a journal so ably conducted, devoted to the interests of Zion, in California. I should be pleased to know what are your prospects for being sustained.

The accounts of Indian hostilities in Washington and Oregon are truly painful, though we expect that the Indians have more cause for their feelings and acts than is generally known. When will the people learn to treat Indians as they themselves would like to be treated, to do unto them as they would like to be done unto, to make allowance for their ignorance, habits of life, traditions, and instead of treating them like dogs and wolves, learn to treat them kindly, and like human beings, to abstain from gratifying their own inordinate and hellish lusts with the squaws, and from destroying the reason and intellect of the Indian with their bitterest foe—the fire water, and from plundering him of his effects under the name of trade? When will the whites refrain from shooting them down for mere pastime? rather expensive sport they begin to find out, though the guilty are not the ones that most generally suffer in consequence of all these criminal practices. But who can blame the Indians for resenting such injuries, and upon what principle of enlightened and Christian huma-

nity can they be made responsible to the white man's law, before they are made acquainted with its obligations?

Matters remain much as usual with us. As for news I suppose that we shall still be labelled "Nothing important from Utah." You know it takes war, murder, blood, thunder, and earthquakes to make anything interesting to satisfy the ever-craving, blood-thirsty, depraved taste, that insatiate public maw, which is only gratified with the most thrilling narratives, horrible and bloody tragedies and melancholy catastrophies. If the mails come laden with such direful news, then it is satisfied, and the news is interesting; but if peace, union, and a calm prosperity prevails, it is branded as above, "Nothing important from Utah." The only thing interesting, however, that comes from Utah, is awful disclosures about polygamy, and a general hostility to the Government. I do not know that the world will ever tire upon these *interesting* subjects, they seem so pleased with them that they continually serve them up, dish after dish, course after course, and like the Indian at the feast who had taken sucketash every time, when asked the fifth, and last time, what he would have, replied that he would take a little more sucketash. So with the world, they have great delight in false and calumnious statements made about "Mormons," and polygamy appears to form their chief attraction. Let them wag their tongues of slander and misrepresentation, we know the reason why they prefer falsehood to truth, it is a sweet morsel to them now; but the time will come when the refuge of lies will be swept away, as with the besom of destruction; when they will be glad to represent the truth as it is, and award unto the Saints their just rights, but it will not be their

privilege. Such characters will most probably perish in their own iniquity, and sink into oblivion, while truth will increase and spread abroad, and rise higher, and the Saints become purer and better, until the victory is won, all things overcome, and the kingdoms be broken in pieces and become the kingdom of our Lord and of His Christ. I am glad that you are wielding so effective a weapon in this great cause, and that you may be prospered therein is my most earnest prayer.

Our prospects are fine at present for an abundant harvest; all is peace throughout the Territory. Your brother left for California, via Carson Valley, about the 1st instant.

Times in money and provisions are quite close; but in the latter we shall be relieved in a few weeks.

We are having a very quiet time at present. The Indians are peaceable. The Judges are absent, and the lawyers and doctors have gone to farming, all except brother Hosea, and I believe he is carpentering. Mr. Babbitt you know, he has gone to the States. A general time of health prevails. Everybody is as busy as bees, putting in the crops, cultivating the ground, &c.

The merchants and shop-keepers observe the Sabbath day (to do no work thereon) every day in the week.

The weather is warm and pleasant, though rather dry. The streams are just beginning to rise a little; but I think will not be very high, as the snow has been going so long and gradually. I trust there will be plenty of water for irrigation.

My warm respects to brothers Bull and Wilkie, your worthy co-workers and companions, whom I wish to commend for their faithfulness and good works.

Praying the Lord to bless you and them with every desirable blessing, I remain truly, your brother in the Gospel of Christ,

BRIGHAM YOUNG.

DESERET.

Wash-ho Valley, June 30, 1856.

Elder George Q. Cannon.

Dear Brother—As per heading you will perceive how near we are to California, en route for the Sandwich Islands.

You will doubtless have learned by communication from Salt Lake, that there are twelve of us now on the road, besides your brother David. The brethren were poor, and among them all raised a team. Travelling across the Plains has made our cattle need rest, but there being no work obtainable by the brethren in Carson or this vicinity, it has been thought advisable that two should be left here for a week or two to take care of the team, bring it over, and dispose of it eventually, the remainder to go over the mountain, work their way down and report themselves to you. The selection of two to remain fell on brother Alma L. Smith and myself; in about three weeks, therefore, we shall have the privilege of meeting you in the Queen city of the Pacific.

The names of the Elders, if you may not already have learned them are Alma L. Smith, Thomas Clayton, John Brown, Frank W. Young, William France, William Naylor, William Wright, Thomas Dowell, Robert Rose, Frederick Mitchell, Stephen More and myself, for the Sandwich Islands, and your brother David to join you in San Francisco.

We have had a very rapid and fortunate trip across the Plains. Doubtless you will have heard that Carlos Murray, his wife, George Redding and a Ute Indian have been murdered by a band of the Shoshone tribe, and their property taken. Their bodies have not been found, but pistols, mules, horses and other property have been got back from the band; of what steps the United States will take in the matter there can be but little doubt. You are aware that Carlos Murray was accused of, and acknowledged killing an Indian last summer, for stealing his animals, and Homer says:

"Revenge is sweet even to the Gods."

There is a heavy emigration to this point; Elder Hyde has his hands full. He is building a saw-mill in this valley; the plain is dotted with wagons and covered with cattle; this, another north of this, and Truckee valleys are taken up by the brethren, a great slice of land on the east side of Carson river, to water which they will turn a part of the river, which is quite practicable. Several rancheros have been bought out, and the "Mormon" doctrine of go-a-head is the order of the day. As you may easily perceive a cloud overshadows the sun of some of the law-

less, godless proprietors, who, unwilling to acknowledge California, directly denying the authority of Utah, almost fancy themselves out of the jurisdiction of the United States, refuse to pay taxes to anybody, and wish to set up a Patriarchal or some other form of government under the Nevadas; however, I apprehend there will be no difficulty in enforcing the law. No question can be entertained as to which, Utah or California, will do most good for Carson Valley, there are butchers, tanners, carriers, shoemakers, for the production of boots and shoes, lots of sheep, and the carders, spinners, setters up and weavers of Utah are here; brick makers and layers, and other mechanics who will make of this place a permanent residence, and who are now not talking of coming at some future time for a year or two, raising some stock and leave the country for

ever, but who are now here, whose axes are ringing among the timber, whose wives and families are here, and who will make of these valleys, productive fields, happy homes, thriving workshops and haunts of contented industry.

The course pursued by Elder Hyde during his twelve month's stay here, has been marked with great wisdom; and now his counsel is, to the brethren here, to labour hard, settle up, mind their own business, to be slow of speech, and to live their religion; to fear God and work righteousness: if they obey it there can be but one result.

The brethren wish me to send you their warmest love with which accept mine, and believe me very truly yours,

JOHN HYDE, jun.

[These letters we have copied from the *Western Standard*, of July 12.]

PROGRESS OF THE WORK IN THE PACIFIC.

By late advices from the Sandwich Islands, we learn that the prospects of the mission are brightening in that quarter, and the Church is daily adding to its numbers. The Elders who are at present labouring there have advanced sufficiently in the language of the people, to be able to expound the principles of the Gospel simply and clearly to their understandings; and they are branching out into new places, and directing their attention more to the conversion of those who have never heard the truths which they bear, than formerly. In consequence of these exertions, joined with the blessing of the Lord, the Elders are gratified in seeing numbers acknowledge the truth of the doctrines, and bow in submission thereto. We are rejoiced to learn that Satan has not ceased to stir up the minds of his agents there to oppose and persecute the work of the Lord and those engaged in its propagation. We regard the increasing opposition on the Islands, as a favourable omen of success, and we have no doubt the Elders and the Saints there will look upon it in a similar light. If "Mormonism" is not opposed it will gather out all who love the truth, and will triumph over wickedness; and opposing it will not hinder the accomplishment of these things, but will rather have a tendency to accelerate it.

It is invariably the case, that when men attempt to do good, and fulfil the purposes of the Almighty, they are sure to be opposed by the adversary of righteousness and his satellites, and the more zealous they are, the stronger the opposition will be. Should the Latter-day Saints have no opposition or persecution to contend with, they would have grave cause for dubiety as to their position and the correctness of their course; for it was received as an axiom by the ancients, "that all that will live godly in Christ Jesus shall suffer persecution." Thus far, however, when living up to their religion, they have not been permitted to entertain this fear for any length of time, and we expect it will continue to be so, for a little while longer at any rate, and we really feel thankful for it. Persecution and opposition are rather disagreeable and trying to human nature; but, then, when men are assured that it is for their benefit, and that it is all right, they cease to find fault with it, and look upon it as something really necessary. The preaching of the truth by the servants of God proves the people among whom it is preached more effectually than anything else can do; those who love it not, and will not receive it, evince their dislike to it by opposition, and this opposition is the means of trying

and proving those who profess a willingness to receive it. Therefore, we cannot complain at persecution, neither do we feel to mourn over it on our own account; but we regret to see men so blind to their own interests as to be guilty of descending to it as a means to stop the progress of truth.

The Island Saints continue to gather to the appointed place, on the Island of Lanai, and a spirit of unity and faith prevails to a goodly extent among those already gathered there. The present season has been exceedingly dry throughout the whole group, and crops have almost entirely failed; Lanai has not escaped the general drought, yet the Saints at the gathering place have been more fortunate than the majority; they had a tolerable supply of food on hand after their neighbours' stores were exhausted. They have also suffered considerably from the attacks of a cut worm, which has destroyed their crops to a very great extent; notwithstanding these discouragements, they

feel cheerful and determined to persevere. There are numerous obstacles to be contended with on those lands in teaching the people the arts of agriculture and husbandry; but the Elders feel sanguine in persevering in the labour of teaching the people these things, as they realize that they need improvement in this respect to enable them to live up more fully to the requirements of the Gospel. The nucleus for a great work has been formed, and as the people are instructed and progress in the knowledge of the principles, they will appreciate the efforts that are being made for their benefit, and will second them by every means in their power. The progress there has been made in faith and works, in spiritual and in temporal things, by those who have moved to Lanai, will have its influence on the remainder of the Saints scattered throughout the different Branches, and there will be less reluctance manifested hereafter to leave their relatives and places of residence than there has been.—*Western Standard*, July 6.

VARIETY.

CALAMITIES OF THE LAST DAYS.—We learn from the *New York Herald*, of August 20, that a fire broke out in the town of Placerville, California, July 5, destroying one hundred and eighty six buildings, which, together with other property destroyed, were valued at about six hundred thousand dollars. The town was nearly all burned and one man perished in the flames, while several others were injured. On the 8th, the village of Georgetown, Placer County, was consumed by fire. Seventy buildings were destroyed, and the loss is estimated at one hundred thousand dollars. On the 12th the town of Fair Play, El Dorado County was burned, involving a loss of about seventy thousand dollars. On the 16th a fire consumed at Marysville a large number of buildings valued at one hundred and sixty thousand dollars. On the 17th nearly the whole of the north side of the town of Balize, Honduras, was laid in ashes, consuming property worth over half a million of dollars.

We learn from the same source that a terrible storm occurred in the vicinity of New Orleans on the 10th, 11th, and 12th of August. Last Island, a great summer resort has been entirely inundated, and every building is said to be swept away. It also proved very destructive at New Orleans. From all sections of the country accounts continued to pour in of the fearful havoc that the storm had made. Full two hundred and fifty souls were lost, most of whom were men. At Last Island alone one hundred and ninety dead bodies have been found, the sight of which was terrible. The total amount of property lost is computed to be at least half a million of dollars. The loss at Caillon Island it is said cannot fall short of sixty thousand dollars. The corn, cotton, and sugar crops have been incalculably damaged. The telegraph lines have been severely injured, and many vessels blown ashore and wrecked. The Ship *Manilla* was lost, with most of a valuable cargo. Ten of the crew were missing, and the Captain had his leg broken; all on board perished excepting the Captain, second mate, and one man. The *Nautilus* went down it is thought with scarcely any warning, all her passengers and crew perishing. She had on board thirty passengers, thirty thousand dollars in specie, and a large number of cattle. A number of other vessels have been wrecked, and it is feared that every soul has perished.

A PSALM.

The Spirit of darkness brooded over the nations; a thick cloud hung about the children of men. Satan laid snares and traps and covered the earth with a net. He moved upon apostates and they dug pits; they forged adamant chains and led the people captive; they polluted the sanctuary and made merchandize of holy things.

Babylon was clothed in scarlet and the great whore made the nations drunk with her fornications. All had gone astray both priest and people. The heart of man had become corrupt, and hatred took possession of his soul. He thirsted for the blood of his neighbour; the cunning of his brain was beggared to torture his fellow.

The smoke of murder rose to heaven, and angels wept over the misery of the world. The earth groaned because her children were offered as a sacrifice to the great harlot. She cried unto the Lord and said, How long ere thou wilt avenge my wrongs? The lewd one hath dealt treacherously with me, and by her enchantments she hath bewitched the nations.

She covereth my face with her abominations and polluteth all my dwelling places. I am pained with shame because of her whoredoms; if I close my eyes her wantonness is still present with me; if I stop my ears her riotings depart not from me. All my sons have deserted me for the harlot and her daughters, and in my old age am I left childless. When wilt thou avenge me O Lord? When wilt thou make her rottenness apparent?

He said I am pained for the earth, her lamentations troubleth my soul. Now will I come forth from my hiding place; I will enter into the judgment chamber; the day of reckoning is before me.

The wickedness of the wanton shall be published; I will punish her secret abominations and with the fury of my wrath will I cleanse the earth.

I will have in remembrance the covenants which

I made with the Fathers and my glory shall be uncovered in Israel.

When Jacob was young I loved him, and my soul delighted in Ephraim my first-born. Because of their transgressions I drove them into strange lands; for their iniquities I made them a bye-word to the Gentiles.

But now shall Israel return from his wanderings; I will receive him as a son that was lost. My soul yearneth towards him; my bowels of compassion run over; therefore will I gather Jacob and show my power unto the Heathen.

I will clothe myself in salvation and go down. I will mount the chariot of my power and ride forth on the wings of the whirlwind. At my right hand sitteth my Only Begotten whose sacrifice cometh up unto me as sweet odours.

The heart of my chosen one* shall be melted and I will cause him to draw near unto me for counsel. Then will I reveal myself, and the mysteries of eternity shall pass before him. The holy anointing will I pour upon his head, and he shall be a shepherd unto my people.

The earth shall sing for gladness because of my compassion. I will turn her mournings into praise. The Everlasting Hills shall skip for joy, and the valleys will laugh as a young virgin at the voice of her lover, and places that were desolate shall be made to blossom as the rose.

The ministers of my word shall sound a trumpet in the ears of all nations, and a people from every land will I assemble upon my holy mountain. There will I sanctify them, and write my law on the tablets of their hearts. Then shall Zion rejoice, for I will rend the heavens and come down, and dwell with the redeemed of Jacob.

E. W. TULLIDGE.

*The Prophet Joseph.

ADDRESSES.—W. Driver, Mr. Willinshurst's, Duke Street, Littlehampton, Sussex.
Thomas R. King, Tomlins Terrace, Salmons Lane, Lime-House, London.
John H. Kelson, 1 Bider's Court, Barnstable Street, South Molton, Devonshire.

Money List, Aug. 29—Sep. 5, 1856.

John Holsall	£3 0 0	Brought forward	£27 10 0
James Frewin (per John Hyde)	4 10 0	William Brownlow	5 0 0
Thomas Parkes	2 0 0	William Shires	4 0 0
William B. Child	5 0 0	Benjamin Elliott	2 0 0
Thomas Stephens	3 0 0	Richard Harper	2 0 0
B. W. Brindle	10 0 0		
Carried forward	£27 10 0		£49 10 0

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THE

Saturday Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 39, Vol. XVIII.

Saturday, September 27, 1856.

Price One Penny.

CONSECRATION.

The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.—*Psalm xxiv. 1.*

Sacred history opens with the declaration of the inspired penman:—"In the beginning God created the heaven and the earth." We are also informed that He made it to bring forth fruit and herbs of every kind. The beasts of the field and the inhabitants of the sea are the works of His hand; and last of all came forth man, in the similitude of his Maker—"In the image of God created He him; male and female created He them."

In receiving their life and being from the Creator, mankind became His debtors to that amount. But the sum of man's indebtedness to Him is not to be told by the figures of a primitive creation. Though the love, munificence, and majesty of God are even there written in characters whose big meaning the most gigantic human mind cannot grasp, and though the weight of man's obligations to Him in receiving the invaluable gifts of life, with all his fine and wonderful faculties of spiritual and bodily organization, and the dominion and lordship of the whole earth, is enough to bow the proudest of earth into dust, yet the primitive creation is only the first item of the great sum. At every step which we take from this point that sum assumes a form more compound; higher proportions are added to it, and every act of God, in blessing and sustaining those whom He has created, strengthens

His claim upon them, and makes them, if possible, more fully His.

Not only is man dependant upon the Almighty for his birth, but the faintest breath of his nostrils, every pulse of his heart, and the sustenance of his body, whether derived from fruit, herb, grain, or flesh, all come from the same bountiful hand from whom he received being. By Him was the economy of nature originated, and by Him it is continued. The whole machinery of the world is moved by His Spirit, and by it the earth brings forth—producing all the necessities and luxuries for the support of life and the delight of the senses. We live and move by the will and according to the wise arrangement of Him who feeds the raven and takes account of the sparrow. But men in their ingratitude forget their God, and in their pride overlook their complete dependence. They point to their cities, railroads, telegraphs, ships, store-houses, &c., with self complacency; they look on their rich fields of corn as the full ears wave in the summer breeze, appearing like nuggets of gold, and with thoughtless vanity boast, "These are the embodied ideals of our brains and the works of our hands, and this ripe harvest is the fruit of our labour. In their imaginary greatness and independence their Creator is hid from their eyes, and they fancy how much the universe is

indebted to them, and how tangible is their right to possess the earth, and use the riches which are hid in its bowels.

Man is continually unlocking the flood-gates of corruption, and vitiating the pure stream which flows from the fountain of goodness. From false religious and political systems, and from scientific inventions, turned to evil purposes, come a world of sorrow and woe. God said, "let there be light," and the earth was filled with the reflection of His own glory; but man has drawn a veil of darkness over it, and when a ray of original brightness crosses his benighted path, to make life endurable, that ray comes from Him who opened the primeval morn. He who gave to us our being also gives strength and fatness to the land; and causes vegetation to blossom and the sun to ripen it. He illuminates our path as we prosecute our daily labours, and inspires us to unlock the treasure-mines of the earth. He it was that hid those treasures there and compounded the elements which form the basis of chemistry; He also wrote in space those characters which furnish food for the study of the astronomer, constructed the anatomy of man, and organized the physical body of the world. It is His beautiful construction of nature—His chemistry, architecture and mechanics, that are continually giving us hints enticing us with their secrets, and charming the heart and intellect with a revelation of their wonderful mysteries. Let God and his Spirit be withdrawn from creation, and with a tremendous crash it would rush again into chaos and break into pieces all organized being. How true therefore is the saying of the Psalmist—"The earth is the Lord's and the fulness thereof; the world and they that dwell therein."

We do not for a moment suppose that any professor of religion will in plain language oppose our views on this matter, or deny the justness of the inspired words of David. We believe that all Christendom will *formally* subscribe to the claims of God upon that which He has created and still sustains. Indeed, if severely pressed home upon them, we doubt if many of any class of men would have the hardihood to altogether deny those claims and the solidness of our position. But that acknowledgment would amount only to words. It has ever meant but little when made by the ungodly, nor does anybody pay much attention to it when spoken

by the Christian world of the present day. The fact is, the nations serve God with, their tongues, and honour Him with their lips, but their hearts are far from Him. Their words are those of believers, but their lives are those of Atheists. Men live as though there was no God; they have altogether forgotten Him; and oftentimes, both in theory and practice, he who is called Atheist better deserves the name of Theist than those who profess to serve Him.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." But where is the Christian nation whose society and institutions give an honest and tangible embodiment to this truth? Out of the Church of Latter Day Saints, where are there a people whose whole lives are devoted to the glory of God, whose time, talents, energy, wealth, persons, and families, are all consecrated to the glory of His name, and for the ushering in of the great millennium—the universal reign of Christ upon the earth? Indeed, where is the nation whose past history, present existence, systems, and religions, stand as a monument—a living testimony that its acceptance of the doctrine which David taught is any other than half-hearted, spurious, and hypocritical? There is not one of them who dare say that it is practically consecrated to the glory of God, or who has even begun to travel in that direction.

We do not doubt that there are some few individuals among every sect who are whole-hearted in their profession of this truth; and who to the best of their knowledge and strength, do really live to the honour of their Creator and for the good of mankind. But these are few, few indeed. It is true there are plenty of forms of godliness and articles of faith; plenty of chapel-going, church-building, praying, preaching, and canting. But what does all this amount to? Who can conscientiously say that such nothingness is a fair acknowledgment and discharge of man's obligations to his Maker: that is so far as we can pay a debt of boundless love and blessing which is ever accumulating? Who will say that this is a fulfilment of the duty which the human family owes to their Heavenly Father, Preserver, and Saviour.

Instead of the churches of sectarian Christendom being consecrated with all their possessions, wealth, and influence, to

the glory of God, and for the salvation and good of mankind, the people have to consecrate millions of their money yearly to support them; and there are few who would undertake to prove that these have given an equivalent of good to mankind or service to God for the immense worldly endowments which they have received. Suppose every movement of these churches and the official acts of their ministers tended directly to good, yet, even by the common standard of business transactions, their craft has been insolvent a thousand times. The most sordid, mercenary men of the world would scarcely have the conscience to receive such immense wages for so few and worthless labours, as the servants of these churches have given to their duped employers—the people. Indeed, judging them as we would a banking firm, a great commercial house, an insurance society, or a company of railway speculators, these bastard Christian organizations would by common consent be denounced as huge impostures; and bishops, clergy, and dissenting ministers, would have to take their places as felons along with those gigantic banking swindlers of recent and general notoriety. Going no farther back than the dawn of Protestantism in England, its so called religious societies have many times consumed the whole produce and riches of this princely land—this nation of merchants and almost boundless wealth. And for what purpose have all the millions gone which these vampires have sucked from the heart of this country? Has it not been to enrich an apostate Priesthood, to weave the web of their craft, and to adorn mystic Babylon with the robes of grandeur, and the bewitching garments of an harlot; not used to beautify the sanctuary for the presence of the Lord, but to seduce the nation and to make it drunk with the wine of the fornication of the great whore?

It is an incontrovertable fact that civilization, development, education, and every movement tending to the elevation of mankind, and therefore indirectly to the glory of God, instead of having come from any of the established churches of apostate Christendom, or from any of their sectional branches, have originated among the lay members of society. It is true that something of this is due to the protest of religious reformers, such as Luther, Wesley, and others, against the prevailing corruptions of established churches; but

the good which has resulted from this source is of a negative and not of a positive nature—from the exposure of corruptions and the breaking of the chains of priestcraft, and not from the introduction of any genuine system of civilization or religion. Indeed, since the apostacy from ancient Christianity, as it came in purity by the teachings of its great master, and by the power of the Holy Ghost, human development has ever come in contact with all the established and dissenting churches which men have built up in the interim of that long night of spiritual darkness, and it has in turn been sternly opposed by them and their ministers. If any good has come from this source, it has been through men acting from their humanity, their love of truth and science, and in the character of reformers. But whenever those churches have stood in the quality of organizations and interpreters of a perfect theology, they have assumed a mission which did not belong to them, for at the best they are but the representatives of states of transition. So true is this that those very sections who have protested against the parent, because of its corruption and enmity to God and man, have in their turn been protested against by their offspring for the very same reason. Thus it appears, as before observed, that the good which has come from that source has been of a negative nature—the breaking of strong chains and the introduction of systems more compatible with the spiritual development of man than those protested against. Many sterling whole-hearted men have engaged in these works of transitory reformation, and so even have tyrants and bad men. The one class have tended to weaken priestcraft by their virtues, and the other by their tyrannies and evil passions have assisted in breaking down old barriers, and thus a way has been opened for further improvement and greater liberty. In no other sense than this can it be admitted that sectarian Christianity has tended either to the good of mankind or to the glory of God, neither have professors of religion been as organized bodies consecrated to these ends. Individuals have unquestionably served God to the best of their knowledge and privileges, and with full purpose of heart have devoted their lives to benefit their fellows; but the professions and claims of any of the sects to have thus done are

hypocritical, and indeed are a mockery both to God and man.

No genuine and direct movement for the elevation of mankind has ever come from apostate churches. The good from that source has been of a negative character, and has come in an indirect manner. The Re-formations, which have from time to time taken place in the religious world, have been like those movements which society make for the correction of criminals rather than for the education of its uncommitted members. Those whom the world call Reformers have been merely pioneers of that civilization which tends directly to the glory of God and the salvation of man.

It is evident that society has received but very little benefit from the intrinsic value and operations of any of those systems and churches which have been—though most unworthily—called Christian. Is it to them that the nations owe their science, commerce, knowledge, enlightenment, and greatness? No, every one of common information knows that in them the philosopher, the reformer, and the man of enterprise and discovery, have met deadly foes—similar to those which Christ and his apostles met in the Pharisees of old. This is perfectly consistent, for false religions and priestcraft will ever be opposed to truth and development, no matter whether they come embodied in the Gospel of salvation, in wholesome education, commerce, manufacture, enterprise, or science. It is neither the sects nor their ministers who take the lead in bestowing upon mankind the positive blessings. It is not they who bridge the mighty ocean with ships, extend the arena of the known world, and link nations together in something like a common family, thus indirectly working out and preparing the way for the removal of the confusion and scattering of Babel.

It is not they who girdle the earth with railroads, run veins of electric wires through seas and continents, build manufactories, and invent machinery, which perhaps God will use in removing the curse—"Man shall live by the sweat of his brow." It is not to them that the nations owe their glory, their education, improvements, or any liberal institutions which they possess. All this is due to secular government and private enterprise.

It is true that many professors of religion engage in these movements, but then

it is in their lay character. They do it as merchants, votaries of science, artisans, and politicians; and, as before observed, when labouring in these directions they find their own religious systems and priests oftentimes their enemies. Moreover, society owes more of its science, enterprise, wealth, and greatness, to what is called the world, than to any of the members and priests of sectarian churches; and it is also a stubborn fact that science, reform, enterprise of every kind, and all philanthropic movements, find most of their disciples and true friends among deists, atheists, secularists, and the many different shades of heterodox thinkers. This is generally realized more or less; but the most pious and silly endeavour to persuade themselves that religion is too spiritual to mix with and bring forth earthly good; and it would seem they imagine that evangelical alliances, Bible and tract societies, class, prayer, and preaching meetings, and certain feelings, views, and forms of expression to be the ultimatum of Christian life, and the sum and substance of the Gospel. These considerations remind us that the Prophet Joseph in a vision beheld that the glory of the moon was in the economy of salvation allotted for the honourable of the earth, while the lesser portion in the scale of exaltation is prepared for sectarian religionists.

The very existence of secular government and private enterprise is a proof that, although society pay their priests well, and profess much religion, the people do not in reality feel that their creeds and ministers tell much either to the glory of God or the elevation of mankind, for while they pay and support these they take the practical good of humanity into their own hands. These sectarian churches do not even come up to the world's standard of appreciation of the great truth—"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein;" for while the labours of the latter indirectly tend to the glory of God and the good of man, the former as churches and priests do not, neither would many like to see the earth and its inhabitants what they would be had these held undivided sway.

There is in man a spirit—the inspiration of the Almighty. He has planted in the soul a thirst for excellence—an irresistible impulse to progress. He moves upon the mind to interrogate nature for her

secrets and to adorn and beautify the earth. In their development the people call authoritatively to their rulers for reform and wrest their liberties, from the hands of tyrants, and God in His infinite wisdom and goodness gives all things a direction for His own glory, and for the exaltation of the children of men. Nevertheless how few there are who of their own free-will are consecrated to the honour of their Maker, Preserver, and Redeemer. How few do their works in the name of the Lord, and practically acknowledge the vast debt which they owe to Him.

The merchant stands simply in the character of a merchant, the artisan acts in the name of himself or of his craft, the man of science reveals his knowledges as a scientific man, and not as a servant of God; the legislator administers by the voice of the people, or by the right of hereditary descent; kings wield sceptres placed in their hands by invasion and conquest, and sit on thrones established in blood and tears; nobles inherit wealth and lands from warrior fathers, who gained them by sword and rapine. None act in the name of the Lord, none are living wholly consecrated to His glory, among all the kingdoms of the earth, except in that one which He Himself has established in these last days, and even its subjects are only just beginning to travel in that direction. Where is the nation whose lands, cities, railroads, ships, wealth, and science are all laid on the altar of consecration? The great hold lands and possessions by the sanction and gift of human authority, and kings and nobles possess inheritances of blood, but where are they who hold title deeds from the King of the Universe.

Men live as though they were their own creators, or had purchased from the

Almighty "the earth and the fulness thereof." Mankind do not consecrate themselves to their Maker and preserver; neither does any one profess that such is the case. The fact is, society is practically atheistic, rulers and subjects, priests and people. Men live to themselves and not to the glory of God.

Brethren—Latter-day Saints, we must consecrate ourselves—our lives, energies, wealth, talents, wives, families, and all that we are or have unto Him who has thrice purchased us—by creation, by preservation, and by the blood of His Only Begotten. Let no one deceive you, neither deceive yourselves in this matter; consecration is the order of a celestial kingdom. He who is not prepared to abide this law, whose soul is not thus enlarged by the Spirit of the Almighty, has need to seek earnestly for wisdom and power from the Holy Ghost, to enable him to be equal to the race set before him, and worthy of the inheritance and exaltation prepared for the sons and daughters of God. Unless he does this, without fear and trembling at the thought of laying himself with his all upon the altar, as an offering unto the Father of Saints, he had better step aside and become a candidate for a lower glory, lest, at beholding the height for which the righteous aim, he become dizzy and fall to a depth far beneath the point from whence he started. The exaltation to the dignity of Kings and Priests of the Most High is too high a pinnacle for such to reach.

"The earth is the Lord's and the fulness thereof; the world, and they that dwell therein," and He will have His Saints to practically acknowledge it. *By consecrating themselves wholly and undividedly to Him is the only way by which they can become heirs of God and joint heirs with Christ.*

HISTORY OF JOSEPH SMITH.

(Continued from page 601.)

[August, 1841.]

Saturday, 7th. My youngest brother, Don Carlos Smith, died at his residence in Nauvoo this morning, at twenty minutes past two o'clock, in the 25th year of his

age. He was born 25th March, 1816, was one of the first to receive my testimony, and was ordained to the Priesthood when only 14 years of age. The evening after the plates of the Book of Mormon

were shown to the eight witnesses, a meeting was held, when all the witnesses, as also Don Carlos bore testimony to the truth of the latter-day dispensation. He accompanied father to visit grandfather and relatives in St. Lawrence County, New York, in August, 1830. During that mission he convinced Solomon Humphrey, a licentiate of the Baptist order, of the truth of the work. He was one of the 24 Elders who laid the Corner Stones of the Kirtland Temple. In the fall of 1833, he entered the office of Oliver Cowdery to learn the art of printing. On the 30th July, 1835, he married Agnes Coolbrith, in Kirtland, Ohio. On the 15th January, 1836, he was ordained President of the High Priests' Quorum. He took a mission with Wilber Denton in the spring and summer of 1836, in Pennsylvania and New York. On the commencement of the publication of the Elders' Journal in Kirtland, he took the control of the establishment until the office was destroyed by fire in December, 1837, when, in consequence of persecution he moved his family to New Portage. Early in the spring of 1838 he took a mission through the States of Virginia, Pennsylvania, and Ohio, and raised means to assist his father; and immediately after his return he started to Missouri with his family, in company with father and family, and purchased a farm in Daviess County. On the 26th September he started on a mission to the States of Tennessee and Kentucky, to collect means to buy out the claims and property of the mobbers in Daviess County, Missouri. During his absence, his wife and two little children were driven by the mob from his habitation, and she was compelled to carry her children three miles, through snow three inches deep, and wading through Grand River, which was waist deep, during the inclement weather. He returned about the 25th of December, after a very tedious mission, having travelled 1,500 miles, 650 of which were on foot.

I extract the following from his journal—

On the 30th day of September, 1838, I, in company with George A. Smith, Lorenzo Barnes, and Harrison Sagers went on board the *Kansas* (which had one wheel broke); the Missouri river was very low, and full of snags and sand bars. General Samuel Lucas and Moses Wilson, of Jackson County, Colonel Thompson, from Platte Purchase,

and many others of the active mobbers were on board, as also General David R. Achison. On touching at De Witt, on 1st October, for wood, we found about seventy of the brethren, with their families, surrounded by an armed mob of upwards of two hundred. The women and children there were much frightened, expecting it was a boat loaded with mobbers. We would have stopped and assisted them, but being unarmed, we thought it best to fulfil our mission. From this onward the "Mormons" were the only subject of conversation, and nothing was heard but the most bitter imprecations against them. General Wilson related many of his deeds of *noble daring* in the Jackson mob, one of which was the following—"I went, in company with forty others, to the house of Hiram Page, a Mormon, in Jackson County. We got logs and broke in every door and window at the same instant; and pointing our rifles at the family, we told them, we would be God d—d if we didn't shoot every one of them, if Page did not come out. At that, a tall woman made her appearance, with a child in her arms. I told the boys she was too d—d tall. In a moment the boys stripped her, and found it was Page. I told them to give him a d—d good one. We gave him sixty or seventy blows with hickory withes which we had prepared. Then after pulling the roof off the house, we went to the next d—d Mormon's house, and whipped him in like manner. We continued until we whipped ten or fifteen of the God d—d Mormons, and demolished their houses that night. If the Carroll boys would do that way they might conquer; but it is no use to think of driving them without four or five to one. I wish I could stay, I would help drive the d—d Mormons to hell, Old Joe, and all the rest." At this I looked the General sternly in the face, and told him, that he was neither a republican nor a gentleman, but a SAVAGE, without a single principle of honour, or humanity. "If," said I, "the 'Mormons' have broken the law, let it be strictly executed against them; but such anti-republican and unconstitutional acts as these, related by you, are beneath the brutes." We were upon the hurricane deck, and a large company present were listening to the conversation. While I was speaking, Wilson placed his hand upon his pistol, which was belted under the skirt of his coat; but cousin George stood by his side, watching every move of his hand, and would have knocked him into the river instantly, had he attempted to draw a deadly weapon. But General Atchison saved him the trouble, by saying, "I'll be God d—d to hell if Smith ain't right." At this, Wilson left the company crest-fallen. In the course of the conversation Wilson said, that the best plan was

to rush into the Mormon settlements, murder the men, make slaves of the children, take possession of the property, and use the women as they pleased.

A gentleman, present from Baltimore, Maryland, said he never was among such a pack of d—d savages before; he had passed through Far West, and saw nothing among the "Mormons" but good order. Then drawing his pistols, he discharged them, and re-loading said, "If God spares my life till I get out of Upper Missouri, I will never be found associating with such devils again."

Shortly after this we were invited to preach on board. Elder Barnes and I preached. The rest of the way we were treated more civilly; but being deck passengers, and having very little money, we suffered much for food.

We continued our journey together through every species of hardship and fatigue, until the 11th of October, when Elders Barnes and H. Sagers left us at Paducah, after our giving them all the money we had, they starting up the Ohio River, and we to visit the Churches in West Tennessee and Kentucky. Soon after this, Julian Moses gave us a five-franc piece, and bade us farewell.

We soon found that the mob spirit was in Kentucky, as well as in Missouri; we preached in a small Branch of the Church in Calloway County, and staid at the house of sister Selah Parker, which was surrounded in the night by about twenty armed men, led by John McCartney, a Campbellite priest, who had sworn to kill the first "Mormon" Elder who should dare to preach in that place. The family were very much terrified. After trying the doors, the mobbers finally went away. We visited a number of small Branches in Tennessee; the brethren generally arranged to be on hand with their money, or lands for exchange in the spring. Brother Samuel West gave us twenty-eight dollars to help defray our travelling expenses. We also received acts of kindness from others, which will never be forgotten.

About this time our minds were seized with an awful foreboding—horror seemed to have laid his grasp upon us—we lay awake night after night for we could not sleep. Our forebodings increased, and we felt sure that all was not right; yet we continued preaching until the Lord showed us that the Saints would be driven from Missouri. We then started home, and, on arriving at Wyatt's Mills, we were told, that if we preached there it would cost us our lives. We had given out an appointment at the house of Mrs. Foster, a wealthy widow. She also advised us to give it up; but, as she had no fears for herself, her property or family, we concluded to fulfil our appointment. The hour of meeting came, and many attended.

George A. preached about an hour: during which time Captain Fitch came in at the head of twelve other mobbers, who had large hickory clubs, and they sat down with their hats on. When George A. took his seat, I arose and addressed them for an hour and a-half, during which time, I told them that I was a patriot—that I was free—that I loved my country—that I loved liberty—that I despised both mobs and mobbers—that no gentleman, or Christian at heart would ever be guilty of such things, or countenance them. Whereupon the mob pulled off their hats, laid down their clubs, and listened with almost breathless attention.

After meeting Mr. Fitch came to us and said that he was ashamed of his conduct, and would never do the like again; that he had been misinformed about us by some religious bigots, and begged of us to forgive him, which we did.

We continued our journey to Columbus, Hickman County, Kentucky, and put up with Captain Robinson, formerly an officer in the army, who treated us very kindly, assuring us that we were welcome to stay at his house until a boat should come, if it were three months. We staid nine days, during which a company of thirteen hundred Cherokee Indians ferried over the river.

We went on board the steamer *Louisville*, and had to pay all our money for a deck passage. About ninety miles from St. Louis our boat got aground, where it lay three days. We had nothing to eat but a little parched corn. We then went on board of a little boat, *The Return*, which landed us in St. Louis the next morning. Here we found Elder Orson Pratt, and learned that Joseph was a prisoner with many others, and that David Patten was killed, and of the sufferings of the Saints, which filled our hearts with sorrow.

The next morning we started on foot for home, at Huntsville, about 200 miles, we stopped at the house of George Lyman to rest. George A.'s feet had now become very sore with walking.

We had not been long in Huntsville before the mob made a rally to use us up, as they said, with the rest of the Smiths; and, at the earnest request of our friends, we thought best to push on, and started about ten at night. The wind was in our faces, the ground slippery, and the night very dark; nevertheless we proceeded on our journey. Travelling twenty-two miles, we came to the Chariton River, which we found frozen over, but the ice too weak to bear us, and the boat on the west side of the river. We went to the next ferry, but finding there was no boat, and knowing that in the next neighbourhood a man's brains were beat out, for being a "Mormon," we return-

ed to the first ferry, and tried by hallooing to raise the ferryman on the opposite side of the river, but were not able to awake him. We were almost benumbed with the cold, and to warm ourselves we commenced scuffling and jumping; we then beat our feet upon the logs and stumps, in order to start a circulation of blood; but at last George A. became so cold and sleepy, that he could not stand it any longer, and lay down. I told him he was freezing to death; I rolled him on the ground, pounding and thumping him; I then cut a stick and said I would thrash him. At this he got up, and undertook to thrash me; this stirred his blood a little, but he soon lay down again. By this time the ferryman came over, and set us across the river, where we warmed ourselves a little, and pursued our journey until about breakfast time, when we stopped at the house of a man, who, we afterwards learned was a leader of the mob at Haun's Mill massacre; and started the next morning without breakfast. Our route lay through a wild prairie, where there was but very little track, and only one house in forty miles. The north-west wind blew fiercely in our faces, and the ground was so slippery that we could scarcely keep our feet, and when the night came on, to add to our perplexity, we lost our way; soon after which, I became so cold that it was with great difficulty I could keep from freezing. We also became extremely thirsty; however, we found a remedy for this by cutting through ice three inches thick with a penknife. While we were drinking, we heard a cow-bell; this caused our hearts to leap for joy, and we arose and steered our course towards the sound. We soon entered Tenney's Grove, which sheltered us from the wind, and we felt more comfortable. In a short time we came to the house of Whitford G. Wilson, where we were made welcome and kindly entertained. We laid down to rest about two o'clock in the morning, after having travelled one hundred and ten miles in two days and two nights. After breakfast I set out for Far West, leaving George A. sick, with our hospitable friends. When I arrived on the evening of December 25th, I was fortunate enough to find my family alive, and in tolerable health, which was more than I could have expected, considering the scenes of persecution through which they had passed.

Don Carlos visited us several times while we were in Liberty Jail, and brought our wives to see us, and some money and articles to relieve our necessities. He took charge of father's family in his flight from Missouri, and saw them removed to Quincy, Illinois, for safety.

In June, 1839, he commenced making

preparations for printing the *Times and Seasons*. The press and type had been resurrected by Elias Smith, Hyrum Clark, and others, from its grave in Dawson's yard, Far West, where it was buried for safety the night that General Lucas surrounded the City with the mob militia. The form for the a number of the *Elders' Journal* was buried with the ink on it. They were considerably injured by the damp; it was therefore necessary to get them into use as soon as possible, and in order to do this, Don Carlos was under the necessity of cleaning out a cellar through which a spring was constantly flowing, as the only place where he could put up the press. Ebenezer Robinson and wife being sick, threw the entire burden on him.

As a great number of brethren lay sick in the town, on Tuesday, 23rd July, 1839. I told Carlos and George A. to go and visit all the sick, exercise mighty faith, and administer to them in the name of Jesus Christ, commanding the destroyer to depart, and the people to arise and walk; and not leave a single person on the bed between my house and Ebenezer Robinson's, two miles distant; they administered to over sixty persons, many of whom thought they would never sit up again; but they were healed, arose from their beds, and gave glory to God; some of them assisted in visiting and administering to others who were sick.

Working in the damp cellar, and administering to the sick impaired his health so that the first Number of the *Times and Seasons* was not issued until November. He edited thirty-one Numbers.

He was elected Major in the Hancock County Militia, and on the death of Seymour Brunson, Lieutenant-Colonel.

He was elected, on 1st February, 1841, a member of the City Council of Nauvoo, and took the necessary oath on 3rd February, and on the 4th he was elected Brigadier-General of the first Cohort of the Nauvoo Legion.

He was six feet four inches high, was very straight and well made, had light hair, and was very strong and active. His usual weight when in health was 200 lbs. He was universally beloved by the Saints.

He left three daughters, namely, Agnes C., Sophronia C., and Josephine D.

President John Smith was unanimously acknowledged as the President of the Stake in Iowa, David Pettigrew, M. C.

Nickerson, counsellors. Elias Smith was sustained as bishop, also Joseph B. Noble and Joseph Meham his Counsellors.

A Conference of the Church was held at Zarahemla, and the Branches in Iowa, so far as represented, consisted of 750 members.

Shocks of an earthquake felt at several places in Spain.

Sunday, 8th. A water-spout destroyed twenty houses of Portpatrick, Scotland.

Monday, 9th. The steamboat *Erie* was

burned on Lake Erie, 30 miles from Buffalo, and eight from the American shore, 200 persons on board, of whom 175 perished.

The funeral of brother Don Carlos was attended by a vast concourse of friends and relatives; he was buried with military honours.

The Zarahemla Conference appointed George W. Gee, Church Recorder, and was addressed by Elders Taylor and George A. Smith, on building the Temple, and on Temperance.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, SEPTEMBER 27, 1856.

CIRCULATING TRACTS.—In endeavouring to do mankind good, it is the duty of the Saints to make the method of presenting the truth to them as agreeable as possible. We wish this policy applied in the circulation of tracts.

Many pamphlets, no doubt, have been rejected, or, if received, been carelessly laid by, because the outward appearance of them was coarse and uninviting, either from being dirty for want of a cover, or because, if covered, it has been with coarse dingy paper, making the pamphlet unsightly to persons of taste and refinement. To avoid this in future, as far as practicable, we recommend to those who have the charge of circulating the printed word, to cover their tracts with paper of a colour and quality that will not cause them to appear disagreeable to those to whom they are presented. We would also suggest that there be on the outside of the cover a printed invitation to the reader to attend the meetings of the Saints, giving proper information as to the times when and places where such meetings are held; and when not considered too expensive, it would be well to add a catalogue of the principal works of the Church, and information of the places where they can be obtained.

These suggestions, so far as expedient, and any others which may appear applicable to the circumstances and location of the people where the brethren in the ministry are labouring, and that will aid the spread of truth, we should like to see carried out.

The third pamphlet of the new series, entitled *Water Baptism*, is now ready for circulation.

DEPARTURES.—By a letter from Elder John Kay to Elder Thomas Williams, dated Hull, September 7, we learn that President E. T. Benson and himself were to sail the same day from that place, per steamer *Saxonia*, for Hamburg, on their way to Copenhagen, Denmark.

NEWS FROM THE UNITED STATES.—We learn through the *Mormon* that on the 24th of July the greatest part of the wagon companies moved about two miles from the old camping ground, with the expectation of soon continuing their journey. The company over which Elders Willie and Atwood presided had left previous to that date. Elder Martin's company, being the last hand-cart company for this season,

moved out on the 26th, and was expected to leave finally on the 29th. A wagon company was also expecting to start on the 30th.

Elder Arthur P. Welchman, on a mission to New York, arrived at that place August 7. He left Great Salt Lake City April 25. Elder Samuel John Cook, on his way to Europe on a mission, arrived at the same place on the evening of the 13th of August. He left Utah on the 8th of May.

Elder N. H. Felt left New York for Utah, in company with President Franklin D. Richards and his associates from England, on the 8th of August. He came out with Elder J. Taylor on a mission to the eastern states about two years since, and has most of the time been labouring in the *Mormon Office*.

President Richards and company were on the Missouri river, fifteen miles below St. Joseph, August 19. They were all in good health, and anticipated winding up all business and leaving Florence for Utah on the 1st of September.

Mr. A. T. Haun, of Missouri, has been appointed to succeed the Hon. J. L. Heywood as United States Marshal for the Territory of Utah.

Through some unusual combination of favourable circumstances, the *Deseret News* of July 2 found its way to our Office on the 11th instant, being one week later than previous dates. Some extracts from its editorial columns will be found on another page, under the head of "News from Utah." No papers for subscribers, or letters, were received with it.

By the same mail we also received the *Western Standard* of July 26 and August 2. From the latter we have copied a letter from Elder Woodruff to the Editor, dated Great Salt Lake City, July 3, it being three days later than letters per last mail.

THE REPORTER OF THE SPECIAL COUNCIL.—Brother David W. Evans acted as Reporter for the Special Council, the publication of the proceedings of which was concluded in the previous Number of the *Star*. He cannot be considered responsible for slight omissions or errors, as he did not profess to be fully competent for the task, but kindly proffered to do as well as he could, and we are satisfied with his labours.

FOREIGN CORRESPONDENCE.

DESERET.

G. S. L. City, July 3, 1856.

Editor of the *Western Standard*,

I continue my monthly correspondence for your paper.

The weather has been dry and warm since I last wrote to you. We have had two slight showers during the past month. Barley harvesting commenced last Monday, the 23rd, and some wheat in the big field was cut on Saturday last. Much of the crops, however, have suffered materially for the lack of water; by good management and much physical labour the waters of the Big Cottonwood have been brought northward as far as Canyon Creek by way of the canal, and have been

used on the ten and five acre lots, which will help some fields of grain that would have been almost an entire failure. Brother J. Wright reports the wheat crops for three miles around Fort Brigham completely eat up by grasshoppers. The tobacco worms in great numbers, are eating up the potatoe vines, but we manage to kill them, for they soon grow so large they are easily seen. Many fields of wheat look well, and the city gardens promise much, but city canyon creek is very low.

The arrangements of the committee for the national celebration of the 4th of July, have been made on a large scale. We will have a grand Military review, and the Legion are making preparations accord-

ingly. A copy of the programme has been forwarded to you by the Post Office.

Presidents Young and Kimball have just returned from spending three days on the island examining their stock.

T. D. Brown has been appointed to superintend the working of a canal for bringing the waters of the Weber river to the hot springs, four miles north of this city; the operations to commence immediately.

We hear of a very large emigration for the mines, and it is reported that 25,000 head of stock are on the way by the northern route.

I am happy to be able to inform you that the choice fruits which you sent to your friends in this Territory, have been grafted, and most of them have lived and are growing finely; also some choice fruit mostly apples, were obtained from the East, which are alive and doing well. We consider this a great blessing to our thriving territory.

It is a general time of health, but great scarcity of bread, but we look forward to the coming harvest to relieve the wants of the people.

The Presidency and Twelve with their families are all well.

Yours truly,

W. WOODRUFF.

CHINA.

Hongkong, China,

June 30, 1856.

To Elder E. T. Benson.

Dear Brother—Through the signal blessings of our indulgent and heavenly Father, I arrived safely in Macao on the 18th instant. It is a Portuguese settlement, containing eight Catholic chapels and sixty thousand inhabitants, one thousand six hundred of whom are said to be Portuguese, and the remainder are Chinese.

Owing to the incessant rains which continued for ten days, only clearing up for a few hours to commence anew, I could not make an attempt to plant the Gospel among that people; besides, our vessel being very deep in the water, laid a long way out. A very snug harbour, adjacent to the City, offers a good shelter for shipping of very light draught. A small garrison, containing it is said 300 soldiers, overlooks the entrance.

The City, like all I have seen in Asia, is built at random, only the houses are made of durable granite, which is plentiful in this part of the country.

On the 27th instant I took passage for this place on a steam boat, which occupied seven hours, and in two hours after landing, I procured a passage on the ship *Cæsar*, bound for San Francisco. My fare is sixty dollars for cabin passage; but the common price is one hundred.

Hongkong, the same as Macao, is built upon the side of a mountain and of the same material, only the City is better laid off, yet the streets are very narrow.

This being the seat of government, it contains a goodly number of military men, besides a great many merchants, both English and American.

According to the testimony of men who are acquainted with the place, the morals of the people are very bad; two-thirds of the Chinese women are said to be prostitutes.

The Chinese mode of dress is exclusively adapted for comfort, consisting of pantaloons and a loose jacket, the former being uncommonly wide in the legs. This dress is worn by both sexes precisely the same.

The Tartars are a hardy race, inured to hardships of every kind, and during the rains are clad with a coat made of a grass peculiar to China, which is quite soft and flexible in its nature, and capable of shedding the rain wonderfully. When clad in this, the first and last robe, the peasant looks like a scarecrow for all the world; and although I am not much given to laughter, when I first saw the contrivance I laughed outright, not being able to contain myself at the moment.

The Chinese nobility appear in very costly apparel; crapes and silks are very common among the upper classes; shoes, the soles of which are of light wood, and the uppers of cloth, are generally worn by all.

From what I can discover of the character of the Chinese, I do not believe that much of the blood of Israel is among them. I may be wrong in this estimate.

One good and great characteristic in this people is their ingeniousness in many of the fine arts, such has the making of porcelain, embroidering, carving of wood and stone, and doing many other things too tedious to mention here.

The peasantry are certainly industrious

and indefatigable in the pursuit of a small pittance upon which to subsist. Their manners of address and decorum are much more agreeable than those of the Hindoos, who, as crouching scycophants, will do anything to obtain favour and *pice*.

One great evil, however, both nations are subject to, namely, deceit in trading. I have never found one single man among them faithful to his word—all will take advantage to the greatest extent possible.

The country is in a very unsettled state at present. A great slaughter is reported to have taken place near Nankin. The rebels are slaying and plundering without mercy.

China, like all other nations that fear not God, is destined to be chastised for her wickedness. She is ripe in gross corruptions, and impiety has long held its sway. The grasp of tyrants must be rent asunder, and they made to acknowledge that God has arisen in His might and majesty, to vex the nations that forget Him. My firm belief is that these oriental nations will not receive the Gospel nor succumb to the kingdom of God until they are obliged to do so, when deprived of bread and water by the judgments of God. When the power of the Almighty is manifested in smiting the waters, and bringing all manner of plagues upon them, as He did upon Egypt of old, only more abundantly, then these heathen nations may probably acknowledge the power and omnipotence of Jehovah. Idolatry in every form is practised, not only gods of wood and stone are worshipped, but all the delicacies and indulgencies of "Babylon the Great."

Many mighty revolutions have transpired among the nations since I left my home in the sacred valleys of Utah. Among the events that have taken place is one of no small magnitude—Hindustan has rejected the Gospel of the Son of God. His servants have laboured amidst privations and persecutions, to gather her sons into the fold of Christ, but they would not. I will however admit that it was not preached extensively in the native tongue.

Relative to my passage, thus far I have to say, it has been a very pleasant one indeed. I cannot but acknowledge the signal blessings of God over me, having escaped a Typhoon in which a number of vessels were dismasted, sailing up the China sea. The *Monsoon* on which the Indian and Siam Missionaries came out from San Francisco, has been ashore, the Captain left her, but she has since been saved from total wreck.

Having to contend with the cast iron prejudices of the Captain and crew, I could not plant the good seed so fast as I desired, having first to clear away the rubbish of sectarianism before the good word could take root. I however succeeded in removing many absurd notions entertained by them. I preached privately and publicly to all hands, and left a good supply of tracts with them, which in conjunction with my testimony will, I believe, have the desired effect of reclaiming a few from the thralldom of darkness that now envelopes them.

Captain Hutton shewed me every respect, and was withal agreeable; but owing to recent experience in carrying hireling priests, who proved contentious and obnoxious, he had a great aversion to hearing anything about religion. I am, however, happy to say, that I removed the obstacle so far as to induce him to investigate our doctrine.

In travelling, I fall in with men of every stripe and colour, and as much as lies in my power, I proclaim the Gospel to all with whom I sojourn and associate, both by land and sea, knowing that it will not do to hide my light under a bushel, but rather to cry aloud of the Gospel of peace and the coming judgments, by which alone I can rid my garments of the blood of all men.

Being about to sail out of harbour, I must now close, praying for the blessings of Israel's God upon all your labours, and that you may accomplish a good work which you will do, and return home in the own due time of the Lord. Amen.

R. SKELTON.

GRASSHOPPERS.—These dreaded insects are again making their appearance (says the *California American*), in various parts of the country. A gentleman who arrived in town last evening from Shasta, informs us that in Tehama county, a short distance above Bidwell's ranch, the country is literally alive with them, they are as innumerable as the sands of the sea; in color they are perfectly white.

HOME CORRESPONDENCE.

CHELTENHAM CONFERENCE.

15, Townsend Street, Cheltenham,
September 4, 1856.

President O. Pratt.

Beloved Brother in the Gospel of Peace—I now embrace a few moments to write to you concerning my feelings, and the work of the Lord in the Cheltenham Conference.

As to myself, I never felt to rejoice so much in the principles of life and salvation as at the present time. I can say with truth and soberness, it is my meat and my drink by day and by night. The more I partake of the principles and blessings of the Gospel, the more I desire to do so; and I find that they emanate from an inexhaustible fountain and that they always bring an additional portion of light from the Great Giver. By the strength which I derive from this source, I am enabled to go forth through my extensive field of labour, and teach both Saints and sinners; and I hope and pray that good will be the result.

Since the first of February we have baptized 65 into the Church, and at this time the prospects are much brighter than they were. Our meetings in Cheltenham are well attended by many enquiring strangers, and we hope ere long to lead some down to the water, as Philip did the eunuch. We are now delivering a series of sermons, and they are well attended.

Prospects throughout the Conference are generally good, and the Saints are increasing in faith and good works. The tithing is improving weekly, although it is not at work enough to suit me; but my faith is good on this matter. We have not established this principle as long as some other Conferences, but we hope after a short time to come up according to our circumstances.

There are as good Saints in this Conference as any I have seen, according to their knowledge; they are willing to do any thing that they are counselled to do by the Priesthood that the Lord has placed over them.

Pastor D. B. Dille is much loved as a man of God. He has the faith and confidence of this people, and their prayers are that he may live to return home with

joy and rejoicing, bearing many precious sheaves with him, such as will be pillars in the house of the Lord, to go no more out forever.

My brethren associated with me as Travelling Elders are of the right stamp. Elder H. I. Doremus is one of the fathers in Israel. His counsels are seasoned with the Holy Ghost, and his humility is like that of a child, and I feel that he will be a great blessing to this people. Elders H. Hobbs, F. S. Turner, and J. R. Morgan are young men, but are filled with the principles of "Mormonism." They are ever ready to preach the word, either in the chapels or on the highways, before the rich or the poor, and the Lord is attending their labours with success. During this summer we have been very active in circulating the printed word, such as "*Marriage and Morals in Utah*," and we believe it will be like bread cast upon the water, to be seen after many days. We have of late been blessed with the company, counsels and teachings of Elder E. T. Benson, and he has been to us like a live coal from off the altar, we pray that he may be as great a blessing to every Conference that he visits as he has been to us.

Lest I intrude upon your time and patience, I will close by craving an interest in your faith that the Lord will attend me in all my labours.

With love to yourself, Elders Benson and Little and all associated with you, I remain, your humble brother in the bonds of love.

R. F. NESLEN.

MANCHESTER CONFERENCE.

56 Welcomb Street, Hulme, Manchester, September 9, 1856.

President O. Pratt.

Dear Brother—In looking over Number 37 *Star* of the current volume, page 581, I discovered *two errors* in one short paragraph, said to be my words used at the Special Council at Birmingham.

In speaking of the Manchester Conference, I did not use the words "tolerably good," &c., for I consider that the Conference stands number one. If not in the

best condition, it will rank among the best in the British Isles.

Our Temple Offering amounting to £260 13s. 4d., has been paid some time since, and £38 9s. 8d. is already in the Office for the P. E. Fund, and by the last of this month another £100 will be deposited there for the same purpose, and I may add *that we are out of debt.*

If the word "tolerably" had been left out, the Conference would have been represented as it really is—in *good condition.*

The other error alluded to is this, I am reported to have said that, "We have three Travelling Elders in that Conference."

It should read, "We have three Travelling Elders in the Pastorate;" which was all that we had at that time, and one of them laboured then and does still in the Preston Conference.

If you will please insert these few lines in the *Star*, or as much as will convey the meaning of them, you will confer a favour on,

Yours obediently,

C. R. DANA.

WALES.

Garden Street, Merthyr,
September 8, 1856.

Beloved President O. Pratt—I take the liberty of writing a few lines to you trusting that you will overlook my imperfections in so doing, because I am not as competent in the English language as I am in the Welsh. Nevertheless I will

endeavour to give you a fair statement of the work in my Conference. Everything is moving along well. The Priesthood are united one with another.

The principle of tithing is being taken hold of, and ere long we shall be free from all debt. We hold camp meetings here and there in different districts, which are attended by hundreds. We have had a little opposition in Merthyr this summer from apostates. Their voices have been very high, but they are now very low. One man has composed some kind of a tract against us, but all these things have done more good than harm. Our opposers when they came out the first time, said, that they would upset "Mormonism," but of course they have signally failed.

I am using my influence throughout the Conference, to promote the distribution of tracts in both the English and Welsh languages. We have 2000 of the pamphlet entitled *Marriage and Morals in Utah*, in the English, and 3000 of them in the Welsh language, and it is probable that we shall want more of them in both languages. We shall order all of your tracts for the Conference, and shall dispose of them.

Finally I am determined to carry out the instructions I may receive from President Daniels and his counsellors, for they are good men, and I love them with all my heart.

May God bless you and all the faithful in the kingdom of God is my desire in the name of Jesus. Amen.

I am yours faithfully in the Gospel of peace.

ABEDNEGO S. WILLIAMS.

NEWS FROM UTAH.

(From the "*Deseret News*.")

PROSPECTS.—In addition to the drought and destruction by insects last season, to the severity of the past winter and consequent heavy loss of stock, and to the destitution we are still suffering, the long continued dry weather, the scant supply of water at command for irrigation, the entire destruction of crops by grasshoppers in Cache County, and the like destruction in portions of Box Elder and Utah Coun-

ties, the general ravages of tobacco and other worms upon potatoes and corn, and the parching of whole fields of grain before the heads are filled are far from promising a surplus of food for the Saints now here and the thousands already on their way to the mountains.

Strong faith in the wisdom of the providences of the Almighty, great skill, strict obedience to the commandments of the

Lord and the counsels of His servants, the most rigid economy and untiring well-directed industry may enable us to escape starvation until a harvest in 1857. But those who have not the aboved-named essential qualifications, and who do not intend to strive for them, will be apt to have their feelings sorely chafed and their stomachs severely pinched, ere plenty again gladdens our quiet homes.

And until the lapse of at least another year, emigrants and others will fail in their dependence upon Utah for sustenance, and will run great risk of starving unless they bring their supplies with them, and that too not in gold, silver and merchandize with a view to exchange advantageously, but in such an amount of provisions as they may need until August 1857, and for how much longer we are not informed.

GENOA, CARSON COUNTY.--Elder Orson Hyde writes, under date of April 20 and 27, that their winter had been comparatively mild, but they had rather a cool March. Quite a breadth of land had been and was being sown and planted. No rain nor snow at the sink of Mary's river for nearly a year, hence little or no grass there.

Bread-stuff was scarce, and of course

would remain so until harvest, except they procured flour from California.

Stock looked well, and grass was good and plenty.

The inhabitants were in the enjoyment of good health and spirits, and Elder Hyde was rapidly recovering from the effects of the severe freeze he got while endeavouring to cross the mountains last winter.

SAN BERNARDINO, CALIFORNIA.—President Charles C. Rich writes June 3, that the general health was good, weather excessively hot, and grass drying. Large herds of cattle were being driven to the mountains, to save them from starvation. The crops throughout the State would probably be light, and in many sections owners are turning their stock into the wheat and barley fields.

They were harvesting their barley, which is quite good, and their large crop of corn looks well, but the wheat does not promise a very abundant yield.

Elder James Graham and John S. Eldridge had lately arrived, *en route* from their Australian mission, and Brother Eldridge expected to soon leave for his home in Utah.

THE "LUCY THOMPSON."

Elder James Thompson, who had charge of the small company of Saints who came by the above ship lately to this port, has handed us an account of the voyage. He speaks of "the captain as a gentleman and sailor, attentive to his duties and kind to all; but he gives a terrible picture of Gentile life on board." Elder T. faced Anti-Mormonism like a man, and had the support and approbation of the right-thinking portion of the passengers on board, for his exposure of the wickedness and prostitution that abounded during the voyage. He says:—

"Before we were long on board we were found to be the most clean in our habits. We kept our berths clean, washing them frequently. The Gentiles were annoyed, as the officers only gave them half allowance of water till they went and did likewise. Towards the end of the voyage the officers seldom visited us, as they considered it unnecessary.

"I now come to what I consider the greatest of all evils on board; the system of berthing the passengers without respect to age or sex: so you form a good idea of the results in many cases. Picture the annoyance to any respectable young female to find herself berthed next to one, if not between two young men, with perhaps not the shadow of a screen or the means to make one. The Saints are seldom obliged to witness what fell to our share of observation, but to all, I would say appreciate the counsel of the authorities of the Church at Liverpool, and come by no ship without their direction, or your eyes may see what your tongues would refuse to utter."

Brother Thompson, with his family, left this city to-day for Pittsburg. His youngest child had been very sick, but was looking better before they left.

VARIETIES.

"I WILL, BY AND BY."—Ah! yes. When will you do it? "By and by" never comes. Why will you not fix upon a day when you will perform your duty? We like men that we can depend upon—who will decide upon a course, or when to do a favour or a duty, and when they have decided, will perform. The longer you put off, the longer you will.

THINGS LOST FOR EVER.—Lost wealth may be restored by industry, the wreck of health regained by temperance, forgotten knowledge restored by study, alienated friendship smoothed into forgetfulness, even forfeited reputation won by penitence and virtue. But who ever again looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from the record of eternity the fearful blot of wasted time?

LOOK UP!

(Selected.)

"Look up!" cried the seaman with nerves like steel,
As skyward his glance he cast,
And beheld his own son grow giddy, and reel
On the point of the tapering mast.
"Look up!" and the bold boy lifted his face,
And banished his brief alarms,
Slid down at once from his perilous place,
And leapt in his father's arms.

Look up! we cry to the sorely oppress'd,
Who seem from all comfort shut,
Ye had better look up to the mountain crest,
Than down to the precipice foot;
The one offers heights ye may hope to gain,
Pure ether, and freedom, and room;
The other bewilders the aching brain
With roughness, and danger, and gloom.

Look up, meek soul, by affliction bent,
Nor dally with dull despair;
Look up, and in faith, to the firmament,
For heaven and mercy are there.
The frail flower droops in the stormy shower
And the shadows of needful night,
But it looks to the sun in the after hour,
And takes full measure of light.

Look up, sad man, by adversity brought
From high unto low estate,
Play not with the bane of corrosive thought,
Nor murmur at chance and fate;
Renew thy hopes, look the world in the face,
For it helps not those who repine;
Press on, and its cheer will amend thy pace,
Succeed, and its homage is thine.

Look up, great crowd, who are foremost set
In the changeful battle of life,
Some days of calm may reward ye yet
For years of allotted strife;
Look up, and beyond, there's a guerdon there
For the humble and pure of heart,
Fruition of joys unalloyed by care,
Of peace that can never depart.

Look up, large spirit, by Heaven inspired,
Thou rare and expansive soul,
Look up with endeavour and zeal untired,
And strive for the loftiest goal;
Advance, and encourage the kindred throng,
Who toil up the slopes behind,
To follow, and hail with triumphant song
The holier regions of mind!

ADDRESSES.—Thomas Whiteley, 27 Lyon Street, Newton, Southampton.

Lorenzo D. Rudd, 18, Dock Street, Leeds.

Elijah E. Holden, Mr. John Hyde's, 8 Mount Street, Spring Gardens, Reading.

Money List, Sep. 5—12, 1856.

John Threlkield	£2 0 0	Brought forward	£20 4 0
Jeremiah D. Wilson	5 0 0	Josiah Holmes	5 0 0
Henry Brown (per W. J. Smith)	5 0 0	W. C. Gregg	2 15 0
Peter Q. McComie	8 4 0		
Carried forward.....	£20 4 0		£27 19 0

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THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 40, Vol. XVIII.

Saturday, October 4, 1856.

Price One Penny.

FULFILMENT OF PROPHECY.

In every age of the world, when men have not been led by the light of revelation, and while their works have been a continual evidence of their folly, they have thought themselves very wise. They have thought themselves very sagacious and far-seeing when the events of the next hour were shrouded in mystery—very pious, good, and diligent in serving the Lord when they were filled with abominations, and led captive at the will of the devil. Probably of no generation is this more completely true than of the present one. The Lord for over a quarter of a century has been sending His Prophets among them who are declaring that communication has been again opened with the heavens, that the people need no longer wander in darkness and uncertainty, for the Lord has restored the light of revelation to men, and sent Prophets and Apostles to lead them, as he did Israel and His Saints in former days. These Prophets and Apostles are preaching the same plan of redemption that was instituted by Christ and his former-day Apostles, and crying to the people, "Repent of your sins and be baptized for their remission, and enter into covenant with the Lord, for the hour of His judgments and the day when calamities shall overwhelm the wicked are come."

The Prophets of this dispensation have not only proclaimed that calamities would come, but have as plainly declared what they will be, and how they will come, as

did ancient Prophets of the many important events that happened to Israel, and as Christ did of the destruction of Jerusalem, the dispersion of the Jews, and their long oppression among Gentile nations. Further, many of these events have been in progress of fulfilment for years, and yet this generation will not see nor understand, for they prefer to walk in darkness, and follow the conceptions of their own vain imaginations.

As a forcible illustration of these remarks, we will here introduce some extracts from the editorial columns of the *New York Herald*, of August 26, on the present political affairs of the United States, and compare them with a prophecy of Joseph Smith's, delivered nearly twenty-four years ago.

The *Herald*, under the heading, "Civil war in Kansas," says—

"Civil war exists in Kansas. The fact can no longer be disputed. It is not a mere border feud among hostile squatters, land speculators, abolitionists and border ruffians, but it is civil war—a war not for the enforcement of the popular sovereignty doctrine of the Kansas-Nebraska bill against a horde of lawless marauders, but a war for the establishment of slavery in Kansas, or its expulsion from Kansas by force of arms."

"The belligerents are arrayed against each other, fight each other, and treat for the exchange of prisoners, according to the usages of a regular war; as, for ex-

ample, between the Allies and the Russians.

"On the one side are the free State settlers, who, upon the strength of late colonial reinforcements, have thought it expedient to assume the offensive in attacking and dismantling certain block house fortifications of the pro-slavery party. The plea for this course of action is, that the border ruffians have been establishing a cordon of military posts and depôts round about and through the Territory, with Missouri as their base of operations; and that all these preparations have been made in view of a simultaneous assault for the extermination or expulsion of the free State settlers at a single well-directed blow. In this view, in a strictly military examination of the case, it must be admitted that the course adopted by the free State party was the only course consistent with safety. To hesitate was to court destruction, while to break the lines of the enemy, and to throw their plans into confusion, was a process by which at least time could be gained for more regular and systematic operations of defence.

"Thus, then, stands the case. The pro-slavery Kansas party have been anticipated and attacked and defeated at several of their military positions before they were ready to strike all together. They have fallen back, accordingly, upon their base of operations in Missouri, and are actively employed in collecting reinforcements and supplies for a more formidable invasion of the disputed battleground. When we next hear of their taking the field, it will most probably be with the intelligence of a movement of a well-appointed army of four or five thousand men. In the meantime it is not likely that the other side will be idle, but they, too, will be reinforced by perhaps several thousand men from the North and North-west, so that when these hostile forces again come together in the field, the chivalry, the feelings, and the State pride of half-a-dozen or more Northern States, and of as many Southern States, will be involved in the collision.

"A battle, or several battles, thus organized and thus fought, however decisive the immediate issue, will be but the signal for more extended operations on both sides. The contagion of the war will be carried like an epidemic, and more rapidly, into the neighbouring States, North and

South; and if not arrested by some healing compromise, the flames of civil strife will spread from Kansas across the Mississippi and across the Alleghanies to the Atlantic coast, until the two sections stand in the armed and deadly array against each other of the cut-throat houses of York and Lancaster. And herein, visibly and palpably before us, lies the danger to the Union."

* * * * *

"Now, in reply to all this, while we concede that the destruction of this Union by suicide is not an impossible thing, we begin to think that our croakers and alarmist are looking in the wrong direction for the fatal blow. It has very often happened, in the history of nations, that there has been a public presentiment of a great impending national calamity; but the calamity itself has just as frequently taken the prophets by surprise, in its unexpected shape, and from the uncalculated circumstances through which it had fallen upon them. Thus, the people of France and all Europe apprehended a revolution with the death of Louis Philippe; but it came upon them at the very time it was supposed that Louis Philippe was most firmly seated upon his throne. Again, in 1851 it was expected that in 1852 there would be another French revolution and a red republican triumph; but the *coup d'état* of Louis Napoleon anticipated the event, and provided a totally different entertainment for the champions of '*Liberte, Egalite, Fraternite*.' So in numerous examples, while politicians have had the sagacity to foresee an impending national catastrophe or revolution, have they failed to guess the shape in which it finally came, and the direct agencies which worked it out.

"So with the question of the dissolution of the American Union. There may be danger; the evil may be impending; but if it does come, it will not be through a Northern President or a Northern Congress at Washington; but it will result from a civil war like that which now exists in Kansas. There is 'leaven enough,' even in this Kansas war, to 'leaven the whole lump,' from the Mississippi to the Atlantic, with the leaven of intestine strife and disruption; and unless the peacemakers in Congress and the sovereign voice of an offended people shall interpose at once for peace, reconciliation and concord, this Kansas war may be ag-

gravated into a general fratricidal war between the North and the South. This would at once break up the Union, and after such a collapse the restoration of the fragments again under one common government would be utterly impossible, save through the conquering arm of some military chieftain, and the cohesive appliances of a military despotism."

We presume that Mr. Bennett, of the *Herald*, considers that he has made a wonderful discovery—that he has discerned the probable solution of the present political difficulties of the United States, and that he is blessed with an unusual degree of political foresight. We feel no disposition to depreciate his sagacity and discrimination, when viewed in the light of mere worldly wisdom, but without considering that any credit is due to him for candour and justice in the matter; we would say, he has added his testimony to that of thousands of Latter-day Saints, that Joseph Smith had more political sagacity twenty-four years ago than all the politicians of the United States. If Mr. Bennett, and many other gentlemen of his profession, do not wish to accumulate a mass of unwilling testimony that Joseph Smith was a true Prophet, we would recommend them to stop their printing presses, and vacate their editorial chairs, in order to avoid publishing certain important events which will transpire in that country and throughout the world, which were foretold by Mr. Smith, in a prophecy given December 25, 1832, which reads as follows—

"Verily thus saith the Lord, concerning the wars that will shortly come to pass, beginning at the rebellion of South Carolina, which will eventually terminate in the death and misery of many souls. The days will come that war will be poured out upon all nations, beginning at that place; for behold, the Southern States shall be divided against the Northern States, and the Southern States will call on other nations, even the nation of Great Britain, as it is called, and they shall also call upon other nations, in order to defend themselves against other nations; and thus war shall be poured out upon all nations. And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war: And it shall come to pass also, that the remnants who are left of the land will marshal them-

selves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation; and thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of Heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations; that the cry of the Saints, and of the blood of the Saints, shall cease to come up into the ears of the Lord of Sabbaoth, from the earth, to be avenged of their enemies. Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold it cometh quickly, saith the Lord. Amen."

Here, Mr. Smith has not only foretold what is transpiring at present in the United States, but says, they are only the incipient stages of still greater and more general calamities. "The Southern States shall be divided against the Northern States." This is now virtually taking place, but will this be the only calamity? No; "the Southern States will call on the nation of Great Britain to assist them. "And they shall also call upon other nations, in order to defend themselves against other nations," and in this way the world is to become involved in a general war.

As small things often indicate great future events, we here introduce an extract from the *Richmond Whig*, published in the State of Virginia, "The time is not so remote, but that it lingers in the memory and traditions of our people, when England was familiarly and endearingly spoken of as *home*. If the worst come to the worst—and we cannot find peace, justice, or safety with our Yankee brethren—that time may come again!" Now, Mr. Bennett, with all your political sagacity, and you worldly-wise statesmen of the United States, with all your cant about the "manifest destiny" of the great American Republic have you ever imagined, unless you have borrowed the idea from the Prophet, that the final solution of this "manifest destiny" lay through such scenes of general calamity and ruin. But this general war is to be, as it were, only the beginning, for "after many days, slaves shall rise up against their masters," and those slaves are to be marshalled and

disciplined for war. Who will discipline them, the Lord has not seen fit to reveal; but if Mr. Bennett should live long enough, and follow his present profession, he will probably publish the "interesting news," and editors and statesmen will be giving to the world some further specimens of their "political acumen," and probably with great self-satisfaction, consider that they are also among the prophets. But even then the cup of calamity will not be full, for the Prophet declares, "That the remnants who are left of the land will marshal themselves, and shall become exceeding angry, and shall vex the Gentiles with a sore vexation."

The Book of Mormon informs us that these "remnants" are the aborigines of the American Continent. When Jesus Christ appeared among their ancestors, after his resurrection, he delivered the following prophecy, recorded in the Book of Nephi Chapter ix.—"And I say unto you, that if the Gentiles do not repent, after the blessings which they shall receive, after they have scattered my people, then shall ye who are a remnant of the house of Jacob, go forth among them; and ye shall be in the midst of them, who shall be many; and ye shall be among them, as a lion among the beasts of the forest, and as a young lion among the flocks of sheep, who, if he goeth through, both treadeth down and teareth in pieces, and none can deliver. . . . I will make thy horn iron, and I will make thy hoofs brass. And thou shalt beat in pieces many people."

We leave it for those who are well informed with regard to the late rapid increase of difficulties and wars with the Indians in the territory of the United States, whether there are indications or not that these prophecies of our Saviour, and of his Prophet Joseph Smith are likely to be fulfilled. The stern reality will come sooner or later, and then the problem—whether the prophecy of Mr. Smith, with regard to it, is true or not—will be no more difficult of solution than the one is now concerning civil war existing in Kansas.

"And thus," that is, with the cloud of universal war spread over the nations, with the fleets of the world contending with each other for the mastery of the seas, and the land turned into an universal slaughter-yard, where armies will disappear only to be succeeded by others

with the same destiny before them, with slaves warring against their masters, and the remnants vexing the Gentiles "with a sore vexation," "shall the earth be made desolate with famine, and plague, and earthquakes, and the thunder of Heaven and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath and indignation, and the chastening hand of an Almighty God until"—what? "*until the consumption decreed hath made a full end of all nations.*" This is the final solution of the question of what is the "manifest destiny" of not only the United States, but of Great Britain, France, and every other nation, who, like them, are filled with whoredoms and abominations, and who turn a deaf ear to the Gospel of salvation, persecute the Saints of the Most High, and assent to the shedding of innocent blood. The reason which the God of Heaven has given for thus pouring out His wrath upon the nations is, "*That the cry of the Saints and of the blood of the Saints shall cease to come up in the ears of the Lord of Sabaoth from the earth to be avenged of their enemies.*"

The decree has gone forth from the Lord of Hosts, it is recorded in the archives of Heaven, and Gods, angels, and men are witnesses to it, and the time draws near, when those who hear it with a sneer, and treat it as a thing of nought, will, in desolation and mourning, witness its literal fulfilment. Ye editors, who with the pen of calumny pervert and turn into ridicule the principles of salvation, and treat the Lord's Prophets with contempt, and propagate all manner of lies concerning His people, we mean you. Ye magistrates, statesmen, and people who turn a deaf ear to the cries of the Saints for the redress of their wrongs, for the restitution of their rights, privileges, and property, and for the punishment of the fiends who have sent to untimely graves, their fathers, mothers, and children, we mean you; and it is against you that the cry of their blood ascends to heaven for vengeance, and the time is at hand when the Lord Himself will plead their cause, and you from the depths of misery and woe, will supplicate for a little of that mercy which you have refused His people.

This is an interesting subject, and might be pursued at some length, but we only designed to say sufficient to warn all men,

that the Lord is honouring, and will continue to honour the words of His Prophets, that men may be left without excuse when the judgments of the Almighty which we know are at hand shall overtake them.

HISTORY OF JOSEPH SMITH.

(Continued from page 617.)

[August, 1841.]

Tuesday, 10th. I spent the day in Council with B. Young, H. C. Kimball, J. Taylor, O. Pratt, and Geo. A. Smith, and appointed a Special Conference for the 16th instant, and directed them to send missionaries to New Orleans; Charleston, South Carolina; Salem, Massachusetts; Baltimore, Maryland; and Washington, District of Columbia; and also requested the Twelve to take the burthen of the business of the Church in Nauvoo, and especially as pertaining to the selling of Church lands.

The department of English literature and mathematics, of the University of the City of Nauvoo, is in operation under the tuition of Professor Orson Pratt.

GENERAL ORDERS,

Head Quarters, Nauvoo Legion,
City of Nauvoo, Aug. 10, 1841.

It becomes our painful duty to officially notify the troops of our command of the untimely decease of that noble chief, Brigadier-General Don Carlos Smith—he fell, but not in battle—he perished, but not by the weapons of war—at his burial you paid him honour, but he is gathered to his fathers to receive greater honour.

In consequence of this afflictive dispensation of Divine Providence, the commissioned officers of the staff and line will wear crape on the left arm for thirty days. The commissioned officers of the 2nd Cohort will convene at General Smith's office, on Saturday, the 4th day of September, at 10 o'clock, a.m., for the purpose of electing a Brigadier-General, at which time and place the court of appeals will sit.

The Legion will assemble at the usual place of rendezvous, in the City of Nauvoo, on Saturday, the 11th day of September, at 10 o'clock a.m., for the purpose of general parade. The militia officers of the County of Hancock, Illinois; and the County of Lee, Iowa, are respectfully invited to attend. The Adjutants of Regiments will form their respective Regiments at 9 o'clock and at 10 o'clock; the Adjutant of the Legion will form the

line by Regiments, and not by Companies as heretofore. A Special Court Martial will convene at the usual place, on Saturday, the 28th day of August, at 10 o'clock, a.m., for the transaction of business.

JOSEPH SMITH, Lieutenant-General.

A shower of meteoric stones fell at Iwan in Hungary.

Letters from various parts of England and Scotland show that numbers are daily added to the Church; while shipwrecks, floods, houses and workshops falling, great and destructive fires, sudden deaths, banks breaking, men's hearts failing them for fear, because no man buyeth their merchandize, shopkeepers and manufacturers failing, and many accidents on the railways, betoken the coming of the Son of Man.

Thursday, 12th. A considerable number of the Sac and Fox Indians have been for several days encamped in the neighbourhood of Montrose. The ferryman this morning brought over a great number on the ferry-boat and two flat-boats for the purpose of visiting me. The military band and a detachment of Invincibles were on shore ready to receive and escort them to the grove, but they refused to come on shore until I went down. I accordingly went down, and met "Keokuk," "Kis-ku-kosh," "Appenoose," and about 100 chiefs and braves of those tribes, with their families, at the landing, introduced my brother Hyrum to them; and after the usual salutations, conducted them to the meeting ground in the grove, and instructed them in many things which the Lord had revealed unto me concerning their fathers, and the promises that were made concerning them in the Book of Mormon; and advised them to cease killing each other and warring with other tribes, and keep peace with the whites; which was interpreted to them.

"Keokuk" replied he had a Book of Mormon at his wick-a-up, which I had given him some years before. "I believe," said

he, "you are a great and good man; I look rough, but I also am a son of the Great Spirit. I've heard your advice—we intend to quit fighting, and follow the good talk you have given us."

After the conversation they were feasted on the green with good food, dainties, and melons by the brethren; and they entertained the spectators with a specimen of their dancing.

Saturday, 14th. Sir J. M. Brunel, the engineer, with fifty ladies and gentlemen, made the first passage under the river Thames, England.

Sunday, 15th. My infant son, Don Carlos, died, aged 14 months, 2 days.

Conference met in Zarahemla, and were addressed by Elders B. Young and George Miller, on building the Temple in Nauvoo.

Monday, 16th. Elder Willard Richards arrived at Nauvoo this morning.

Ebenezer Robinson succeeded brother Don Carlos as editor of the "Times and Seasons," with Elder Robert B. Thompson.

At a Special Conference of the Church of Jesus Christ of Latter-day Saints, held in the City of Nauvoo, August 16, 1841, Elder Brigham Young was unanimously appointed to preside over the Conference, and Elias Smith and Lorenzo Barnes were appointed Clerks.

Singing by the Choir; Conference opened by prayer, by the President.

The object of the Conference was then presented by the President, who stated that President Joseph Smith (who was then absent on account of the death of his child) had called a Special Conference to transact certain items of business necessary to be done previous to the October Conference—such as to select men of experience to send forth into the vineyard, take measures to assist emigrants who may arrive at the places of gathering, and prevent impositions being practised upon them by unprincipled speculators, &c., and he hoped that no one could view him and his brethren as aspiring, because they had come forward to take part in the proceedings before them, for he could assure the brethren that nothing could be further from his wishes, and those of his Quorum, than to interfere with Church affairs at Zion and her Stakes; for he had been in the vineyard so long, he had become attached to foreign missions, and nothing could induce him to retire therefrom and attend the affairs of the Church at home but a sense of duty, the requirements of heaven, or the revelations of God; to which he would always submit, be the consequence what it

might; and the brethren of his Quorum responded, Amen.

A list of names of the Elders and Cities were read by the President, and a few were selected by nomination, and designated as follows—Voted that Elders Henry G. Sherwood go to New Orleans; A. O. Smoot to Charleston, South Carolina; Erastus Snow and B. Winchester to Salem, Massachusetts; John Murdock to Baltimore, Maryland; and Samuel James to Washington, D. C.

On Motion of Vinson Knight, seconded by Samuel Bent, Resolved: That the Quorum of the Twelve select the individuals to go and preach in such places as they may judge expedient, and present the same to Conference, with a view of expediting the business of the day.

The situation of the poor of Nauvoo City was then presented by Bishops Knight and Miller, and a collection taken for their benefit.

After singing, Conference adjourned until 2 o'clock p.m.

All of the Twelve present at the Conference went and visited President Joseph Smith to comfort him in his affliction.

Conference assembled at 2 p.m., and was addressed by Elders Lorenzo Barnes and Henry G. Sherwood, concerning the spread of the Gospel and the building up of the kingdom of God in these last days.

President Joseph Smith now arriving, proceeded to state to the Conference at considerable length, the object of their present meeting, and, in addition to what President Young had stated in the morning, said that the time had come when the Twelve should be called upon to stand in their place next to the First Presidency, and attend to the settling of emigrants and the business of the Church at the Stakes, and assist to bear off the kingdom victorious to the nations, and as they had been faithful, and had borne the burden in the heat of the day, that it was right that they should have an opportunity of providing something for themselves and families, and at the same time relieve him, so that he might attend to the business of translating.

Moved, seconded, and carried, That the Conference approve of the instructions of President Smith in relation to the Twelve, and that they proceed accordingly to attend to the duties of their office.

Moved, seconded, and carried unanimously, That every individual who shall hereafter be found trying to influence any emigrants belonging to the Church, either to buy of them (except provisions) or sell to them (excepting the Church agents), shall be immediately tried for fellowship, and dealt with as offenders, and unless they repent shall be cut off from the Church.

President Rigdon then made some appropriate remarks on speculation.

Moved, That the Conference accept the doings of the Twelve, in designating certain individuals to certain cities, &c.; when President Joseph Smith remarked that the Conference had already sanctioned the doings of the Twelve; and it belonged to their office to transact such business, with the approbation of the First Presidency; and he would then state what cities should now be built up—viz., Nauvoo, Zarahemla, Warren, Nashville, and Ramus.

Resolved, That this Conference adjourn to the General Conference in October next. Closed with prayer by President Young.

BRIGHAM YOUNG, President.

ELIAS SMITH, } Clerks.
LORENZO BARNES, }

Thursday, 19th. Elders Young, Kimball, and Richards went to Warsaw, and examined the town plat of Warren, which is situated about a mile south of the village of Warsaw, and made some arrangements with the proprietors for building up the place.

The plat designed for the City of Warren is the school section, No. 16, and opposite the first permanent and good landing place on the Mississippi River below the falls; which is about two miles below the Warsaw landing, which is filling up with sand bars.

The brethren returned about eleven, p.m., quite exhausted.

Sunday, 22nd. I preached at the stand, on wars and desolations that await the nations.

Wednesday, 25th. I received the following letter—

Fair Haven, 24th July 1841.

Rev. Joseph Smith.

Dear Sir—I have this moment received a letter from Dr. Galland, dated yesterday, at New York, in which he states his intention of leaving for the west.

It certainly was my expectation that I should again see him before his departure, and be able to make some arrangement with him respecting the interest due to myself, Mr. Tuttle, and Mr. Gillet. In this I am disappointed, and considering that a proposition for effecting this object emanated from your brother Hyrum and the Doctor, to which no allusion has since been made by them or anybody else, I and Mr. Tuttle think that we have much reason to be dissatisfied at this silence and apparent neglect.

Now, all the transactions relating to Nauvoo have by me and my friends been entered into in the most perfect good faith,

and will continue to be conducted upon the most honourable principles.

Permit me to ask whether this is a proper return for the confidence we have bestowed, and for the indulgence we have extended?

If you have not already requested your brother Hyrum to call on me when he arrives east, will you write him immediately, and say that it is my urgent wish?

Relative to the Ivins note the Dr. has written me, and referred to Mr. William Smith at New Egypt, on whom I shall call next week.

Your obedient servant,

HORACE R. HOTCHKISS.

And wrote the following answer.

Nauvoo, August 25, 1841.

To Horace R. Hotchkiss, Esq., New Haven, Connecticut—

Dear Sir—Yours of the 24th ultimo came to hand this day, the contents of which I duly appreciate. I presume you are well aware of the difficulties that occurred before, and at the execution of the writings in regard to the landed transaction between us, touching the annual payment of interest: if you have forgotten, I will here remind you, you verbally agreed on our refusal and hesitancy to execute the notes for the payment for the land, that you would not exact the payment of the interest that would accrue on them under five years, and that you would not coerce the payment even then; to all this you pledged your honour; and upon an after arrangement you verbally agreed to take land in some one of the Atlantic States, that would yield six per cent. interest (to you) both for the principal and interest, and in view of that matter I delegated my brother Hyrum and Doctor Isaac Galland to go East and negotiate for lands with our friends, and pay you off for the whole purchase that we made of you; but upon an interview with you, they learned that you were unwilling to enter into an arrangement according to the powers that I had delegated to them; that you would not receive any of the principal at all, but the interest alone, which we never considered ourselves in *honour* or in *justice* bound to pay under the expiration of five years. I presume you are no stranger to the part of the city plat we bought of you being a *deathly sickly hole*, and that we have not been able in consequence, to realize any valuable consideration from it, although we have been keeping up appearances, and holding out inducements to encourage immigration, that we scarcely think justifiable in consequence of the mortality that almost invariably awaits those who come from far distant parts (and that with a view to enable us to meet our engagements), and now to be

goaded by you, for a breach of good faith, and neglect, and dishonourable conduct, seems to me to be almost beyond endurance.

You are aware that we came from Missouri destitute of everything but physical force, had nothing but our energies and perseverance to rely upon to meet the payment of the extortionate sum, that you exacted for the land we had of you. Have you no feelings of commiseration? Or is it your design to crush us with a ponderous load before we are able to walk? Or can you better dispose of the property than we are doing for your interest? If so, to the alternative.

I therefore propose, in order to avoid the perplexity and annoyance that has hitherto attended the transaction, that you come and take the premises, and make the best you can of it, or stand off and give us an opportunity that we may manage the concern, and enable ourselves by the management thereof to meet our engagements, as was originally contemplated.

We have taken a city plat at Warsaw (at the head of navigation for vessels of heavy tonnage) on the most advantageous terms: the proprietors waiting upon us for the payment of the plat, until we can realize the money from the sales, leaving to ourselves a large and liberal net profit. We have been making every exertion, and used all the means at our command to lay a foundation that will now begin to enable us to meet our pecuniary engagements, and no doubt in our minds to the entire satisfaction of all those concerned, if they will but exercise a small degree of patience, and stay a resort to coercive measures which would kill us in the germ, even before we can (by reason of the season) begin to bud and blossom, in order to bring forth a plentiful yield of fruit.

I am, with considerations of high respect,

Your obedient servant,

JOSEPH SMITH.

The Hotchkiss purchase, to which the foregoing letters relate, includes all the land lying north of the White purchase to the river, and thence on the river south, including the best steam boat landing, but is the most sickly part of Nauvoo.

(To be continued.)

Elder Oliver Granger died at Kirtland, Lake County, Ohio, aged 49 years. He was the son of Pierce and Clarissa Granger, born in the town of Phelps, Ontario County, New York, 7th February, 1794; received a common school education, was two years a member of the Methodist Church, and was a licensed exhorter. On the 8th September, 1813, he married Lydia Dibble; in the year 1827, he in a great measure lost his sight by cold and exposure; he was Sheriff of Ontario County, and Colonel of the Militia. He received the Gospel on reading the Book of Mormon, which he providentially obtained, and was baptized at Sodus, Wayne County, and ordained an Elder by Brigham and Joseph Young, they being the first Elders he saw, and immediately devoted his time to preaching and warning the people.

In the year 1833 he moved to Kirtland, and then took a mission to the east with Elder Samuel Newcomb; returned and was ordained a High Priest; took another mission in the spring of 1836 to New York with John P. Green; and after his return built up a Branch at Huntsburg, Geauga County, Ohio; also a Branch at Perry Richland County, where he baptized Bradley Wilson, with his seven sons and their wives. When the Church left Kirtland, he was appointed to settle the Church business.

In June, 1838, he went to Far West, and returned in August of same year; in October he again started, taking his family; he went 70 miles into Missouri, and was driven back by the mob; in the spring of 1839 he went to Nauvoo. In 1840 removed to Kirtland with his family, where he remained until his death.

He was a man of good business qualifications, but had been for many years nearly blind. His funeral was attended by a vast concourse of people from the neighbouring towns, although there were but few Saints in the country.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 4, 1856.

THE WHISPERINGS OF THE SPIRIT.—There are times and seasons, action and reaction, seed time and harvest; seasons of prosperity, and seasons of adversity; times

of trial, labour, and tribulation; days of reward and blessing; fair winds and foul; calm and storm; tides both ebbing and flowing. This holds good in the economy of nature; in the lives of individuals; in the history of nations; in the general providences of God, and in His special dealings with His people.

Every man can find an illustration of this in his own experience. He has his favourable opportunities: if he courageously, hopefully, and zealously receives his day of visitation, and instead of throwing away his advantages, makes a good use of them, his success will then be certain and his reward sure. At other times he may labour and toil, and all to no purpose: if he throw away the glorious day of opportunity, his life will be sacrificed to disappointment, his hopes wrecked, his mind embittered, and he will die cursing both God and man.

If the mariner puts out to sea in storms, and foul winds; if he directs his bark among the shoals and quicksands, he is almost certain to find a watery grave for his crew, as well as himself; and his ship will be dashed to pieces by the war of elements, on that dangerous coast which he has so madly approached: so it is with him who will go in opposition to the whisperings of the Spirit, and the providences of the Almighty.

Men oftener watch for times and seasons to do evil, than to do good, the predominant feeling frequently is to build up to themselves even upon the ruin of others, and make the distress of mankind tell to their own sordid interest. The glorious opportunities are then thrown away, and instead of being a blessing are in reality a curse. Thus the labours of such tend to the destruction of their own souls, and of others also. But the spirit of the Gospel is salvation; and it becomes the calling of Saints to bide their time to do good, and to bless and benefit their fellow man. They should seek for the weak points in the enemies' strongholds, and bring their battering rams to bear most mightily upon such works. To do this, times and seasons must be watched; the workings of the Spirit must be felt for, and followed wherever it leads, and the attack will then be in the right direction, and at the right time. The great desire of the Saints, and more especially the Priesthood, ought ever to be, to know how and where God is working, and at what particular time.

With attention the most intense, they should seek to discern the movings of the Holy Ghost upon the minds of the Apostles and Presidency, so that all the members and officers of the Kingdom of God might be co-workers with Him at the same time and in the same direction. If they do this, when the word comes through the proper channel, all will be prepared for a simultaneous and energetic movement, and abundant success will crown their efforts.

The Spirit will not only move upon the Presidency to indicate the times and seasons and the direction, which it is the will of God should be taken, but it will also rest upon all the faithful who are waiting to labour where He shall direct, and their hearts will be inspired with the same things, and their footsteps led in the same paths.

Let the Saints listen to the whisperings of the Holy Ghost, and, manfully with one accord, thrust in their sickles and reap down the field in which God, by its suggestions to them, as well as by the voice of His Apostles and Prophets, shall call them to labour; and a rich harvest will thereby be gathered into the garner of the Lord.

There is not always the same work to be done. Sometimes one part of the kingdom can be built up more effectually, at others another part can progress with greater rapidity, and tell most to the success of the Gospel and to the salvation of the world. There are seasons of preaching, for the conversion of the honest, and there are others for the gathering together of the Saints; while there are times when the Spirit moves more directly for the building up of Zion at home in the Valleys of the Mountains. Those who will mark the signs of the times, and seek for the inspiration and will of

God, will always be working in the right place, and to the accomplishment of the greatest amount of good; while those who pay no attention to these, nor to the intimations of the still small voice of the Lord will find their efforts fruitless, and reap failure as their reward.

The Spirit whispers that now is the time for the preaching of the Gospel, for the distribution of tracts, and for the stirring up of the honest with loud proclamations of the great work of the last days. Let every Elder, Priest, Teacher, Deacon, and Saint be up and doing; let them reap with mighty arms; let the sound go throughout the length and breadth of the British Isles, to wake those who would do good, from their slumbers of darkness and error, and to warn the wicked of the impending judgments of an offended God and of the coming of the Son of Man.

If the Saints will put on the garments of salvation, and if every Elder, and Member of the Priesthood, will rise up in the dignity of their holy callings; if old and young, brethren and sisters, will sound the Gospel notes, bear their testimonies in the ears of all within their reach, flood the country with the printed word and call down power from on high by mighty faith and good works, we feel to predict such an increase of souls to the Church in Britain as was never yet known—a mighty work that shall cause the Saints to shout for joy, and the enemy of man and the wicked to quake at the success of the kingdom of our God.

THE UTAH MAIL.—The Utah Mail has just arrived, containing news up to the 1st of August, but too late for any further notice in this number.

CONSEQUENCES OF TRANSGRESSION.

(From the "Western Standard.")

Among the many truths brought to light by the revelation of the Gospel of Jesus Christ one has been clearly proven in these days, that the man who practises iniquity cannot long retain a standing in the Church of God. Men may obtain light and intelligence—may have the heavens opened to their view and enjoy the visions of eternity—may have seen the lame leap as a hart and the blind restored to sight, through the exercise of faith and the power bestowed upon the servants of God, yet after having witnessed and been the participants in all these blessings, if they pursue a course of wickedness, they will sooner or later fall into such darkness that truth and its accompanying blessings will no longer have any attractions for them, and they will be ready to forsake the Church of God which they formerly prized so highly, and use all the influence in their power to oppose it. Many are surprised that this should be the case—that those who have been zealous in propagating truth among mankind should

afterwards become so embittered against it; and they are ready to believe because there are dissenters from the Mormons, a people who make great pretensions to knowledge relative to the truth of their system, that it must be a system of delusion and fraud, and that these dissenters are dupes who have just arrived at a knowledge of the imposition. Because men have been in possession of knowledge and have experienced much of the goodness and power of God, it does not necessarily follow that they will always be in possession of the same feelings, irrespective of their actions. Lucifer, the son of the morning, holding power and authority, blessed with knowledge and experience, fell into transgression, and became an angel of darkness, opposed to the Almighty and to all those who keep His commandments; and it is but reasonable to suppose that if he could fall by indulging in sin, man also by taking a similar course must be visited by similar consequences. The antagonism he manifests against the work

of God is the same feeling that those who follow in his steps will have in a less degree towards that work whenever it is established upon the earth. This spirit of antagonism and persecution is a peculiarity that will always attend the Church of God in every age, and men will not rest contented unless they are devising some scheme to shed the blood of those who are engaged in its establishment. Especially is this the case with those who themselves have been partakers of the blessings following obedience to the commandments of God, but who have taken a course to forfeit them through their transgressions. The light within them has become darkness, and how great is that darkness!

The loss of the Spirit of the Lord and a relapse into darkness, are the inevitable consequences of a departure from or violation of the laws of God; and so long as men are fallible and give way to temptation, so long will there be those who will be found fighting against the Lord and against His work and His servants. Because there are dissenters from the Mormons is no evidence, then, that they are dupes, or that their system is an imposition, for were there no dissenters from it, it would be a strong evidence—so long as it is admitted that the people are liable to transgress—that it was not of God, as He could not, and be consistent, look upon sin with any degree of allowance.

THE PLAN PROPOSED BY THE LORD.

(From the Western Standard.)

The Lord's ways are not as man's and His mode of doing business is very diverse from that generally adopted by man. The Lord would elevate, improve, and happify man, if he would listen to His teachings and follow His counsel; but this is something that man, in too many instances, does not wish to do. The Lord has made plain the plan by which man may attain unto boundless honour, exhaustless riches and never-failing happiness, yet man cannot see the wisdom of it, he cannot conceive that it can be relied upon; he arrogates to himself knowledge, and because he imagines that his knowledge is complete, he fails to discover any wisdom or certainty in the plan the Lord has advanced, and considers it unworthy of his adoption.

We do the Creator of this glorious universe, of which this world of ours forms a part, an injustice when we imagine that He has given laws to these ponderous systems by obedience to which they move through space in order and harmony, bespeaking in wondrous power the might and wisdom of their framer, and has left man, the image of Himself, the most noble of His creations, in a state of trial and temptation without the knowledge necessary to enable him to move in his appointed sphere in harmony—without placing within his reach the law or the plan by

obedience to which he may obtain all the felicity and happiness he is capable of enjoying.

God has, at sundry times and in divers manners, made known these laws unto man, and has set forth in unmistakeable language the results that should follow obedience thereunto. He has declared that peace, happiness, honour, exaltation and everything desirable for the gratification of all man's lawful desires, should be bestowed upon those who kept these laws; and these blessings should not only be enjoyed while man was on the earth, clothed with mortality, but were to be the eternal consequences of obedience. He has declared these things by His own voice, by the voice of His Son, by the voice of His servants, and by the never silent voice of His Spirit, and has confirmed them by covenants and oaths, and yet mankind will not believe or place reliance in what He has said, or in the plan He has proposed. If we did not see it continually before our eyes, it would be incredible, that men would be so heedless, and place such little reliance upon a plan that promises so much.

Men eagerly pursue happiness, they profess a great desire for peace, they will endure all manner of afflictions to obtain riches, while it is continually evident to

them that, obtained according to their plan, these things are transitory, and cannot be enjoyed for any length of time. But though their experience is continually pointing out to them the fallacy of the plan they adopt, they manifest no desire to adopt a better one, or to seek to know wherein theirs differs from that prescribed by the Almighty.

Jesus at one time, in speaking to his disciples in relation to riches, and the blessings attendant upon its enjoyment, gave them the plan by which they might obtain them in abundance, and upon a correct principle; he says, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." At the present time, however, mankind have reversed this, and the plan they now adopt is to seek the riches first, and it once obtained, the kingdom of God and His righteousness may be attended to afterwards. Jesus, doubtless, perfectly understood the principle by which riches and its concomitants might be legitimately obtained and enjoyed, and throughout the whole of his teachings, as they have been handed down to us, it is apparent that he enforced upon the people the necessity of their seeking the interests of the kingdom of God, of being obedient and submissive to Him, as matters of primary importance without which they could not enjoy these blessings to any extent, or for any length of time.

As it has been with mankind in pursuing riches, so it has been with other blessings; they have reversed the plan proposed by the Lord. The love of self has predominated; and they have allowed it to prevail in them to such an extent that it has blinded their eyes to their true interests. They have, in their anxiety to grasp a shadow, like the fable of the dog and the meat, let the opportunity to obtain and secure the reality slip by. Their shortsightedness is extraordinary. They have operated with the elements of wealth and happiness which have been placed within their reach as though they were the controlling power, and the only beings whose will ought to be consulted. They have scarcely realized that the earth and the fulness thereof, the heavens and all their glory, are the Lord's, and that they are His to bestow or withhold. Hence, they have not obtained these blessings upon correct principles, and they have failed to accomplish what they would

accomplish were they obtained legitimately.

Do mankind desire peace, happiness, honour, exaltation, riches, and every blessing that heart can conceive of? If they do, let them consult the interests of the Lord, our Father in the heavens, the Creator of all things; let them make His will their will, His wishes their wishes; let them make it their delight to obey His laws, to reverence His precepts, to aid in bringing to pass His purposes; and if they will do this, identifying themselves and all that they have with His kingdom, they will most assuredly secure to themselves all these blessings in perpetuity, and instead of the earth being a pandemonium, the abode of unhappiness, wretchedness, and every evil thing, as at present, it will become a heaven, a place of rest, where peace and plenty will abound, and where God and His angels will delight to resort.

If mankind were to consult their true interests this would be the course they would take; in taking it they would find a field sufficiently ample for the full scope of the most towering ambition, and for the legitimate exercise of every faculty that can bestow happiness or gratification. This is the course which the Lord designed for man to take, and the man who does take it will obtain all these blessings, because the Lord has promised them, and He cannot lie. The Lord, of course, will not force mankind to adopt His plan, for He has given them their agency; but He has placed it before them, and told them in the most emphatic language, confirmed by the most solemn promises, what the effects of obedience to it would be—that riches, honour, immortality and endless lives, with every blessing necessary to fit them to enjoy the peaceful occupancy of the earth, would be theirs; and He has left it optional with them to embrace or reject it.

Until mankind are willing to acknowledge that God is supreme, and that He has a right to dictate and control all the affairs of His creations—until they are willing to abandon their short-sighted selfishness, and make every sacrifice necessary to forward His interests, with perfect faith and confidence that He has the ability and disposition to reward them for all they forego, they may seek in vain for the enjoyment of these blessings, for upon no other principle can they be legally obtained.

FOREIGN CORRESPONDENCE.

INTELLIGENCE FROM THE EMIGRATION.

(From the "Mormon," Aug. 30.)

Florence, Nebraska Territory,
August 14, 1856.

Elder J. Taylor.

Dear Brother—Knowing you, as well as the Saints generally, feel a lively interest in the gathering of Israel, prompts me to write a few lines to let you know a little of the emigration at this point. Brother T. Woolley intended writing to you, but I believe he has not done so, and as he has left here for Atchison to cross with Bishop A. O. Smoot's train, I will endeavour to give you the information he intended. The first, second, and third companies of independent emigrants, with their ox teams, left this camp with, in all about 175 waggons, 1050 head of cattle, and 800 souls; they rolled out in right good spirits, rejoicing in their emancipation from Gentile bondage, and with the flattering prospect of speedily testing the sweets of liberty in the bee-hive State of Deseret. Good health has universally prevailed in our midst, and I am happy to be able to state that *very few* deaths have to be recorded. We feel to acknowledge the hand of our God in preserving us from sickness and death. Among the 800, above referred to, were two deaths, both Danish brethren; they died from disease contracted in the old country. Elders Grant and Kimball, whom you appointed to purchase cattle for the emigration this season, have brought up several hundred head, and as far as I know or can learn have given general satisfaction in the discharge of their laborious duties.

The first and second companies of emigrants by hand carts, under the care of Captains Edmund Ellsworth and Daniel D. McArthur, assisted by Elders J. Oakley, William Butler, Truman Leonard, and S. W. Crandall, piloted by Elder Joseph France, who acted as agent and commissary, arrived in Camp on the 17th of July, in fine health and spirits, singing as they came along, Elder J. D. T. McAllister's noted hand cart song—"Some must push and some must pull," &c. One would not think that they had come from Iowa City, a long and rough

journey of from 275 to 300 miles, except by their dust-stained garments and sun-burned faces. My heart is gladdened as I write this, for methinks I see their merry countenances and buoyant step, and the strains of the hand cart song seem ringing in my ears like sweet music heard at eventide or in a dream. The first company had among its number the Birmingham Band, and though but young performers, they played really very well—far superior to anything to be found this far west. In giving you this description of the feelings of the first companies, I give you in effect the feelings of the whole. This is the bright side of the picture, and is of those who may really be called Latter-day Saints; who have in continual remembrance the covenants they have made; who obey counsel, and may really be called Saints of the Most High God. There are others—for I have seen both sides of the picture—who are apt to forget the God who has delivered them from their Gentile chains and task masters, and are allured by fine promises and high wages; others there are whose faith is not of that nature to stand the trials they are called upon to undergo, and back out from five to fifty in a company of 300; but the mirth of the one kind does not interfere with the gloom of the other; or, *vice versa*, each one does what suits him best. Those weak in the faith soon find those who will make them weaker; those who have backed out before them come up with their long faces, smooth words, and melancholy tone, prating away their words of comfort (?), and if they will only go away with them there is no end of the money and comfort they are going to have and a team, *only next spring*, to ride in and go to the Valley. I will say that these apostates, who give their time, and horses, and wagons, to pick up the wavering, are right zealous, and I thought if they were only as zealous in assisting the widow and the orphan, instead of those who are already cared for, they would be driving a good team; but it is all right, the sort that are led away from the line of their duty by such spurious promises and oily tongues—well never mind that—are not wanted in the Valley, and by staying here they save themselves two

journeys—one to Utah and one back. I am prolonging my letter longer than I had any idea of, and will shorten it as much as possible by just giving you dates of arrival and departure of companies; and as I have before said the companies are much alike; they do not need separate descriptions. The first hand cart company (Captain Ellsworth's) left the ground on Thursday, July 16, went out three and a half miles and camped; on the 20th I went out to settle up with Captain Ellsworth, and saw them start off in good earnest to the tune of "Some must push," &c., (can't move without that.) The second company (Captain D. D. McArthur's) started on July 24th, being the anniversary of the entry of the Pioneers into the Valley, and was rendered more memorable to that company from their exodus from winter quarters. The third company, under the care of Captain Edward Bunker, were nearly all Welshmen; they arrived on the 19th July, and set out on their journey across the Plains on the 30th. The fourth company, Captain J. G. Willie, President, assisted by Elders Atwood, Savage, Ahmansen, Woodward, and Chislett, moved on the ground on the 11th August; part of the company move out a mile or two to-day, and the remainder go on on Monday. The companies stay here longer than they otherwise would in consequence of their carts being unfit for their journey across the Plains; some requiring new axles, and the whole of them having to have a piece of iron screwed on to prevent the wheel from wearing away the wood. Another company—perhaps of hand carts—have yet to arrive from Iowa City, in addition to the wagon companies. I will, if I have time and opportunity, give you an account of these companies. I will now conclude, by wishing you every good thing; and that you may be preserved in health and strength is the prayer of

Yours truly,

J. H. LATEY.

SANDWICH ISLANDS.

Honolulu, Oahu, Hawaii Islands,
May 2, 1856.

Elder F. D. Richards.

Dear Brother—Enclosed, you will find a copy of the minutes of our General

Conference, which was held upon the 6th of April and following days, which I hope will not be entirely uninteresting to you, as they will give some idea of the situation of Sandwich Islands' Mission.

I will say in addition, that since the Conference, the Elders have all distributed to their several fields of labour, their spirits buoyant with hope in the future for this people, and with renewed and invigorated determinations to roll on the great work until all shall have heard the sound thereof. Our bowels yearn over the situation of this poor down-trodden race, and we long to see them restored to the enjoyment of the blessings and privileges of their father Jacob, for that they are descendants of that chosen seed, there can exist little doubt.

As far as I have been able to ascertain, since the return of the Elders to the different Conferences, the Churches are generally in a healthy condition. The Saints on this island, and more particularly in this city, feel well; and are as faithful a people as could perhaps be found anywhere under the same circumstances, but I am sorry to say that these latter are of the most baneful nature, calculated to test severely a firmer dispositioned people than the poor ignorant Hawaiians. In consideration of these evils, we shall, from this time, make more strenuous exertions to gather the Saints together to the place of temporary gathering on the Island of Lanai, where they can be separate from many of the corruptions which now surround them.

Much of the Spirit of the Lord was manifest in our deliberations during our Conference, and we enjoyed our few days association together very much, it was indeed a rich repast to our somewhat wearied spirits, and we feel much strengthened and animated to commence another six months' campaign against error and the kingdom of darkness. But as I perceive by a letter, which your brother Henry P. has forwarded to me to mail, that he has written to you, I presume he has given you all particulars, which no doubt will be more interesting than anything which I who am a stranger to you could write. I will therefore close by desiring a kind remembrance to the Utah Elders on your mission, as also an interest in all your prayers for our prosperity, assuring you that you are always remembered by the Elders of this mission.

May the Lord bless you, brother Richards, and the Elders and Saints under your watchcare, is the prayer of

Your brother in the Gospel,

JOHN T. CAINE.

P.S.—I heard from your brother Henry P. yesterday, he was in company with President Smith, making a tour around his Conference, and was in good health and spirits, as are all the Elders as far as I am acquainted, with the exception of Elder Silas S. Smith, whose health has not improved any since Conference.

J. T. C.

NEW YORK.

"Mormon" Office, New York,
August 29, 1856.

Dear President Pratt—

I did anticipate being able to scribble you something on passing events before this, but the breaking spell between one issue of the *Mormon*, and preparations for its successor, has been entirely occupied in visits to the country. My family have been at Haverstraw during the hot season, but being returned I hope to be more at home, and favoured with more leisure, when I may give some news interesting to the American brethren in Europe.

Since the excitement over the Brooks and Sumner caning affair died out, there has been little stir in the Union. Politicians are absorbed in wire pulling for the forthcoming election; but even there with all the interests at stake, rich promises, and bright hopes, on each side, things are really flat and dull.

Murders, suicides, great fires, railway and steamboat accidents, are constantly occurring, but they are too common to command more than the passing moment. Kansas has been dull for months, but this week promises extra.

The Abolitionists have taken the offensive in the struggle, and both sides are marshalling their hosts to the tune of "every man must be exterminated." The "Border Ruffians" seem to me to have the best prospects.

The Vigilants in San Francisco are busy again, hanging and banishment continue. The general Government hav-

ing refused the Governor assistance, and partly blamed him for not suppressing the committee in its infancy, has sharpened the Governor's appetite for a hold, and the Vigilants know it and keep busy in hopes of avoiding the loop for themselves. The inhabitants of St. Paul Minnesota and Mobile, Alabama, have lately shown disposition to imitate the example, and have taken the law into their own hands.

Filibuster Walker that was, President Walker that is, seems to have more than an ordinary share of trouble to keep the "dogs of war" out of Nicaragua. Desertions are frequent from his little army. This morning's papers report that some one on the side of ex-President Rivas has shot the United States Consul at Leon, if so, there will be a mess with Uncle Sam.

Congress is at a stand over the Army Appropriation Bill. The Senate "insists" on passing it without the "nigger-worshipper" proviso in favour of Kansas, and the House persists in passing it *entire*. Thus they stand in the same ridiculous position, as on the election for the present Speaker of the House, doing nothing but drawing eight dollars per diem from Uncle's long stocking.

Of ourselves I must only say a few words or lose the mail. Elder Taylor is here, that is, he is at no great distance, for he is always on the move—one day here and the next off, and soon back again. Brother George A. Smith is at present his guest, and has been here since a few days before our excursion. The Colonel is in good health and looks well. I am sorry to say I think he purposes leaving us soon. His happy face, and kind and humorous soul, make him a welcome visitor everywhere. Judge Appleby is figuring and scribbling away at business. Bishop Heywood passed through here last week to Massachusetts. You will learn by this day's *Mormon* that a Missourian is appointed to succeed him. We are all well, but can't say no more, judge Dulin cries, mail time up. Good bye more another time; kindest regards to all the brethren in the Office.

Yours very affectionately,

T. B. H. STENHOUSE.

HURRY is the mark of a weak mind. Despatch is the evidence of a strong one.

VARIETIES.

GOOD MANNERS.—Good manners are the blossom of good sense, and, it may be added, of good feeling too; for, if the law of kindness be written in the heart, it will lead to that disinterestedness in little as well as great things—that desire to oblige, and attention to the gratification of others, which is the foundation of good manners.

A GREAT SMOKE.—In the year 1843, eight million one thousand four hundred and forty-nine pounds one shilling and four-pence was spent by the people of Great Britain in tobacco! a tolerably round sum to “end in smoke.” If the weed had been worked into pigtail rather more than half an inch thick, it would have formed a line 99,470 miles long—long enough to go more than four times round the world.

THE BEST ESTATE.

The heart, it hath its own estate,
The mind it hath its wealth untold;
It needs not fortune to be great,
Since there's a coin surpassing gold.

No matter which way fortune leans,
Wealth makes not happiness secure;
A little mind hath little means,
A narrow heart is always poor.

Stern fate the greatest still enthral,
And misery hath its high compeers;
For sorrow enters palace halls,
And queens are not exempt from tears.

The princely robe and beggar's coat,
The scythe and sword, the plume and plow
Are in the grave of equal note,
Men live but in the eternal “Now!”

Still disappointment tracks the proud,
The bravest 'neath defeat may fall;
The high, the rich, the courtly crowd,
Find there's calamity for all.

'Tis not the house that honour makes—
True honour is a thing divine;
It is the mind precedence takes—
It is the spirit makes the shrine!

So keep thou yet a generous heart,
A steadfast and contented mind,
And not till death consent to part,
With that which friend to friend doth bind.

What's uttered from the life within,
Is heard not by the life without;
There's always something to begin
'Twixt life in faith and life in doubt.

But grasp the truth—though bleak appears
The rugged paths her steps have trod:
She'll be thy friend in other spheres—
Companion in the world of God.

Thus dwelling with the wise and good,
The rich in thought, the great in soul,
Man's mission may be understood,
And part prove equal to the whole!

We know not half we may possess,
Nor what awaits, nor what attends;
We're richer far than we may guess,
Rich as eternity extends!

The heart it hath its own estate,
The mind it hath its wealth untold;
It needs not fortune to be great,
While there's a coin surpassing gold!

CHARLES SWAIN.

ERRATUM.—The items concerning the “Lucy Thompson,” published in *Star* No. 39, Vol. 18, were extracted from the *Mormon* of August 23, and should have been credited to that paper.

ADDRESS.—Amos M. Musser, 8 Ravensworth Street, Bishopwearmouth, Sunderland.

Money List, Sep. 12—19, 1856.

William B. Child	£5 0 0	Brought forward	£17 2 10
Thomas Roberts (per Thomas W. Russell)	5 0 0	George Sparkes (per Thomas H. Latey)	3 14 0
John Threlkeld	2 2 10	William Brownlow	2 0 0
William Shires	5 0 0	William Norris (per Edward Hanham)	10 10 0
Carried forward	£17 2 10		£33 6 10

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THE
 Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 41, Vol. XVIII.

Saturday, October 11, 1856.

Price One Penny.

**CELEBRATION OF JULY FOURTH, AND GRAND MILITARY REVIEW, IN
GREAT SALT LAKE CITY,**

(From the "Deseret News," July 9.)

COMMITTEE OF ARRANGEMENTS,

J. C. LITTLE, S. W. RICHARDS, W. H. HOOPER, L. W. HARDY, H. S. ELDREDGE, WM. BELL,
R. T. BURTON, W. EDDINGTON, AND A. H. RALEIGH.

ORDER AND PROCEEDINGS OF THE DAY.

At sunrise the stillness of the morning was broken by firing a National salute of 13 guns from the arsenal, which was the signal for ringing of bells and hoisting of flags.

The mammoth United States flag was hoisted upon the Temple Block, under the direction of A. N. Hill, Esq., and flags were displayed from the cupola of Governor Young's residence; at Livingston, Kinkead and Co's, Hooper and Williams', Gilbert and Gerrish's, and the Church Stores, Townsend's and Wilkins' Hotels, and Whitehouse's Shop, together with a great variety of banners and mottoes at the different stores and private residences.

The cannon were in charge of Captain Cowan, and the ringing of the several bells was under the direction of Hon. Nathan Davis.

The bands under the direction of Major William Pitt, played at the residences of Governor Young, Hon. H. C. Kimball, and Lieutenant-General D. H. Wells; after which the Nauvoo Brass Band,

mounted, and Ballo's and Martial Bands, in omnibuses, passed through the principal streets discoursing beautiful and harmonious strains of music, indicating to the citizens that the anniversary of American Independence was to be celebrated with joy and thanksgiving.

At 7 o'clock the legion paraded upon Union Square; tents were pitched and lines formed. The Infantry and Artillery's tents occupied the north side of the Square, the Battalion of Life Guards and a portion of the Cavalry tents, the west, and another portion of the Cavalry tents, the east; the marquees of the General, Field and Staff officers graced the ground west of the Grand Stand, and the tents of the Committee of Arrangements were located directly on the right and left of the Stand, which was on the south side of the square. The Stand was commodious and beautifully decorated with flags, banners, mottoes, and evergreens, arranged with the well-known taste of Adjutant W. Eddington, with the figures 1776 over the entrance. The many banners floating in the breeze from the tops of the tents surrounding the square, lent their en-

chantment to the scene, and inspired with the spirit of liberty and national independence.

At eight o'clock the Staff of the Lieutenant-General, the Staff of the Major-General, accompanied by the Committee of Arrangements, mounted, formed in front of Lieutenant-General D. H. Wells' residence.

At half-past eight o'clock the Escort of the Lieutenant-General was formed, consisting of the Martial Band and one company of mounted Lancers, under the direction of Brevet Adjutant-General H. B. Clawson.

At a quarter before nine the Lieutenant-General was received, and with the Escort moved to the parade ground.

On their arrival, there was a simultaneous firing of cannon from the Artillery, which occupied the right and left wing of the line. The troops were in motion, performing military evolutions under the command of Brigadier-General H. S. Eldredge.

At 9 the line was re-formed, the Lieutenant-General taking command of the Legion.

The guard was mounted and posted, under the direction of Captain N. V. Jones of the Battalion of Life Guards.

The Escort was then formed under the direction and command of Colonel J. C. Little, Marshal of the day, assisted by Colonel L. W. Hardy and Major R. T. Burton, in the following order—

1. Band Colours.
2. Nauvoo Brass Band, mounted.
3. Company of Life Guards, commanded by Captain N. V. Jones.
4. Captain S. B. Hardy's Rifle company.
5. Two companies Light Infantry, commanded by Captains Lutz and Wilkin.
6. Captain Ballo's Band.
7. Committee of Arrangements.
8. Company of Life Guards, commanded by Captain Lot Smith.

Adjutant-General H. B. Clawson and General A. P. Rockwood of the Lieutenant-General's Staff, assisted in detailing the several companies for the Escort. Through the politeness of General Wells, his flag and a portion of his Staff were sent to accompany the Committee of Arrangements in the Escort, and be present at the reception of the Governor and suite. He also detailed ten mounted Lancers to clear the streets in advance of the Escort.

At half-past nine the Escort moved to the Council House, where the Civil Officers preceded by the Municipal banner, carried by six young men in uniform dress, took their place in the Escort, directly in front of the rear company of Life Guards.

The Escort then moved south on East Temple street one block, thence east one block, and north one block, to the Governor's residence, and formed in line, where the Governor, his suite, and other invited guests, among whom were Hon. H. C. Kimball, Hon. Amasa Lyman, Colonel Wilford Woodruff, Hon. P. P. Pratt, Hon. Edward Hunter, Hon. G. P. Stiles—Associate Justice of U.S.S. Court, and General D. H. Burr—U.S. Surveyor-General for Utah, were received by the Committee of Arrangements with firing of cannon and music by the bands, and took seats in carriages provided for the occasion. His Excellency rode in a barouche, drawn by a pair of milk-white horses, driven by Mr. F. Little. The Escort resumed their places and moved in column to the Parade Ground.

On the arrival of the head of the column, the Artillery continued firing and the bands playing until the Governor and suite took their seats upon the Grand Stand, accompanied by the Civil Officers and members of the High Council.

The Escort immediately took their respective positions in the line.

The Legion was then formed in column of divisions in front of the Stand, extending wings on the right and left; the Battalion of Life Guards and Cavalry in the rear of the Infantry; the General, Field and Staff Officers, and music, in front.

Messrs. G. D. Watt and J. V. Long—Reporters, occupied seats upon the Stand.

Ceremonies were opened with prayer by the Legion Chaplain—Colonel W. Woodruff.

The Constitution of the United States was presented by B. Snow, Esq., and read by T. Bullock, Military Secretary, followed by three cheers from the troops and assembled multitude, a roll of drums and music by Captain Ballo's band.

Governor Young presented his Oration, which was read by T. Bullock.

ORATION BY HIS EXCELLENCY GOVERNOR YOUNG.

Brethren and Friends—Eighty years ago, on the day we now celebrate, our forefathers, few in number but strong in

their united love of right, declared to the mother country and the world that they were, "and of right ought to be, free and independent." The oppression which hastened this declaration, the long struggle, the sacrifices and hardships which followed, and the glorious results, are so generally known, that I need not task your patience by rehearsing them on this occasion. You are also aware that integrity, patriotism, and an enlightened policy long marked the course of our government. Our rulers studiously sought the best interests of the people, and they in turn sustained their rulers by yielding a cheerful obedience to wholesome laws. But we are now in a position well deserving the serious consideration of every lover of freedom.

Again, to avoid the repetition of what you have so often heard, the Constitution of the United States has been read in lieu of the Declaration. This course will also better prepare your minds for contrasting many of the political movements of the day, with the guiding principles contained in that inspired governmental system so worthy of our admiration and support.

Glancing at the past, perhaps we as a people have more reason to respect, honour, love, and cherish the government of the United States, her Constitution and free institutions, than any other people upon the face of the earth; but it is lamentable that professed statesmen should so far deviate from wise and correct principles of republican government, as to fail of being entitled to that respect and confidence which ought to be deserved by those entrusted with its administration. In this connexion, permit the reflection as to what favourable action we are indebted for our existence as a people. To what casual circumstance can be attributed the assemblage of this vast concourse for the purpose of celebrating the anniversary of so memorable a day, upon this isolated spot, where, but nine years past, solitude reigned unbroken, save by the music of the elements, the cries of wild beasts and the untutored sounds of the still more savage red men? What cause has awakened to life and civilized improvement these desert plains—these barren wastes? We exist and are sustained by the protecting power of Almighty God, amid the constant and fierce opposition of those who seem unwilling to recognize His right to rule upon this planet of His own creation.

We live through the blessings of the Almighty, and by His providences we have nourished and sustained ourselves; we are willing to continue so to do. We came here to be free from oppression and mobocracy, and we do not wish such characters to follow us, or to tarry in our midst. But we say to all lovers of freedom, virtue, and good order, in every land, you are welcome, for you will respect our rights, our laws, and the legitimate obligations of our republican government.

We know how to repel aggravated insolence, how to tear off the mask of hypocrisy and expose the imbecility and corruption preying upon the vitals of the body politic, and how to thwart the deadly malice aimed to destroy our free institutions, whether emanating from secret enemies in our midst, or from foes without. Jesus said, "He that is not for me is against me; he that gathereth not with me scattereth abroad."

We are occupying a region well known as being peculiarly undesirable, and one hitherto unsettled by the whites, since the days of Christopher Columbus. We are almost a thousand miles from the nearest seaport. We are hemmed in by lofty mountains on nearly every side, while numerous isolated ranges and barren, arid plains so crowd our surface that but a small portion is at all suited to the purposes of settlement. In even those narrow localities, ditches and canals have to be made by much labour, in order to irrigate a soil whereon rain seldom falls from early in spring until late in autumn. And when all has been done, that as yet could be, towards supplying the thirsty crops, the husbandman is oft compelled to witness the products of his toil droop and die ere maturity, through the failure of the few small streams so laboriously brought under control. Grasshoppers and other insects swarm in myriads to devour what may have escaped the drought, and the severe storms of winter complete the destruction of animals struggling to subsist upon herbage which has been so effectually cut off. But amid all these disadvantages, unendurable by any other people, we are still striving to extend the area of freedom, and to gladden the most uninviting domain of a great nation with the blessings and privileges of her free institutions.

It is obvious that no person comes here because he prefers this country. None

but sinister or pecuniary motives can prompt those who are not of us to abide in our midst. All other localities have more tempting facilities for the pursuits of the agriculturist, the artizan, the trader, and, more especially, the lawyer and politician.

If this people should leave these sequestered vales, they would soon revert to their former waste condition; silence would again assert her supremacy. The country suits us merely because no other well-informed people can covet its possession. If they do, it is because they grudge us an existence upon any part of God's footstool. There is nothing here, except what is produced by the most arduous toil, and that often unrequited, to tempt the avarice or cupidity of any reasonable creature. It is useless, therefore, for official cliques, who never have identified their interests with the welfare of this Territory, and who never intend to, to seek to dictate, govern and control us.

In view of these facts, we fondly anticipate soon seeing the day when, in accordance with the spirit and intent of our republican government, we shall be blest with the full enjoyment of our rights and have the privilege of electing officers of our own choice, and be freed from the imposition of those known to be unsolicited and unsought upon our part, and who feel no interest in our prosperity, but would much rather see us languish and come to naught.

Statesmen should consider that a free people may be goaded to desperation, and that intelligent beings are easier led than driven. It is the act of tyrannical governments to establish a system of espionage appointments, and military rule, which were among the causes hastening the Declaration of the Independence of these United States. Let not the Federal Government presume upon the same suicidal policy, but rather, by taking an honourable, just and upright course, conciliate the people and extend to them the rich blessings of a free government. Men may succeed in attaining office and power and rule with a rod of iron, instead of being fathers to the people. This should not be, for rulers ought to be as fathers in regard to the welfare of the community, and be careful to grant and guard every right, if they expect or desire to have a dutiful, law-abiding society.

Let it ever be remembered that ours is

a government long cherished as an asylum for the oppressed, to whose borders were invited the poor and down-trodden races from every nation, from under every clime. Here, they could bask in the sunshine of liberty and be protected in their natural rights. The broad prairies and uncultivated wilds beckoned them to come and inhabit and draw sustenance from her prolific bosom.

Painful, indeed, is the reflection that—while nature yet smiles and showers her bounties upon a domain so favoured and extensive, while yet it has the sun, the rain, the dew, to gladden, warm, nourish and invigorate, while yet vast solitudes yearn for the peaceful hand of civilized cultivation, while the nation's canvas whitens every sea, and High Heaven smiles upon her rapid progress still onward and upward to a destiny yet unfulfilled, to a greatness and power unknown, save to that Supreme Being who sits enthroned in yonder heavens—a nation in the enjoyment of all these, and a thousand other blessings, blest with liberty and a full fruition of the benefits arising therefrom, with a republican form of government which has come down to us—an invaluable legacy, sealed with the blood of our fathers, cemented by thousands of tender recollections, and endeared by the ties of kindred, and with the yet green graves of an honoured and patriotic ancestry around us, whose counsels and examples are still fresh in our memories—should so soon forget to be brethren of one grand confederacy, and seek to spill each other's blood.

How long, suppose ye, will the Great Ruler of our destiny hold the nation as in the hollow of His hand, while the crimson gore of unnatural and fratricidal butchery floods the land, and arises in a smoking incense, a most damning testimony against it? Where shall we look, in this our day, for those great and ennobling deeds of deathless fame, which in times past have adorned the pathway of our illustrious sires? Not in the west, where the Spaniard, the Chilian, the Chinaman and the Indian may be shot down like the prowling wolves, and where murder at high noon comes an unbidden though not an unwelcome guest. Not in Kansas, where should-be-brethren are hastening to cut each other's throats. Nor yet in Missouri, where cloven-footed and hydra-headed mobocracy held her fearful orgies. Let

the diminished greatness of her thirty-years leader, expounder, and exponent, be a lesson to her would-be great men not to follow in foot-steps that fall so low, not to exercise an influence to destroy the innocent, nor lend powerful aid to screen the guilty who break, abrogate, and set at defiance all law and order, with a view to carry out their own wicked, selfish and disloyal purposes. Not in Washington, where the bludgeon, the deadly missile and revolver disgrace the hands of so-called honourable members, not only of the more popular branch, but also of that high, grave and dignified body, the Senate of the United States. Not where sordid ambition, political knavery, swindling and governmental stock-jobbing have grown gray in service, and where the cesspool of political pollution sends forth its foul streams to stench and corrupt the fairest domain, the richest heritage ever vouchsafed to man.

Who shall cleanse the Augean stables? Who shall go in with the scourge of small cords, upset the tables of the money-changers, and clear the temple of those characters who are gambling away our freedom? Is there still left with the people virtue and power sufficient to dry up these sources of foul corruption, and will they do it? or will they contribute to still swell the streams until it shall overwhelm and subvert the liberties of our country?

Here let us pause, and consider the true principles of a republican government. It is and can be based only in a high tone and sense of honour, liberal, enlightened, intelligent and extended views of human existence and progress, and a faithful, unyielding, rigid and patriotic adherence to the Constitution and laws of the country. The least departure from these principles, the least disregard to law, manifested and exercised by the people in their sovereign capacity, and we have the worst of all despotisms, a hundred, a thousand tyrants instead of one. Public security fails, and there remains no safety, for life, liberty, or the pursuit of happiness; anarchy, confusion, infuriated and maddened excitement rule supreme.

I ask the people of this great republic, in all sincerity, these questions—Can you see that the country is fast verging unto this vortex of anarchy and confusion in consequence of a disregard of the obligations of society in the support of the laws

and Constitution? Can you realize a departure from true devotion and strict adherence to the principles of our government and her free institutions, the landmarks of the fathers, and discern where it commenced, and where it will most likely end? Our government and institutions, her Constitution and laws, admit of no private interpretation, but must be taken, administered, observed, and sustained in their most obvious meaning and general sense, and this should be done by all. Neither partisan nor private feeling, nor sectional strife and contentions, should be permitted to thwart the enlightened and conservative policy of the government. At the same time that policy should be just and liberal, and commensurate with the laudable desires and requirements of a great and mighty people.

Let her plans be taken, not to subserve party purposes for private emolument, but for the public good. Commingling not in domestic feuds or foreign influences, let her steadily progress in the march of improvement and patriotism, and in the arts and sciences; and, corresponding with a great and pacific policy, open and extend channels of trade and commerce, and provide with a liberal hand for the development of her vast internal resources by affording to her most distant States and Territories railroad facilities, magnetic telegraphs, and such other useful and important helps as shall be conducive to the public interests.

Let her millions of broad acres, now lying waste and useless, be given to the needy for cultivation and use. Let the poor Indians be taught the arts of civilization, and be learned to draw their sustenance from the ample and sure resources of mother earth, and to follow the peaceful avocations of the tiller of the soil, raising grain and stock for a subsistence, instead of pursuing the uncertain chances of war and game for a livelihood. I have often said, and repeat it now, let them be surrounded by a peaceful and friendly influence, and a humane and benevolent policy. Thus will they be redeemed from their low estate, and advanced in the scale of civilized and intellectual existence, and this Government and her citizens be redeemed from the curse of having wasted and destroyed them from the face of the earth.

These are a few of the topics which, in my humble opinion, should engage the at-

tention of the Government, in order to ensure peace and confidence at home and respect abroad. Justice, immaculate justice, pure and clear as the noon-day sun, should characterize her every act, at home and abroad, and prompt and energetic redress of grievances should be fearlessly awarded. Virtue and integrity should characterize her officers and rulers, and when a good, wise, and pure-minded man is found in the chair of State, let him be returned so long as he is willing to serve his country, regardless of party clamour or past usage. Men of large and comprehensive minds, who have proved themselves capable, pure and patriotic, are what we need, and when we get such, no matter in what party they are found, we should keep them in office for the good of the country, and cease this senseless twaddle about rotation in office, and "to the victors belong the spoils," for these are the arguments of demagogues, who make merchandize of their country's liberties for self-aggrandizement.

A pure patriot is willing to serve his country without reward or compensation, save the affections of a grateful people. Salaries should be in a great measure abolished to prevent office seeking and preserve purity at the ballot box.

A republican government, such as ours purports to be, is capable of receiving and giving law to the inhabitants of half the world, with soil enough to sustain them, of drawing from every nation, kindred, tongue and people and binding them together in one common brotherhood, as were the hearts of David and Jonathan.

When you see discord and strife engendered in your midst, then know that the principles of justice and good government are perverted, for all of every degree, high and low, rich and poor, should be protected in the full and complete enjoyment of all the liberties, rights and privileges which they have received from the hand of their Creator, subject only, in the formation of society, to one restriction, not to infringe upon the rights of each other.

While, therefore, we cheer the Constitution, and celebrate the birth-day of our national freedom, let us remember that the perpetuity of our free institutions, yea, the Constitution and government itself, depends upon the intelligence, virtue, integrity and patriotism of the people, in the selection of such men for office as will

sustain and uphold these principles, and not subvert them, and in extending to all, with due courtesy to each other, their native, their inalienable rights, among which are "life, liberty, and the pursuit of happiness."

Nine rounds of cannon echoed a response to the spirit and sentiments of the Oration.

Toasts being called for, several were presented, among which were the following—

Brigham Young—the Champion of Constitutional Liberty. *S. M. Blair.*

Deseret—May she soon have her place in the Union as a State, and though last as a star in the galaxy of American glory, may her progress be like that of Venus, to usher in the light of freedom, commerce and intelligence, to the western world; based on the rights of universal justice, righteousness, and loyalty to the Federal Government. *John Lyon.*

The Press of Deseret—May it and its adjuncts in the old and new world, illumine both hemispheres, until all men be linked together in one common brotherhood, and the gloom of party faction be dissipated, and the virtue and will of our pilgrim fathers be made as permanent as the foundation of the everlasting hill. *John Lyon.*

Home Industry—May the happy time soon come, when agricultural science will be the aim and object of every farmer in Deseret, and when agricultural utensils and machinery, shall be made to supersede the toil of manual labour; and reservoirs and canals, be universally spread over this desolate region for irrigation. *John Lyon.*

The Anticipated Railway—May the steam horse with its gigantic power soon unite in one commercial bond, the reciprocal interests of the eastern and western portion of this continent, when the ore of California will have a speedy transit, in exchange for the luxuries, and necessary products of our old and well cultivated States. *John Lyon.*

The Heroes of '76—If the praise and adulation of a nation's gratitude were the only recompense of reward for valorous deeds, to the hero of a hundred battles well might the veterans of '76 be proud of their achievements by flood and field. But when we contemplate the lasting blessings brought to the unborn of a thousand generations after them, and the sweets of

liberty to millions of our beings, and to ourselves who never can pay back a mite of that gratitude to the glorious dead for that independence we enjoy, it is certainly due to their remembrance to say that their fame is that of the martyr, and their immortality is ranked with the benefactors of mankind; and while each revolving Fourth of July returns, their fame will be reverberated by the joyous acclamation of a thankful people, for the blessings conferred of peace and liberty, while the stripes and stars of our Union will continue to unite us together. *John Lyon.*

Constitution of the United States—We will defend it. *B. Snow.*

Governor's Life Guards—May they live long in the service, while life needs defending, and eventually inherit eternal lives. *B. Snow.*

General George Washington and Governor Brigham Young—Every man in his place, minding his own business—that's Mormonism. *S. W. R.*

At the close of the ceremonies from the stand, the lines were again formed by command of the Lieutenant-General, and retired to the north side of the square, where the companies were dismissed for 15 minutes, and retired to their respective tents, to partake of refreshments provided for the occasion.

The occupants of the Stand were served during the recess, with ice-cream and other palatable refreshments, furnished from the Committee's tents, under the superintendence of Mr. W. C. Staines.

At the sound of the bugle the troops resumed their position in line, and at command of the Lieutenant-General marched in column around the square, and were reviewed by His Excellency the Governor and his suite; the bands playing while the column was in motion.

The lines were again formed on the north side of the square preparatory to performing military evolutions, as follows—

1. The Legion advanced in direct echelons of companies, from the right, at distance.

2. Deployed into line upon the front company of each regiment.

3. Formed quarter distant column in rear of the right company of each regiment.

4. Columns retire, halt and front.

5. Formed into line upon the front company of each regiment.

6. Line advances, the front covered by the two flank companies as skirmishers, supported by two reserve companies, and halts.

7. The line retires under cover of Artillery, halts and fronts.

8. The Guards make a grand charge and clear the front.

The foregoing evolutions were performed in a manner highly satisfactory, and creditable to both officers and men. The grand charge made by the Guards, under command of Major R. T. Burton, would have done credit to more experienced troops.

At two o'clock, at the sound of the bugle, the Escort was re-formed under the direction of the Marshal of the day, and the Legion formed in procession after the following order—

1. Band colours.
2. Marshal Band.
3. Lieutenant-General and Staff.
4. Company of Cavalry; commanded by Lieutenant Z. Pulsipher.
5. Regimental colours.
6. First regiment of Infantry; commanded by Colonel H. Herriman.
7. Artillery.
8. Company of Lancers; commanded by Captain H. B. Clawson.
9. Regimental colours.
10. Second regiment of Infantry; commanded by Lieutenant-Colonel H. Burgess.
11. Escort with Governor and suite.
12. Regimental colours.
13. Third regiment of Infantry; commanded by Colonel D. J. Ross.
14. Artillery.
15. First regiment of Cavalry; commanded by Lieutenant-Colonel T. Collister.

The procession moved through Third West Temple-street, Emigration-street, and passed up East Temple-street in open order.

On arriving at the Council House, that portion of the procession in advance of the Escort halted, while the 3rd regiment of Infantry and 1st regiment of Cavalry, marching at double quick time upon the right and left covered the Escort, which passed through the lines to the Governor's Mansion, under fire of cannon, a volley of musketry, and music by the bands. The lines closed immediately upon the rear of the Escort, which, after the Governor and suite had retired, returned to the parade

ground, where the Escort was dismissed by the Marshal of the day, to resume their position in the lines.

The Legion occupying their position upon the ground, the Committee of Arrangements advanced and tendered their thanks to Lieutenant-General Wells for the aid and assistance so promptly rendered by the Legion, under his command, in carrying out the arrangements of the day.

The Committee received a very gratifying and satisfactory response from the Lieutenant-General, and retired.

The Legion were dismissed by the Lieutenant-General, into the hands of the several commandants, and were soon after regaling themselves upon the plentiful repast which had been furnished in their respective company tents.

The Committee of Arrangements, through the generous aid of the County and City, distributed to the Legion about 3,000 lbs. of excellent beef, to aid their dinner arrangements.

The Life Guards and other companies of the Legion were upon the ground during the night of the 3rd with their

Tents and camp equipage, and were well supplied with many of the dainties of the mountains, which were truly inviting to more than themselves.

The firing of cannon and lowering of flags announced the setting sun.

EVENING.

A grand National Ball was given by the Committee of Arrangements, at the Social Hall. Among the invited guests, who honoured the company with their presence, were His Excellency Governor Young, and Hon. H. C. Kimball.

Several hundred persons participated in the festivities of the evening, and partook at the tables which were loaded with all the agreeables of the season, daintily served under the superior management of Mr. George Goddard. The ice-cream and cordials were of the choicest kinds.

Balls and social parties were held in the various wards of the City. The proceedings of the day and evening transpired with more than usual *eclat*, and did honour to the Committee of Arrangements, whose efforts seemed duly appreciated and seconded by the public.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 11, 1856.

HOW TO WARN THE WHOLE BRITISH NATION IN ONE YEAR.

To the Pastors and Presidents of Conferences, and Branches of the Church of the Saints throughout Great Britain.

Dear Brethren—feeling an anxious desire to see the great work of our God roll forth in these countries with greater power and rapidity, we, after mature reflection, submit to you, for your consideration and adoption, a *plan* which we are fully convinced will be one of the most potent and powerful auxiliaries that can be adopted by the Saints, in connexion with the ministry, to faithfully and speedily preach the Gospel to the whole of this nation.

The plan we propose is as follows—

First: Let, at least, FIVE MILLIONS of the inhabitants of Great Britain be notified by hand-bills, in the course of a year, of the places where, and the times when the Latter-day Saints' meetings are held. By this extensive method of notification your two thousand Chapels or places of public worship will, most undoubtedly, be continually filled to overflowing.

Second: Let, at least, FIVE MILLIONS of the people be supplied, during each year, with a printed catalogue of some of the most important Latter-day Saints'

publications, including their prices, and a notification that they can be procured at each of your public meetings, and at other places such as you may choose to name.

Third: Let each of, at least, FIVE MILLIONS of the inhabitants, during every twelve months, have the loan of one or more of the pamphlets, printed for circulation; let each retain the loan for the period of one week or more, or purchase the same if he chooses.

Brethren, after you have read these three propositions, you may be ready to hastily exclaim, "The plan is indeed a good one to spread the Gospel, but very difficult, if not impossible, to carry into execution." You may inquire, "How can it be possible for the Saints to print Five Millions each, of handbills, catalogues, and pamphlets?" We answer, that it is entirely unnecessary to print so large an amount. Suppose the Saints in Great Britain number twenty-five thousand; let each of these be supplied with *two* pamphlets for weekly circulation, or according to that average. With two pamphlets to each Saint, fifty thousand habitations would be weekly supplied. We may very safely estimate that as an average, two persons in each habitation would read, or hear read, the contents of such publication; and on the cover of which they could also read the notifications of the places and times of meetings, and a catalogue of some of our printed works. Thus one hundred thousand could be weekly informed; and in fifty weeks, fifty hundred thousand or Five Millions be favoured with our printed doctrines, together with the catalogue and handbills upon the covers. And all this immense circulation of true principles, and important notifications could be brought about in one year, simply by each Saint having TWO pamphlets, and circulating them weekly.

Now if each Saint had, not only *two* pamphlets, but two of each number of the series which is chosen for circulation, the inhabitants warned would be doubled for every additional number in the series; for instance, if there be five in the series, twenty-five millions, equal to the whole population of Great Britain, might be benefited in one year.

Now we shall send to each Conference, among the British Saints, double the number of each of the pamphlets, selected for circulation, that there are members in said Conference. For instance, if there be one thousand members in a Conference, we shall send them two thousand of each pamphlet.

We will now prescribe the plan for each Conference to pay for these pamphlets. You are all well acquainted with the plan that brother F. D. Richards introduced among you to avoid multiplied contributions and to do them away, and to have the greatly varied contingencies and expenses of the Conferences, borne out of the one general fund, raised by the weekly tithings of the poor. This is the Lord's plan; and by it, you have found it much easier to pay your Chapel rents, help the poor, sustain your travelling ministry, pay you Temple donations, and scores of other things too numerous to mention. Among the many items of expense, drawn from this general fund, we will now include the item for pamphlets, which is one of the most important among all the others, when traced out in its vastly extended results.

To accomplish ends of such overwhelming importance, and hasten the warning message of the Gospel among the British nation, we hereby counsel all the Presidents of the respective Branches of the Church, each week to reserve from the weekly tithing fund, at the rate of ONE FARTHING for every member that belongs to said Branches, as a *Pamphlet Fund*; let this fund be monthly or quarterly forwarded by the President of each Branch or the President of the Conference, to the General Book Agent of the Conference, who should immediately forward the same

to our Office. Each Conference will be responsible for this fund, sent through the General Book Agent, the same as for other publications.

On these pamphlets, sent for circulation, neither the general nor sub-agents can receive any profits, as they do on the other publications. But the respective Presidents of Branches are to receive them at the Liverpool prices, as the properties of the Branches. The expenses of the General Agent, or Presidents of Branches for carriage, wrapping paper, &c., should be met out of the General Tithing Fund of the Conferences or of the Branches, the same as other contingent expenses.

Each President of a Conference should see that all the pamphlets, intended to be circulated in each Branch, are securely and nicely covered with coloured covers; on the front page of which should be printed the *Title*, and also the *two lines* of print running up and down the back of each pamphlet in the New Series. On the back page should be printed the Times and Places of holding the Meetings in the Branch, near the places where they are to be circulated; also a request for the Reader to keep the same clean, and a statement that it will be called for unless purchased. On the inside of the covers should be printed a catalogue of some of the most important of our publications, together with the prices, and the places where they may be procured. These covers should be about the quality of the covers on the "Pearl of Great Price." The expenses attendant on this, should also come out of the General Fund.

The Presiding authorities should see that all these pamphlets are kept in constant motion every week, and that every man, woman, and child in the Church who is able to walk to his neighbour's door, should do what he can to circulate the truth. Some can do much more than others; therefore let the pamphlets be judiciously distributed among the Saints, according to what they have time and circumstances to perform; and let each know his own district for circulation, so as not to interfere with that of his brother or sister; and let no one be faint hearted or fearful; for it is only the valiant who will enter the celestial kingdom.

We shall probably reprint several of the old series of pamphlets, with some alterations, which will be chaptered and paged, to agree with the New. And the whole will form, when completed, a series with an index, adapted for binding. The whole number in the series may be from twelve to twenty.

We propose furnishing these pamphlets, in quantities as above stated, as soon as they can be printed, and wait for our pay at the rate of a Farthing a week from each, as before stated, unless the Conferences can, without inconvenience, pay sooner.

The results of this universal exertion on the part of the Saints, will, without doubt, cause hundreds of thousands to investigate the Latter-day Work, that would otherwise remain in ignorance. Scores of thousands may thus be brought into the Church, and be gathered to Zion, and who will assist with their means to gather the poor and roll forth the Latter-day Kingdom. The Funds that would thus be replenished, would most probably be ten, twenty, or fifty fold more than the mere item of One Farthing a week expended. Then, again, if each Saint should sell only one pamphlet in two months, this alone would meet the expenditure of One Farthing a week. We say, then, to all the Presiding authorities, officers, and members, go ahead in this good work, and the Lord your God will see your exertions, and abundantly bless you; and through your diligence, He will cut His work short in righteousness, as predicted by the prophets. Our God has placed the power in us, to do much good, or little, or hide our talent in the earth and do nothing. When we work for Him, He will work with us. Urge on, then, the weekly tithings; the surplus funds will be the means of gathering thousands annually.

We say to the Welsh, translate the new series of tracts, and publish of each a number, equal to double the number of Welsh Saints who cannot understand English. We say to the Scandinavians, do likewise. Let all the Saints put their shoulders to the Big Wheel, and we will, in the *strength of Israel's God*, turn the nations of Christendom upside down, and shake out the righteous from their midst.

ORSON PRATT, *President*.

EMIGRATION.—All Saints who intend going to Utah in 1857, must make their calculations to sail from this port, at least, by the 25th of March, so as to land in the States by the 1st of May. (See Letter of President Brigham Young in the present Number.)

FOREIGN CORRESPONDENCE.

DESERET.

President's Office,
Great Salt Lake City, July 19, 1856.

Elder Orson Pratt.

Dear Brother—We received, on the 12th inst., letters from the Liverpool Office of March 28th. . . .

We expect to start out fifteen wagons loaded with flour to meet the hand-cart train on the 28th inst.

Our harvest is now commencing and that will be as soon as we can get flour ready.

We have no late news in relation to the emigration, but think we shall hear from them soon. We shall follow up sending out detachments of teams with flour every week so long as may be necessary.

The health of the community is good—never better. All is peace with the Indians, and a general time of quietness prevails. No courts—no litigation—no loafers. All as busy as bees.

The fourth was celebrated with energy and spirit. We expect to pass the twenty-fourth at the head waters of the Big Cottonwood Canyon with a large company. There is a good road now made to the head of the Canyon, up which I rode in my carriage on the 8th inst., and returned the next day. We have now three saw mills in operation in this Canyon and expect to have two more at work this fall. From present prospects we think there will be plenty of grain for our own use, but none to spare to any except our own community.

The mail has just arrived (July 31st.) .

The emigration are all late, owing, I

suppose, to the difficulty in obtaining ships. It would be much better when it can be accomplished, to have the emigrants shipped earlier in the season. They should be landed early in May, and not much, if any, after the first of that month, in Boston or New York. You will please to attend to this matter in the season thereof. . . .

May the Lord bless and prosper you in all things is the prayer of your brother in the Gospel Covenant,

BRIGHAM YOUNG.

Great Salt Lake City, July 31, 1856.

Elder Orson Pratt.

Dear Brother—We feel that now you are a few thousand miles from your pleasant home, you will naturally like to have a few lines from your friends to keep you posted in what is doing in these exalted valleys.

During the past month we have been favoured with three or four pleasant thunder showers which have been a great blessing to all crops, especially to some where the water could not be got on the land; the corn began to uncurl its leaves, and the wheat also filled more generally. The farmers felt to praise God for His manifest mercies in this blessing. The drouth still continues, the rivers are nearly dried up, and the greatest economy is required to make the scanty supply of water in the irrigating ditches to perform the greatest amount of benefit to the growing crops. Taking all things into consideration, it appears almost a miracle that we have any wheat at all; for even where the wheat could only grow a foot,

there the heads fill, but of course the taller the stalk the better the crop. Many farmers have commenced cutting their wheat and distributing it as soon as it is thrashed to those who are in need.

The crops in this Valley are about the lightest of any in the Territory. In Utah and the South Counties they will raise an average, while in some places they have raised double the crop of any previous year. In Davis County they will have a fair crop, in Weber a larger, but in Cache County none at all, and in Box Elder and Tooele about half a crop. In Tooele they have been troubled with caterpillars, army worms, and wire worms, which so discourages some that they have been packing up their effects and removing to other places.

Mr. Hard Times begins to relax his hold a little since the wheat has begun to ripen, and we do sincerely hope he will soon remove his location from the country.

Your family are enjoying good health; sister Pratt and her babe are doing very well, and you will no doubt hear fuller

and more grateful particulars from them, than I can possibly give.

The Presidency spent the 24th on the head waters of Big Cottonwood Creek, the particulars of which you will see in the *Deseret News*. They, with those of the Twelve who are here, are well, and in connexion with the Council remember you in their prayers continually.

We learn that the missionaries to Genoa have arrived there, and that Elder Hyde has taken possession of the Washaw Valley for them, which is a valley a few miles north of Carson, and is well calculated for grass and hay for stock.

The mail arrived from the east at nine o'clock last night, bringing a report of your journey from this place to St. Louis; we were glad to learn of your safe arrival so far on your journey.

I presume you will get all the news of the day concerning the insurrection in California, and Kansas wars, &c., from the public Journals.

Yours truly,

W. WOODRUFF.

HOME CORRESPONDENCE.

LIVERPOOL.

20 Rupert Street, Everton, Liverpool,
September 19, 1856.

President O. Pratt.

Dear Brother—With your permission I feel desirous of laying the following communication before the Saints through the columns of the *Star*.

I left the Territory of Utah in company with yourself and a number of other brethren, as you are aware, on the 22nd of April last, and arrived in this place on the 13th of July.

I brought with me a perspective view of the Temple, now being built by the Saints in Great Salt Lake City. As I am getting up a steel engraving of the same for the use of the Saints and all others who may wish to purchase, I adopt this method of giving timely notice.

Being wishful to determine how many copies it would be wisdom to have struck off, allow me respectfully to request those who wish to possess themselves of a miniature of what the Temple will be, to send their orders through their Book

Agents to the Office at Liverpool at as early a date as possible.

I do not expect to be in Europe more than a few months, therefore, it is particularly desirable that there should be no unnecessary delay.

Permit me to request you to republish, with some corrections, the details of the House of the Lord as set forth in my letter to the *Deseret News*, and copied into *Star* Number 48, Volume 16.

By means of the engraving, and the written explanation, the Saints will be enabled to form a tolerably correct idea of that House in which all the faithful Saints have so much interest.

I have no doubt that many of the Saints would derive great pleasure in having these miniatures hung up in their houses in the Valleys of the Mountains. Moreover they will indicate to many who are not in the Church that we are, as a people, not insensible to the value and beauties of the fine arts, nor hostile to noble enterprize and progressive intelligence.

The following is a brief detail of the

Temple taken from drawings in my office in Great Salt Lake City.

The Temple Block is 40 rods square, the lines running north and south, east and west, and contains ten acres. The centre of the Temple is 156 feet 6 inches due west from the centre of the east line of the Block. The length of said House, east and west, is 186½ feet, including towers, and the width 99 feet. On the east end there are three towers, as also on the west. Draw a line north and south 118½ feet through the centre of the towers, and you have the north and south extent of ground plan, including pedestal.

We depress into the earth, at the east end, to the depth of 16 feet, and enlarge all around beyond the lines of wall 3 feet for a footing.

The north and south walls are 8 feet thick, clear of pedestal; they stand upon a footing of 16 feet wall, on its bearing, which slopes 3 feet on each side to the height of 7½ feet. The footing of the towers rise to the same height as the side, and is one solid piece of masonry of rough ashlar, laid in good lime mortar.

The basement of the main building is divided into many rooms by walls, all having footings. The line of the basement floor is 6 inches above the top of the footing. From the towers on the east to the towers on the west, the face of the earth slopes 6 feet; four inches above the earth on the east line, begins a promenade walk, from 11 to 22 feet wide, around the entire building, and approached by stone steps as the earth slopes and requires them.

There are four towers on the four corners of the building, each starting from their footing, of 26 feet square, these continue 16½ feet high, and come to the line of the base string course, which is 8 feet above the promenade walk. At this point the towers are reduced to 25 feet square; they then continue to the height of 38 feet, or the height of the second string course. At this point they are reduced to 23 feet square; they then continue 38 feet high, to the third string course. The string courses continue all around the building, except when separated by buttresses. These string courses are massive mouldings from solid blocks of stone.

The two east towers then rise 25 feet to a string course, or cornice. The two west towers rise 19 feet and come to their

string course or cornice. The four towers then rise 9 feet to the top of battlements. These towers are cylindrical, having 17 feet diameter inside, within which stairs ascend around a solid column four feet in diameter, allowing landings at the various sections of the building. These towers have each 5 ornamental windows on two sides above the basement. The two centre towers occupy the centre of the east and west ends of the building, starting from their footings 31 feet square, and break off in sections in line with corner towers to the height of the third string course. The east centre tower then rises 40 feet to the top of battlements; the west centre tower rises 34 feet to the top of battlements. All these towers have spires. The east centre tower rises two hundred feet, while the west centre tower rises one hundred and ninety feet.

All these towers, at their corners, have octagon turrets, terminated by octagon pinnacles, 5 feet diameter at base, 4 feet at first story, and 3 feet from there up. There are also on each side of these towers two buttresses, except when they come in contact with the body of the main building. The top of these buttresses show 48 in number, and stand upon pedestals. The space between the buttresses and turrets is 2 feet at first story. On the front of the two centre towers are two large windows, each 32 feet high, one above the other, neatly prepared for that place.

On the two west corner towers, and on the west end, a few feet below the top of battlements, may be seen in *alto relievo*, or bold relief, the great dipper, or Ursa Major, with the pointers ranging nearly towards the north star. (Moral, the lost may find themselves by the Priesthood.)

I will now glance at the main body of the House. I have before stated that the basement was divided into many rooms. The centre one is arranged for a baptismal font, and is 57 feet long by 35 feet wide, separated from the main wall by four rooms, two on each side, 19 feet long by 12 wide. On the east and west sides of these rooms are 4 passages 12 feet wide; these lead to and from by outside doors, two on the north and two on the south. Further east and west from these passages are 4 more rooms, two at each end, 28 feet wide by 38½ long. These and their walls occupy the basement. All

the walls start off their footings, and rise 16½ feet, and there stop with grain ceiling.

We are now up to the line of the base string course, 8 feet above the promenade, or steps rising to the Temple, which terminates at the cope of pedestal, and to the first floor of said House. This room is joined to the outer courts, these courts being the width between towers, 16 feet by 9 in the clear. We ascend to the floors of these courts (they being on a line with first floor of main house) by four flights of stone steps 9½ feet wide, arranged in the basement work; the first step ranging to the outer line of towers. From these courts doors admit to any part of the building.

The size of the first large room is 120 feet long by 80 feet wide; the height reaches nearly to the second string course. The room is arched over in the centre with an elliptical arch which drops at its flank 10 feet, and has 38 feet span. The side ceilings have ¼ elliptical arches which start from the side walls of the main building, 16 feet high, and terminate at the capitals of the columns or foot of centre arch, at the height of 24 feet. The columns obtain their bearings direct from the footings of said house; these columns extend up to support the floor above.

The outside walls of this story are 7 feet thick. The space from the termination of the foot of the centre arch to the outer wall, is divided into 16 compartments, 8 on each side, making rooms 14 feet by 14, clear of partitions, and 10 feet high, leaving a passage 6 feet wide next to each flank of centre arch, which is approached from the ends. These rooms are each lighted by an elliptical or oval window, whose major axis is vertical.

The second large room is one foot wider than the room below; this is in consequence of the wall being but 6 feet thick, falling off six inches on the inner, and six on the outer side. The second string course provides for this on the outside. The rooms of this story are similar to those below. The side walls have 9 buttresses on a side, and have 8 tiers of windows, 5 in each tier.

The foot of the basement windows are 8 inches above the promenade, rise 3 feet perpendicular, and terminate with a semi-circular head. The first story windows have 12 feet length of sash, to top of semi-circular head. The oval windows have

6½ feet length of sash. The windows of the second story are the same as those below. All these frames have 4½ feet width of sash.

The pedestals under all the buttresses project at their base 2 feet; above their base, which is 15 inches by 4½ feet wide, on each front, is a figure of a globe 3 feet 11 inches across, whose axis corresponds with the axis of the earth.

The base string course forms a cope for those pedestals. Above this cope the buttresses are 3½ feet, and continue to the height of 100 feet. Above the promenade, close under the second string course, on each of the buttresses, is the moon, represented in its different phases. Close under the third string course, or cornice, is the face of the sun. Immediately above is Saturn with her rings. The buttresses terminate with a projected cope.

The only difference between the tower buttresses, and the one just described, is, instead of Saturn being on them, we have clouds and rays of light descending.

All of these symbols are to be chiselled in bass relief on solid stone. The side walls continue above the string course, or cornice, 8½ feet, making the walls 96 feet high, and are formed in battlements, interspersed with stars.

The roof is quite flat, rising only 8 feet, and is to be covered with galvanized iron, or some other metal. The building is to be otherwise ornamented in many places. The whole structure is designed to symbolize some of the great architectural work above.

The basement windows recede in, from the face of outer wall to sash frame, 18 inches, and are relieved by a large caveto, while on the inside they are approached by stone steps.

Those windows above the base recede from face of wall to sash frame, 3 feet, and are surrounded by stone jambs formed in mouldings, and surmounted by labels over each, which terminate at their horizon, excepting the oval windows, whose labels terminate on columns which extend from an enriched string course, at the foot of each window, to the centre of major axis.

My chief object in the last paragraph is to show to the judgment of any who may be baffled, how those windows can be come at, &c. All the windows in the towers are moulded, and have stone

jambs; each being crowned with label mouldings.

The whole house covers an area of 21,850 feet.

For further particulars, wait till the house is done, then come and see it.

TRUMAN O. ANGELL, Architect.

NEWS FROM UTAH.

(From the "Deseret News.")

THE GENERAL ELECTION will take place on the 1st Monday of August next, and it is expected that the county clerks will give due notice of the offices to be filled, whether by expiration of the terms of present incumbents, or by vacancy from any other cause. There are three vacancies to be filled in the Council of the Legislative Assembly, caused by the absence of Elders Orson Pratt, of Great Salt Lake County, John A. Ray, of Millard County, and George A. Smith, of Iron County. As the councillors were elected in 1855 for the ensuing two years, the apportionment law passed by the last Assembly will not affect the election of councillors until the general election in 1857.

ARRIVALS.—Elder Benjamin Matthews, late Missionary to the Southern States from San Bernardino, arrived on the 19th instant, with six families from Mississippi. These are the first of this season's immigration, and have made remarkably good time.

Elder George R. Grant and a small company lately came in from the settlement on Salmon river. They started on the 29th of June, leaving all peaceful and well. Col. Thos. S. Smith and company were met 125 miles this side of the settlement, all well. Brother Grant reached home on the 12th instant, and reports

that grasshoppers had almost entirely destroyed the crops at Salmon Fort.

A LOAD OF BARLEY, of this year's growth, was driven into our city on the 3rd of July, being the first of the season, so far as we have noticed. One dollar and a half a bushel was offered and refused, and it is reported that it was sold for two dollars a bushel.

FROST, on the mornings of the 15th and 16th July, cut down vines and nipped corn and potatoes severely, in streaks and patches on the low grounds.

LIGHT SHOWERS on the 20th and 21st, July, the first noticeable since the middle of May, cooled and purified the atmosphere, and changed the dusty tinge on vegetation to varied hues of glossy green.

A REAPER AND MOWER IN UTAH.—We have not been more gratified, for some time, than we were upon reading the communication from *Davis County Farmer*, printed in this *News* under the head 'McCormick's Reaper and Mower.' We also confess that we were somewhat surprised to learn that it performed the heavy labour of grain cutting, with so much economy and dispatch. We trust that this is a forerunner to the introduction of every applicable description of labour-saving machinery, and that too as speedily as circumstances may warrant.

VARIETIES.

STARTING IN THE WORLD.—Many an unwise parent labours hard and lives sparingly all his life, for the purpose of leaving enough to give his children a start in the world, as it is called. Setting a young man afloat with money left him by his relatives, is like tying bladders under the arms of one who cannot swim, ten chances to one he will lose his bladders and go to the bottom! Teach him to swim and he will never need the bladder. Give to your child a sound education; let him sincerely embrace the Gospel of Christ, which will secure good morals; see to it that his mind is cultivated, and his whole nature made subservient to the laws which govern man, and you have given what will be of more value than the wealth of the Indies. You have given him a start which no misfortune can deprive him of.

SHUN A TATTLER.—If you do not wish to speak ill of any, do not delight to hear ill of them. Give no countenance to busy-bodies, and those that love to talk of other men's faults; or, if you cannot decently reprove them on account of their quality, then direct the discourse some other way; or if you cannot do that, by seeming not to mind it, you may sufficiently signify that you do not like it.

HOME, SWEET HOME!—Home! it is the paradise of Infancy, the tower of defence to Youth, the retreat for Manhood, the city of refuge for Old Age! Recollections, associations cluster round it—O, how thickly! Enjoyments are tasted there whose relish never dies from the memory. Affections spring and grow there, through all the turns and overturns of life, and which last on, stronger than death. The thought of its early innocence has kindled anew the flame of virtue—almost smothered beneath a heavy mass of follies and crimes. The vision of Home has come upon the soul of him who was dying in a foreign land, and made him feel that he would die willingly could he breathe his last breath in the midst of the familiar looks and tender voices of Home. The thought of this one spot has put a courage into the heart, a power into the arm, that has driven back the invader from the land; or else led men, freely, to moisten with their blood the soil they could not save.

THE DEWDROP AND THE DIAMOND.

(Selected.)

A DEWDROP, bright with all the rays
That summer noon could lend her,
Lay smiling on a rose's breast
In evanescent splendour.
"Behold," said Folly passing by,
"This gem the rose adorning!
How like a pearl of priceless worth
It sparkles to the morning."

A diamond, lost from Beauty's brow,
Lay lonely in the by-way;
And heard the words that Folly spoke,
Repeated from the highway.

"Ah me" she said, "this transient thing
Extorts the praise of many;
While I am trodden in the dust,
Unseen, unknown of any."

Hush! Envy, hush! the true of heart
Should bear without repining;
Thy light is not the less thine own
That none can see it shining!
The dew exhaling in the sun
Shall fade from men's opinion,
While thou may'st live to grace a crown
In glory, and dominion!

CHARLES MACKAY.

NOTICE.—We are requested by Elder J. L. Smith, President of the Swiss and Italian missions, to notice that Ferdinand Meyer, late an Elder of the Church in Switzerland, who is now in England, and still retains his license, was cut off from the Church of Jesus Christ of Latter-day Saints in Geneva, April 29, 1855, for neglect of duty and loss of faith in the authorities of the Church.

Money List, Sep. 19—26, 1856.

James L. Chalmers	£5 0 0	Brought forward	£53 4 0
Richard Harper	2 0 0	John Holsall	6 10 0
William Shires	12 0 0	Benjamin W. Brindle	5 0 0
Michael Vaughan	3 10 0	Simeon Pickering	2 0 0
Josiah Holmes	15 0 0	David James	3 5 0
Griffith Roberts	1 0 0	John Mellor	2 0 0
Jeremiah D. Wilson	5 0 0	Benjamin Elliot	3 3 3
John Hyde	3 3 0	James Rogers (per J. C. Hall)	26 12 2
Peter Q. McComie	6 11 0	John Davies	2 0 0
Carried forward	£53 4 0		£103 14 5

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Liverpool:

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THE
Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 42, Vol. XVIII.

Saturday, October 18, 1856.

Price One Penny.

THE GATHERING OF THE LATTER-DAY SAINTS.

(From the "Western Standard.")

The Latter-day Saints, since the establishment of their Church, have had to contend with a continual stream of ridicule, persecution, and jealousy in consequence of their belief in, and practise of the doctrine of the gathering. The most unfounded and ridiculous stories have been, from time to time, circulated in relation to the designs they have had in view in thus assembling their proselytes in one body. The popular idea has been, where men have condescended to speak or write upon the subject, with but an imaginary insight into the motives and intentions of the people in thus congregating together, that they are nourishing designs inimical to the Government, and are only waiting for a convenient opportunity to throw off the guise of friends and to come out open and avowed enemies to the republican institutions under which they have been born and sheltered. Years ago, when the society was in its infancy, and its numbers insignificant, this idea was indulged in to a very great extent, and it was thought unwise and unsafe to permit us to remain on the frontiers of Missouri, as it was feared that we intended to form a coalition with the Indians, and, if possible, overturn the Government. Although years have passed since we endured the consequences of this cruel jealousy, and our subsequent acts have conclusively dis-

proved all these notions, yet that same feeling of suspicion and dread still haunts the minds of many, and they can see nothing in the progress of "Mormonism" and the gathering together and increase of its converts, but the growth of a dangerous and unnatural power, that is destined, if not checked, to overshadow our glorious land—to subvert its free institutions, and spread ruin and destruction upon all who unfortunately come under its influences.

Were we not confident of the innocency and integrity of our intentions, and did we not know that these unjust suspicions and feelings were what we might expect, we probably would feel differently in regard to them; but we know that we are not the only people who have had to contend with these evils, and it is at least consolatory to know that we suffer in noble company. Mankind do not realize in this instance, no more than previous generations did when placed in similar circumstances, that this gathering of the people together in this manner is a plan of the Lord's, and something that will have to take place sooner or later to fulfil the prophecies recorded in Holy Writ.

The religious world have perused the prophecies contained in the Scriptures with great satisfaction and pleasure; they have expounded them with fervor, and have pictured with glowing imagery the

peace and happiness there would be enjoyed when they were fulfilled; but they have mistaken the means through which this glorious consummation was to be brought about. In the plenitude of their zeal they have imagined, that the schemes devised by them are the ones through which the peace and knowledge that the Prophets have said were to prevail so universally, would be brought about. They have spared no pains or expense to bring it about. Societies of every description have been organized—every auxiliary that could be made to aid has been used, and sea and land have been literally traversed to fulfil these predictions—to bring about this reign of peace and knowledge. Yet we have only to look around us and observe the situation of that portion of the inhabitants of the earth most favoured by these efforts, to become satisfied of their utter futility. Peace to them is still far distant, and true and definite knowledge concerning the Lord or His purposes appear to be decreasing rather than otherwise.

It must be evident, then, that mankind are deceiving themselves when they imagine that through their present schemes these things are to be accomplished. What nearer, we would ask, are the inhabitants of the earth to-day to the enjoyment of these much-to-be desired blessings than they were centuries ago? War and rumours of war are increasing, and men's hearts are failing them for fear of the things that are coming upon the earth. But how are the words of the Prophets to be fulfilled? Must they fail in this instance, after speaking so truthfully and foretelling so accurately in relation to everything in past times that has taken place, or must we look for different measures to be adopted to bring to pass these events? Must the children of earth always remain in their present condition? Must war, rapine, murder, and violence always abound? Is there no deliverance from these evils? Has the Lord, the all-powerful God, utterly forsaken and forgotten His creatures, or may we still hope for succour, still hope for a refuge from the impending storm?

The Lord Jesus said when he was upon the earth that as it was in the days of Noah, and as it was in the days of Lot, so should it be in the days of the coming of the Son of Man. If, then, the Son of God, whose word cannot fail, said this,

we may hope that a place of refuge will, as in the days of Noah and of Lot, be provided, by fleeing to which, the people will escape from the calamities and judgments, which the Prophets also inform us, will be poured out upon the earth. And when this way of escape is provided, to make the parallel a complete one, it will be necessary for knowledge to be bestowed by the Lord on some one, to enable Him to point out the way of deliverance to the people, as did Noah to the antediluvians and Lot to those who lived in the cities of the plain.

Isaiah and Micah have foretold in graphic language, that previous to the time when men would beat their swords into ploughshares and their spears into pruning hooks, and nation cease to lift up the sword against nation or to learn war any more, a cry should be heard in all lands and among many people, saying, "Come, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and he will teach us of his ways and we will walk in his paths." These were to be the words of those who had become aware of the important fact that the Lord's House was established in the tops of the mountains; and this great gathering of people from many nations to this place, that they might be taught in the Lord's ways and walk in His paths, was to be intimately connected with the great and universal peace which should afterwards prevail. The consequences of this gathering were to be a knowledge of the ways of the Lord, and a spirit of peace and unity which should cause men to forsake the practice of war. The arts of peace would be their study, and harmony should abound in their midst. This place was to be known as Zion, and the Prophet Joel has prophesied that it should be a place of deliverance in the great and terrible day of the Lord.

Now, if mankind give credence to the words of Jesus Christ and the Prophets who preceded him, they must believe that a time will come, previous to the coming of the Son of Man, when a man will be raised up, as was Noah in ancient days, to make known a way of escape and deliverance from the troubles and difficulties by which they are to be surrounded; they must believe that this place of refuge and deliverance will be known by the name of Zion; and they must also believe that it will be in the tops of the mountains, and

that a house will be built there, which shall be styled the House of the Lord, and to which people from many nations shall go to be taught in the Lord's ways and to walk in His paths. If they believed or understood the Scriptures, they would expect all these events to take place, before they would look for peace, for they are all graphically set forth by the inspired writers.

It is necessary that there should be a place of deliverance of this kind, where those who desire to learn and keep the commandments of God should flee. The true Gospel of Jesus is denied and held in derision by Christendom generally, and they are fast ripening for destruction. The same spirit of unbelief and hardness of heart which characterized the antediluvians when Noah declared that God had spoken through him, and gave him the power to prepare a way of deliverance, and which also was entertained by the inhabitants of Sodom when Lot told them that the Lord had sent His angels to warn him of the destruction of their cities, characterizes this generation, and they close their eyes and their ears, and recklessly pursue the course they have adopted, regardless of consequences.

Let a man arise at the present time and bear testimony that he has obtained a revelation from the Lord, by His own voice, by the ministration of an angel, by a vision or by any other means, and he is immediately denounced by the mass as a fanatic entirely unworthy of notice. Because he lays claim to revelation, is sufficient to condemn, without the least investigation, every principle that he may advance. He may declare as great truths as were ever taught by man, yet they are passed by unheeded; whether true or false they are alike condemned.

What must be the fate of a generation who thus disregard the Lord and the principles He reveals? If we must judge them by their fruits, we must be constrained to admit that if the ancient Apostles and Prophets were now living in their midst, they would experience precisely similar treatment to that which they received at the hands of their persecutors when they were on the earth. The necessity of a place of gathering for those who desire to give heed to the words of the Lord must, therefore, be apparent, as it is the way the Lord has designed to deliver His people from the inevitable consequences

of practices such as are now indulged in by the world. He has predicted it by the mouths of His Prophets, and it is set forth so definitely that "he that runs may read."

By a singular combination of circumstances the Latter-day Saints now occupy a position corresponding in every particular with that described by the Prophets. They live in the mountains; the land to which they gather is known among all by the name of Zion; a house, which they term the House of the Lord, is being reared; and the cry is heard in every land and among every nation, where this people reside, "Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways, and we will walk in His paths." These things have also been brought about through a man who was called as was Noah, and who taught the people that their gathering together in this manner was the will of the Lord, and the means provided by Him through which they might escape the difficulty that should overtake the world. Although this assemblage was to be composed of a heterogeneous mass of people, from different parts of the earth, brought up under different governments, with diverse creeds and traditions, yet the fruits of this movement were to be peace, union, and harmony, traits which the most bitter enemies of the Latter-day Saints must admit they enjoy to a very remarkable extent.

We nowhere find recorded a more striking and literal fulfilment of prophecy than we witness in this instance—a fulfilment sufficiently complete in every particular to convince the most incredulous, that the work commenced by Joseph Smith is the work here pointed out. If the Prophets themselves were living, and were eye-witnesses to the transactions now taking place, they could not have written a more truthful description than that already given by them through the spirit of prophecy. There is no more real cause, then, for jealousy in the gathering together of the Latter-day Saints, as they have been doing, than there was for the Egyptians in ancient days to be jealous of the movements of Moses and his brethren, or than there was for the antediluvians to feel so relative to Noah's operations. The word of the Lord had to be fulfilled, and they were the instruments to fulfil it, and if the people called

Latter-day Saints do not fulfil the predictions in relation to the latter days, another people will have to do it, for though the heavens and the earth pass away, yet the word of the Lord cannot pass away without being fulfilled in every particular.

It must be evident to all, who reflect on the subject, that the hand of Providence has been stretched out in behalf of the Latter-day Saints, and that every device of their enemies has been overruled for their good. They were not placed in their present situation by their own choice, but by the force of circumstances; it was their only alternative, and they had to remove there to escape from the violence and oppression under which they suffered. When our unscrupulous persecutors drove us from our lands and our homes into the wilderness, beyond the borders of civilization, they had not the remotest idea that, instead of crippling us and breaking us up, they were only placing us in a situation to more perfectly do the will of the Lord, and fulfil the prophecies spoken by His servants; but so it was, and they became, like the Jews of old who crucified the Saviour of the world, the instruments, though unknown to themselves, of fulfilling and bringing to pass His purposes.

The Latter-day Saints went to the mountains, far from the abode of civilized man, that they might worship their God according to the dictates of their own

consciences in peace and quietude; they now go up there with the same objects in view, and all they ask is, that they may have the privilege of doing so. They have no desire to meddle with the politics of the day, neither will they be found pandering to the aspirations of political demagogues. In common with their fellow-citizens, they wish to enjoy the blessings of the government which their fathers helped to establish, and for which they themselves have given the strongest proofs of devotion and loyalty. Surely, these privileges they have an indisputable right to claim, and they can not in justice be withheld from them. We have suffered and still suffer from the unjust suspicion and jealousy entertained by many towards us and our movements; we know, however, that our intentions are pure—that we have no wrong design in view in gathering together, and that our only motive is to keep the commandments of God; therefore, we feel confident, that sooner or later mankind will also have the opportunity of knowing that our course in these matters has been a correct one. This knowledge, however, may come too late to be of much service to them; if they could realize it now, they would gladly move to the place which God has appointed, and would feel thankful that such a way of escape was provided.

HISTORY OF JOSEPH SMITH.

(Continued from page 632.)

[August, 1841.]

Thursday, 26th.

AN EPISTLE OF THE TWELVE APOSTLES TO THE SAINTS SCATTERED ABROAD AMONG THE NATIONS, GREETING—

Beloved Brethren—You will perceive by the minutes of a Conference, held in this City, on the 16th instant, that we have returned from the mission which was required of us by the Lord, and have now been called upon to assist in building up the Stakes of Zion, and of planting the Saints upon the lot of their inheritance; and feeling as we do a humble reliance upon divine aid at all times, in our unremitting desire to be useful to our fellow men, and especially to the household of faith, that they may be prepared for the great things which God is about to reveal,

and which speedily await this generation, we feel anxious to improve the earliest opportunity to make known unto you the mind of the Spirit concerning those things which require your more immediate attention.

It will be discovered, in the minutes before referred to, that we have already begun to select such individuals as have been with the Church, and have had the opportunity of becoming acquainted with the principles thereof to some extent; and to designate certain towns and cities where they will locate themselves and build up Churches, inasmuch as the people are willing to receive them. These generally will not take their departure from this for their several stations, until after the October Conference, previous to which they will have the opportunity of receiving particular instructions in relation to

their mission, and of becoming more perfectly acquainted with those principles which are necessary to be acted upon, in order that they may become highly useful in helping to roll forth the kingdom of God in these last days.

All those Elders and Priests who are now in the vineyard, will communicate with us immediately and inform us of their situations, designs, and all things relating to their ministry, and improve the earliest opportunity of repairing hither, where they will have the privilege of instruction from the First Presidency, and thereby understanding principle and doctrine, not to be learned elsewhere, and which is necessary for them to know, that they may become wise stewards in their master's house.

We are engaged in a great work, and but little comparatively can be known of the magnitude thereof, of the revelations of heaven, and the order of the kingdom, by the Saints while they are scattered to the four winds; and this being well understood by the ancient Prophets and Apostles, was the reason why they so often spoke of the gathering in the last days, and as this is the place where the Elders are to receive instruction concerning their ministry, so as to become successful ministers of the dispensation of the fulness of times, so also this is the place where the brethren may receive such instructions as are necessary to constitute them a righteous and holy people, prepared for the reception of the Lord Jesus; therefore, we say to all Saints who desire to do the will of heaven, Arise, and tarry not, but come up hither to the places of gathering as speedily as possible, for the time is rapidly approaching when the Saints will have occasion to regret, that they have so long neglected to assemble themselves together and stand in holy places, awaiting those tremendous events which are so rapidly approaching the nations of the earth.

It will be recollected that in a recent communication from the First Presidency, all places of gathering are discontinued, excepting Hancock County, Illinois, and Zarahemla, in Lee County, Iowa Territory, opposite Nauvoo, and we would suggest to those coming up the Mississippi particularly, and all others who are disposed, to look at Warsaw, a beautifully located village, about twenty miles below Nauvoo, consisting of about five hundred inhabitants, a steam flour and lumber mill; one mile below is a section already surveyed, on which the town of Warren is to be built, and every facility is now offered to the brethren, for the immediate erection of houses, the location being very desirable at the lowest point of the Des Moines' Rapids.

As we have been called upon to act as

agents for the Church, it may be expected that some one or more of our Quorum may be found at Nauvoo, Zarahemla, and Warren, ready to render every assistance in our power towards the location of emigrants; and that we shall occasionally visit the other places of gathering, as necessity requires.

We recommend to the brethren in England, &c., to emigrate in the fall or winter; by so doing, they will be likely to spare themselves much affliction in becoming accustomed to this climate.

Further communications may be expected from the Twelve.

B. YOUNG,
H. C. KIMBALL,
O. PRATT,
W. RICHARDS,
JOHN TAYLOR,
GEO. A. SMITH.

Nauvoo, Aug. 26th, 1841.

Friday, 27th. Elder Robert Blashel Thompson died at his residence in Nauvoo, in the 30th year of his age, in the full hope of a glorious resurrection. He was associate editor of the *Times and Seasons*, Colonel in the Nauvoo Legion, and had done much writing for myself and the Church.

The following synopsis of his life is from the pen of his widow—

Robert Blashel Thompson was born Oct. 1st, 1811, in Great Driffield, Yorkshire, England, was educated at Dunnington, in the same County. He united with the Methodists at an early age, and preached what he believed to be the Gospel, in connexion with that sect for a number of years. Emigrated to Upper Canada in 1834. Embraced the Gospel there; being baptized and confirmed by Elder Parley P. Pratt in May, 1836. Was ordained an Elder by Elder John Taylor, at a Conference held in Upper Canada, July 22nd, 1836. Removed to Kirtland in May, 1837, where he married Mercy Rachel Fielding, June 4th, 1837, and being appointed to take a mission to Upper Canada, he returned in the same month, and commenced preaching in Churchville and the villages adjacent, baptized a considerable number, continued his labours there until he was called upon to remove to Missouri.

He arrived at Kirtland in March, and started from thence in company with Hyrum Smith and family, arrived in Far West June 3rd, where his daughter Mary Jane was born on the 14th of June. He remained there until November, when he, with many of the brethren had to flee into the wilderness to escape the fury of the mob, who swore they would kill every man who

had been engaged in the Crooked River Battle.

He stood near to brother David Patten when he fell. He with the rest of the brethren suffered much from exposure and lack of food. He arrived at Quincy, I believe, in December, where he engaged as Clerk in the Court House, and remained there until the liberation of Joseph and Hyrum from prison; when the Saints settled in Commerce, he removed there, and was engaged as scribe to brother Joseph; he was also Church Clerk.

When the Nauvoo Legion was formed, he received the office of Colonel, and also Aide-de-camp. In May, 1841, he became associated with Don C. Smith in the editing of the *Times and Seasons*. On the 16th of August he was seized with the same disease, of which Don C. had died on the 7th. The attachment between them was so strong, it seemed as though they could not long be separated. He died on the 27th, leaving one child; was interred in the burying ground on the 29th. By his special request no military procession was formed at his funeral.

Saturday, 28th. At a Conference held in Atica, New York, 6 Branches, 10 Elders, 7 Priests, 5 Teachers, 2 Deacons, and 146 members were represented.

Tuesday, 31st.

At a Council of the Quorum of the Twelve Apostles at the house of President B. Young, Nauvoo, Aug. 31, 1841, for the purpose of taking into consideration the situation of the Church, it was resolved unanimously, that as we have been called upon by the voice of the Conference to attend to the business of the Church, assist the Trustee in Trust in his arduous duties, attend to the settling of emigrants, &c.; we sensibly feel the great responsibility that is resting upon us, and will do all in our power to carry out the wishes of the Church, and prove ourselves worthy of the trust imposed in us by the brethren.

Resolved unanimously, That, so far as may be practicable, we will attend to the counselling and locating of emigrants in person, and at present we will appoint no agents for that purpose out of our own body.

Voted, That Elder Willard Richards be requested to locate himself for a season at Warsaw, or vicinity, for the purpose of selling lots on the town plat of Warren, counselling the brethren, and attending to such other business as may be necessary relating to the Church. (The foregoing vote was taken after hearing a favourable report from Elders Young, Kimball, and Richards, of the Quorum, for building the town called Warren, they having visited the location, accompanied by Mr. Mark Aldrich and other proprietors of the plot.)

Resolved, unanimously, That we deeply feel for our beloved President Joseph Smith, and his father's family, on account of the great losses they have sustained in their properties by the unparalleled persecutions in Missouri, as well as the other many persecutions they have sustained since the rise of the Church, which has brought them to their present destitute situation. Therefore, voted unanimously, that we for ourselves, and the Church we represent approve of the proceedings of President Smith, so far as he has gone, in making over certain properties to his wife, children, and friends for their support, and that he continue to deed and make over certain portions of Church property which now exist, or which may be obtained by exchange, as in his wisdom he shall judge expedient, till his own, and his Father's household, shall have an inheritance secured to them in our midst, agreeable to the vote of the General Conference of the Church held at Commerce in October, 1839.

Resolved, That on account of the peculiar situation of the Church hitherto, it has been expedient and necessary that the deeds, bonds, and properties of the Church should be, and have been taken and holden by Committees of the Church, and private individuals; but that we now have a Trustee in Trust, viz., President Joseph Smith, appointed according to the laws of the land. Therefore, voted unanimously, that we advise the Trustee in Trust to gather up all deeds, bonds, and properties belonging to the Church, and which are now held either by committees or individuals, and take the same in his own name as Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, as soon as such arrangements can be made consistently with his various and multiplied cares and business; and that we individually and collectively will use all diligence to render him every assistance possible to accomplish this desirable object.

Voted, That Elder Lorenzo Barnes proceed on his mission to England without delay.

Voted, That Elder Harrison Sagers proceed immediately on his mission to Jamaica, West Indies; and Elder Joseph Ball to South America, according to their appointment on the 16th, and that they accompany each other to New Orleans.

It was proposed, That Elder Simeon Carter go on a mission to Germany; but the vote being taken, it was decided that his mission be suspended for the present.

After much deliberation on the situation of the Church at home and abroad, temporally and spiritually, and in view of the poverty and distress of many who had been robbed of all by unrelenting mobbers, and of others who had sacrificed all they posses-

sed to assist those who had thus been robbed, and others who had borne the burden in the heat of the day; it was voted unanimously, That President Smith, as Trustee in Trust, be requested and instructed by this Conference in behalf of the Church, to extend relief to such indigent suffering brethren, either by land or goods, as the properties of the Church will admit, and his wisdom shall judge expedient; so that no one shall be denied the privilege of remaining in our midst and enjoying the necessities of life, who has been faithful in his duties to God and the Church.

BRIGHAM YOUNG, President.

WILLARD RICHARDS, Clerk.

Wednesday, Sept. 1. The *New York Sun* contains an account of some singular phenomena; viz., a shower of flesh and blood, a pillar of smoke, and a shower of manna.

Thursday, 2nd. The town of Cartago, on the Isthmus of Darien, containing 10,000 inhabitants destroyed by an earthquake.

Saturday, 4th. Colonel Charles C. Rich was elected Brigadier-General of the second Cohort, to fill the vacancy of General Don Carlos Smith, deceased, and Lieutenant-Colonel Titus Billings was elected Colonel in the place of Colonel Rich, promoted, and Major John Scott was elected Lieutenant-Colonel in his place, and Captain Hosea Stout was elected Major in his place.

The City Council elected Brigham Young Councillor in place of Don Carlos Smith, deceased; and John Taylor and Heber C. Kimball were elected Regents of the University, in place of Don Carlos Smith and Robert B. Thompson, deceased.

Orson Pratt was elected Professor of Mathematics in the University of the City of Nauvoo; and the degree of Master of Arts conferred on him by the Chancellor and Board of Regents.

A committee was instructed to purchase two blocks for a burying ground; and the City Recorder was instructed to procure a seal for the Corporation.

Elder Orson Spencer arrived in the City.

Sunday, 5th. I preached to a large congregation at the stand, on the science and practice of medicine, desiring to persuade the Saints to trust in God when sick, and not in an arm of flesh, and live by faith and not by medicine, or poison; and when they were sick, and had called for the Elders to pray for them, and they

were not healed, to use herbs and mild food.

Tuesday, 7th. Another shower of flesh and blood is reported in the Boston papers to have fallen in Kensington. "There had been a drizzling rain during a great part of the day, until about 4 o'clock in the afternoon, when the rain stopped, and the dark clouds began gradually to assume a brassy hue, until the whole heavens above seemed a sea of fire. The sky continued to grow more bright until about a quarter past five, when almost instantly it became of burnished red, and in a few moments it rained moderately a thick liquid of the appearance of blood, clothing fields and roads for two miles in circumference in a blood-stained garment. The bloody rain continued for about ten minutes, when it suddenly cleared away, and the atmosphere became so intensely cold that over coats were needed."

Elder Willard Richards went to Warsaw, and located himself, for the purpose of counselling the Saints, and settling the town of Warren, and the day following made sale of three city lots.

The war between England and China continues. The English have fitted out a new expedition to proceed against her with the utmost rigour; and his celestial Majesty on the other hand has issued orders for the raising of a "grand army," and the extermination of the English.

Wednesday, 8th. Wars and rumours of wars, earthquakes, tempests, pestilence, and great fires, connected with every kind of wickedness, distress and destruction of property are heard in almost every land and nation.

Saturday, 11th.

The Legion was out for general parade, in conformity with a special act of the Court Martial, and was reviewed by Lieutenant-General Joseph Smith, who delivered a military speech to the troops in his usual energetic style. The official returns of the Legion show the aggregate to be 1490 men.

HOSEA STOUT, Clerk.

Monday, 13th. Brother Edward Hunter, senior, of Chester County, Pennsylvania, visited Nauvoo, and purchased \$4500 of town lots and farming land; paid me \$2000 in cash, and made arrangements to pay the balance in two months.

Received an invitation from Brigadier-General Ezekiel M. Swazey, and Colonel Amos B. Fuller, of the Militia of Lea-

County, Iowa, to attend the military parade to-morrow, at Montrose, as visitor. Generals Hyrum Smith and J. C. Bennett received a similar invitation.

Tuesday, 14th. Went over to Montrose, accompanied by brothers Edward Hunter and William A. Gheen. I was very courteously received by General Swazey, the officers and Militia.

Mr. D. W. Kilbourn attempted to get up an ill feeling by reading the following proclamation at noon, during the recess of exercise, to a considerable number of persons collected round his store; which I insert verbatim—

Citizens of Iowa—The laws of Iowa do not require you to muster under, or be reviewed by *Joe Smith* or *General Bennett*, and should they have the impudence to attempt it, it is hoped that every person having a proper respect for himself, will at once LEAVE THE RANKS.

This, however, had no effect whatever on the people.

Myself and brother were not in military uniform, but were treated with every respect that visiting officers of our rank could be, through the entire day. At the dismissal of the military, I went to Mr. Kilbourn's store, and desired to have some conversation with him, but was peremptorily ordered out of doors. This conduct greatly disgusted his few friends, who upbraided Kilbourn with his ungentlemanly conduct, and accompanied me to the ferry, where I left them, shewing me every manifestation of friendship.

Tuesday, 21st. The ship *Tyrean* sailed from Liverpool to New Orleans, with 204 Saints, bound for Nauvoo.

H.B.M. war steamer *Madagascar*, totally destroyed by fire in the Chinese seas, and fifty-seven lives lost.

Wednesday, 22nd. The High Council of Nauvoo adopted the following Preamble and resolutions—Whereas this High Council in times past, had of necessity, and by the advice and instruction of the First Presidency, to transact business of a temporal nature for the Church, and thereby involve itself with debts and other temporal burdens which, under other circumstances would not have devolved upon it; and as the proper authorities to which such temporalities belong are now organized and acting in their proper places; therefore, be it resolved, That this High Council are prepared to transfer all debts and temporal business; and that all busi-

ness of a temporal nature, be, and the same is in readiness to be transferred to the proper authorities.

Alpheus Cutler stated that he was going to the Pineries the ensuing winter, and nominated Elias Higbee, Counsellor *pro. tem.*

A company of the brethren started for the Pinery, some 5 or 600 miles north, on the river, for the purpose of procuring lumber for the Temple and Nauvoo House.

The Jews in Smyrna are suffering great persecutions on account of their religion—"one was thrown into prison because a cat was missing"—say the journals.

Saturday, 25th. Hyrum Smith, son of Hyrum and Jerusha Smith, died, aged seven years, four months, and twenty-eight days.

A Conference was held at Vinal Haven, Fox Island; eight Elders, one Priest, two Teachers, one Deacon, and one hundred and forty members, were represented, and the work progressing.

I extract the following from Elder W. Woodruff's Journal—

We left the Manitou Island, Lake Michigan, at four o'clock, p.m., on the steamer *Chesapeake*, which contained 300 passengers, six of whom were members of the Church; a large quantity of freight and coal, eighty cords of wood, eight mules, pigs, chickens, geese, ducks, &c.

We continued our journey towards Chicago without any interruption, until half-past eleven, p.m., when we were overtaken by a tremendous storm of wind and rain; it blew a hurricane, and the lake became as rough as it could be by the force of wind, and such a scene as quickly followed I never before witnessed in my travels, either by land or sea. The captain, officers, hands, and most of the passengers expected to go to the bottom of the lake, to have judged from outward appearances I should think there were twenty chances of being lost to one of being saved, yet I did not once expect to be lost, for I believed the Lord would save me, my wife and child, who were with me, from a watery grave, by some means.

We were some forty miles from land when the gale struck us, and I was awoke from a sound sleep by the cry, "We are all lost." The first thought that entered my mind was, "No, we shall not be lost."

I immediately leaped out of my berth, and went on to the upper deck. I saw we were in imminent danger of being wrecked; the bow of the boat was heavily laden, and frequently engulfed by the heavy waves

that washed over her; there were judged to be fifty tons of water at a time upon her bow; at one time her bow ran under water, and some thought she would never rise; the water set the mules and all the live stock afloat; washed away the partition; and the mules, pigs, chickens, ducks, and geese, were all hurled in one mass down into the steerage cabin, mixed pell mell with sixty Irish passengers, men, women, and children; at that moment the roaring of the wind, the rush of the waters, the peals of thunder, the flashes of lightening, the braying of asses, the squealing of pigs, the quacking of ducks, geese and chickens, the praying, swearing, and screaming of men, women, and children, created a compound sound which rent the air, and sent a gloomy thrill through the heart.

We immediately went to work, and helped all the passengers out of the water, and from among the beasts, upon the deck, so their lives were preserved, while all the fowls, pigs, and part of the mules were drowned or killed; many tons of water rushed through the boat, until the water stood nearly to the boilers; it drove the firemen from their places.

About this time, when the boat was labouring against wind and tide, one of the wheel chains broke, and the boat rolled

over on to one side. I again heard the cry "that all was lost," but about thirty of us caught hold of the two detached pieces of chain, and held them together until the engineer mended them with wire.

It took three strong men to manage the wheel; while the boat lay upon her side, it washed away a part of the state rooms; orders were given to clear the boat of everything that was moveable; all the wood was fastened with stanchions, on the side that was down, the stanchions were knocked out by the passengers, and forty cords of wood tumbled into the sea at one surge; this caused the boat to right up, and we expected every moment our state room would be washed away. I left it three times with my wife and child, and stepped upon the main deck, expecting to see it washed away; and to add to the horror of the scene, we were wrapped in darkness, as all the lanterns were dashed to pieces.

The men at the wheel laboured hard for five hours to turn the boat round, before they accomplished it, so that they could run before the storm. At length daylight appeared, and with it a cessation of the storm in a measure. We returned to Manitou Island at four o'clock, being twenty-four hours out, mostly in the storm.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 18, 1856.

CATALOGUES.—With this Number we issue a quantity of Wholesale and Retail Catalogues, for judicious circulation.

The large "double crown" ones are to be posted in all the chapels and meeting rooms, and other public places.

The small retail ones are for general circulation. As the principal works of the Church will be advertised on the covers of the pamphlets in circulation, these Catalogues need not be given to those with whom Tracts are left, unless they desire them. To other inquirers after the truth, they can be given away, as circumstances may require or suggest.

The *wholesale* ones are for the use of Pastors, Presidents of Conferences, Conference Book Agents, and Auditors of General Agents' Accounts.

FOREIGN CORRESPONDENCE.

DENMARK.

"Scandinaviens Stjerne" Office,
Copenhagen, September 13, 1856.

President O. Pratt.

Dear Brother—On the morning of the

7th instant we went on board the screw Steamer *Saxonia*, and set sail for Hamburg. We had a very pleasant passage across the German Ocean. When we got into the river Elbe, we had a heavy fog, the channel

being narrow we had to cast anchor for about two hours; when the fog cleared away, the Engineer turned the throttle valve and up the river we went. The weather and scenery were beautiful, when we got opposite Gluckstadt, the Captain who was very kind indeed, hoisted a signal for a boat to come and take brother Benson and myself ashore, as we had been detained by the fog. By going ashore at this place we were enabled to go in the same train, that we had expected to, which left Altona at five and got to Kiel at eight o'clock, p.m. We went from the station to the steamer and at forty-five minutes past eight we set sail for Korsöer, had a good passage and arrived at four o'clock in the morning of the 10th. We had time to shake ourselves and get breakfast, as the train did not leave till a quarter past seven. When that time arrived we started, and in three hours and a quarter we were at the station, Copenhagen. Brother Haight and several of the brethren were waiting to receive us, we were taken in a cab to brother Haight's residence, where we were received joyfully and have felt at home ever since, as much so as we have in any place since we left our mountain home. The news of our arrival was sent through the City by the Elders, and at eight p.m. we were introduced to six or seven hundred Latter-day Saints. Brother Benson preached to them in his usual spirited manner, which caused their hearts and souls to rejoice, and it seemed that they understood every word that we said to them. Brother Haight enjoys the spirit of his mission, and is beloved by all the Saints. Brother Widerborg enjoys the good Spirit of the Lord, and is a good interpreter. Brother Benson thinks we can accomplish very nearly as much as though we could speak their own language.

On Tuesday or Wednesday next the 16th or 17th of September, if all is well, we shall start for Stockholm in company with brothers Haight and Widerborg. The brethren are anxious that we should visit all the Conferences that we possibly can, and we are also desirous of doing all the good we can. Brother Benson thinks that we shall not be in Liverpool before the 20th of October.

The brethren have hired a very large hall for to-morrow, when we are expecting to have a good time. . . .

Brother Benson got a very bad cold in Hull, and it still hangs to him, his cough is very bad, but we expect he will soon get over it. We pray that our Father in heaven will bless you and brother Little all the time, and also our brethren, your co-workers in the Office. Peace be with you all.

Brothers Haight, Widerborg and Liljenquist desire a kind remembrance to you, and the brethren that labour with you.

Yours affectionately,

E. T. BENSON,
JOHN KAY.

SWITZERLAND.

Rue du Cendrier, 108, Geneva,
September 25, 1856.

President Pratt.

Beloved brother—I take the pen this morning to drop you a few lines, and to inform you of some of our doings in these Missions since my last letter of the 17th instant. On last Sunday evening, 21st, the Geneva Quarterly Conference, assembled at the Geneva Branch Meeting-room. The meeting was opened by prayer, when, on the motion of President O. Ursenbach, President J. L. Smith was called to preside, and O. Ursenbach was chosen Clerk *pro tem*. There were present of the Priesthood, 1 Seventy, 5 Elders, 1 Priest, 1 Teacher, 2 Deacons, and a goodly number of Saints, and some strangers.

Elder Frederick Ursenbach, Travelling Elder for the Swiss part of these Missions, reported that since last Conference he had visited many of the scattered Saints, and found them generally faithful and determined to do right. He had attended some of the meetings, and found that the Saints rejoiced in the truth. There was some of the spirit of enquiry among the people, but not so much as could be wished.

Elder Mathy, of the Cassonay Branch, reported that the prospects were good for baptizing several in his district, but the people and police were very bitter towards him, knowing him to be a "Mormon," and that they had succeeded in throwing him out of employment; he hoped to be able to do good, but at present it seemed impossible for him to remain at Cassonay, on account of persecution.

Elder P. H. Maret, of the Geneva Branch, stated that the Saints were generally faithful, and strong in supporting the authorities. Three or four had been cut off since last Conference, and prospects were encouraging for several to be baptized, as numbers were enquiring.

Elder J. J. Ruban, from Italy, reported that the Saints were united and ready to carry out the teachings of their President, Elder Frances; the work was in a prosperous condition.

The authorities of the Church were presented, and unanimously sustained, from Brigham Young, Prophet, Seer, and Revelator, to the least member of the Priesthood of the Church of Jesus Christ of Latter-day Saints. President O. Pratt, as President of the European Missions, Elders E. T. Benson, and J. A. Little as his Counsellors, and all the authorities in the Missions under his watchful care, were unanimously sustained.

We were blessed with a rich portion of the Holy Spirit, and all felt well repaid for assembling together. After the business was concluded, the Secretary *pro tem*, read the translation into French of P. P. Pratt's address, entitled *Marriage and Morals in Utah*, which was listened to with breathless attention. The sacrament was then administered, and the Conference adjourned to meet when called upon by the President of the Mission. Benediction by Elder Ursenbach.

I have been brief in these details, as I did not consider it necessary to write each motion separately. We enjoyed much of the Spirit of the Lord, and felt to rejoice in the work in which we are engaged.

The Elders in various parts of the country inform me that the work is still on the increase, and numbers are being added to the cause of truth. I think there has been nearly fifty baptized since our last report. Since my arrival here, one year since, the circulation of the *Darsteller* has nearly doubled.

God truly blesses the labours of His faithful servants, and gives them strength according to their day. The efforts of those who labour and spend their time to put down "Mormonism," only increases the number of enquirers, and that is just what we want, and as long as they assist us in our labours, we feel to thank them for it; at the same time, it would please us much better if all would walk in the paths of righteousness. These are the feelings of the Elders who labour in these Missions, and I can truly say, that I have some good faithful brethren to work with me, and according to their knowledge, there are none better.

With many kind remembrances to yourself, and the brethren connected with you, I am, as ever, yours in the Gospel,

JOHN L. SMITH.

NEWS FROM THE EMIGRATION.

It may not be uninteresting to some of your readers to learn something of the movements of the emigration to Salt Lake Valley this season. A few days since, in company with Colonel Babbitt, Secretary of Utah, and several citizens of this place, we visited Florence, N. T., and there found encamped about 500 of the "faithful," all in good health and spirits, intending to start in a day or two on their long journey. (They left on Monday, 18th inst.) From Captain Willey, and assistant Captains McGaw and Savage, we learned that the train had been but three weeks in coming from Iowa City, and that all were healthy, cheerful, and contented.

Having seen several hand-cart trains pass through this city, and cross the ferries at Elk Horn and Loup Fork, we

could not help but remark the enthusiasm which animated all classes and ages. This train seemed to be better provided with camp equipage, and outfit of provisions, &c., than those which preceded it.

We saw the butcher dealing out a splendid beef to the crowd, and were informed that the allowance was one half pound each, one pound of flour per day, and the usual quantities of molasses, sugar, &c., &c. Many, however, have private supplies, which enable them to live very comfortably.

It may seem, to some, that these people endure great hardships in travelling hundreds of miles on foot, drawing carts behind them. This is a mistake, for many informed me that after the first

three days travel, it requires little effort for two or three men or women to drag the light hand-cart with its moderate load of cooking utensils and baggage.

It is, also, a fact, that they can travel farther in a day, and with less fatigue, than the ox teams.

These trains are composed of Swedes, Danes, Germans, Welsh, Scotch, and English, and the best evidence of their sincerity is in the fact that they are willing to endure the fatigues and privations of a journey so lengthy.

First, they have toiled wearily o'er the hundreds of miles which separated their native hills from the European sea-port from which they were to embark—then see them on crowded ships, braving the dangers of the broad Atlantic—afterwards, they travel patiently one thousand inland miles to Iowa City, thence to start on foot for a journey over hill, plain, desert, and mountain, fourteen hundred miles, to reach the "Happy Valley."

This is enthusiasm—this is heroism indeed. Though we cannot coincide with them in their belief, it is impossible to restrain our admiration of their self-sacrificing devotion to the principles of their faith.

But we have forgotten Florence, not destined, like its beautiful Tuscan prototype, to be universally worshipped as the most lovely of European capitals, rejoicing in her magnificent palaces, her glowing

paintings and speaking statuary,—but to be known in this our practical work-a-day world, as one of the most important towns in the Territory of Nebraska.

Three months ago there were but five buildings, there are now about forty, and as fast as labour and material can be obtained, they will continue to build. Before winter, probably 150 houses will have been erected.

The steam saw mills are doing their best to supply lumber, but the water mill on Mill Creek moves lazily for lack of "copious showers." Another steam mill will be put up this fall. There are two brick yards near at hand, a lime kiln, and a quarry of superior building stone. To James C. Mitchell, Esq., who has laboured for nearly two years to make Florence a town, in fact as well as name, is most of the credit of its improvement and growth to be attributed. We cordially wish it success and prosperity.

P. S.—Since the above was written, we notice the following arrivals in this city, en route for Salt Lake:

On Monday, 18th instant, fifty-six hand-carts and five ox teams; on the 20th, thirty ox-teams; and on 21st, sixty hand-carts and several teams.

About 400 have already left Florence; the above trains contained about 800 persons, and a large number are still expected, via St. Louis.—*Correspondence of the Council Bluffs Bugle of August 26.*

HOME CORRESPONDENCE.

DURHAM CONFERENCE.

Trimdon Colliery, Durham,
September 15, 1856.

President O. Pratt.

Beloved Brother—The Spirit prompts me to hand you a few items relative to an Trimdon *Pentecost* we had yesterday in an upper room of Brother Humble's house. The Saints assembled at 10 o'clock p.m. to partake of the emblems of the body and blood of our Redeemer, and after the ordinance was attended to, the brethren and sisters having been directed to speak, sing, and pray as they might be led, the Holy Ghost fell upon them, and they spoke and sung four or five beauti-

ful hymns in unknown tongues which were interpreted by the same Spirit. Prophecies were delivered, angels visited us, and in fact the entire room was filled with Angelic Hosts and the Holy Ghost. The Saints were much strengthened, edified, and built up, and so completely overcome with the great condescending goodness of our Heavenly Father, that they had to give vent to their feelings in a profusion of tears—scarce a dry eye or cheek could be seen during the meeting which lasted over five hours. Such blessings are the products of a unanimity of feeling and desire, which is one of the chief characteristics of this Branch. The Saints are one with their President, and love their Pastor with be-

coming warmth, and so fully bent are they, to get out of Babylon (*Deo volente*) next spring, they unitedly—men, women, and children—say emphatically they will go even if obliged to walk the entire way from here to Liverpool, and from New York to Great Salt Lake City.

May God in His infinite munificence and goodness, hasten the emancipation of

all His people is my prayer in the name of Jesus. Amen.

Your brother and servant in the Lord,
AMOS M. MUSSER.

[A number of persons besides Elder Musser signed this communication as witnesses that the statements made therein are true, but we thought it unnecessary to publish them in the *Star*.—ED.]

A FEW FACTS ABOUT "MORMONISM" AND ITS FRUITS.

(From the "Western Standard.")

THE Deseret Agricultural and Manufacturing Society have published their list of Premiums, and appear desirous to extend the benefits of their organization to all. The prizes offered are quite liberal, when the circumstances of the people and the infancy of the society are taken into consideration. The benefits of such an organization will, we feel confident, soon be apparent in the development of the ample resources of the young and thriving Territory; and we indulge in the hope of seeing Utah, under the fostering care of this Society, excel her neighbours in the arts of domestic industry, and in the production of articles from the native elements, as much as she now excels them in the arts of peace and good government.

What is to hinder it? That same persevering industry and resistless energy which they have exhibited in every thing heretofore undertaken by them, joined with the blessing of the Lord, will enable them to accomplish such results as easily as those already witnessed in their midst through the exercise of these qualities. No people on earth could do more than they have done towards making the "desert blossom as the rose;" and in accomplishing it they have had to contend with and overcome disadvantages that would have disheartened any other people. Could their labours, sufferings, and trials in establishing settlements, opening farms, building towns and cities, and that, too, in the midst of bands of wild, and in some instances hostile Indians, where every precaution had to be taken to fortify against their attacks, be made known, they would seem incredible; it would be truth stranger than fiction. Neither are these the only things connected with the

history and experience of the people of that Territory that would strike the contemplative mind with wonder and admiration. The fact that they have lived for years enjoying, in a pre-eminent degree the blessings of peace and entire freedom from litigation, bloodshed, and every evil of that character, not only since their organization as a Territory, but also for years previous, when they were without law or any restraint, only that imposed by their own consciences through their knowledge of the law of God, would also be incredible were it not substantiated by the best of evidence.

Judging by the past, then, we may predict with all certainty what their future will be, so long as they adhere to the principles which have actuated them for the last twenty-six years, the effects of which have been so strikingly apparent during their residence in Utah. We call these principles "Mormonism," and contend that it is the belief in and practise of them that has produced these results, and that in whatever direction they may turn their attention while guided by them, the same effects will follow. Would that mankind could realize the truth of this, and place themselves in a position to obtain the blessings which attend it! For the principles which would cause a hundred men to dwell together in unity, which would inspire them with an invincible energy, and enable them to successfully contend with and overcome every obstacle that may lie in the path of their onward progress, would enable a thousand to do the same; and if a hundred or a thousand can do these things through the influence of these principles, a nation, or the inhabitants of a world, can do the same.

Small and insignificant a position as the "Mormons" now occupy, it is, nevertheless, through the principles which they teach and practise, that the earth will be restored to its pristine beauty and holiness, and the arts of peace and good government, which have to so great extent at the present time been lost, be restored. Whether "Mormonism" be true, or not, it is an indisputable fact that its practice is gradually producing these results in Utah, and if extended throughout the world we have every reason to believe they would have a precisely similar effect. We contend, however, that the principles believed by the "Mormons" are true; if they were not, they could never produce these results.

Men ask us very frequently for a miracle to convince them of the truth of "Mormonism," when at the same time they have a living, wondrous miracle being performed before their eyes. Such persons have only to trace the history of "Mormonism" and its operations among the human family, and they will find that its "effects are contrary to the established constitution and course of things" among mankind at present, which Webster defines as a miracle. What greater miracle could there be shown to the people than that already shown them by the "Mormons" throughout their whole career for the past twenty-six years, but more particularly public and before the eyes of the world for the past ten? Is not their preservation as a distinct people, after wading through seas of persecution, miraculous? Was not their exodus from the bounds of

civilization, in the depth of an inclement winter, through the midst of savage and hostile tribes, and their final removal to and settlement in a land of whose resources they knew nothing, and to which they were evidently directed by the overruling hand of Providence, miraculous? Has not their subsequent existence in a land where, previous to their arrival, men were so confident that corn could not be raised, that one thousand dollars had been offered for the first bushel produced, also been miraculous? Is not their union, their freedom from contention and its attendant evils, their extraordinary increase, and their exemption from the spirit of lawlessness which runs riot through the land, miraculous?

These are events and effects so contrary to the established constitution and course of things by which we are surrounded, that future generations will look upon them as miracles; and whether they are miracles resulting from the correct observance of good principles and the legitimate exercise of power bestowed through such observance, or not, is for us to judge, and approve or condemn. This is our prerogative—the proper use of the free agency granted unto us by the Almighty, and for the correct exercise of which we are responsible to Him. But if the manifestations of the power and favour of God in behalf of the "Mormons," which we have alluded to, are not sufficient to convince men of the truth of "Mormonism," we are satisfied that no miracle that could be performed in their presence would have that effect.

OBEDIENCE.

(From the "Deseret News.")

Obedience is better than sacrifice.—
Bible.

There is a law irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we OBTAIN ANY BLESSING FROM GOD, it is by OBEDIENCE to that law upon which it is predicated.—
Joseph Smith.

Obedience, that heaven's blessings may surely follow, is a principle that all have been taught from their youth, if taught

at all. Still it would seem, from what we observe and hear, that even in Utah there are some, of the many who have forsaken houses and lands, fathers, and mothers, companions and children, for the Gospel's sake, who are indulging in sayings and doings diametrically opposed to the promotion of their best interests.

True, provisions have been scarce, and new flour as yet comes scantily to the supply of the late and present dearth of bread-stuff. But do these facts require,

or in the least sanction, the unwarrantable proceedings of some in our midst? Ignorance cannot be pleaded as license for entering wheat fields, without the consent or knowledge of the owners, and cutting, pulling, and carrying off grain not their own; nor for gleaning without the proper permission, nor for taking from the shocks and standing grain, where a permit to glean has been kindly granted.

The actual, high-handed evil of such a lawless course is too obvious for argument. That such conduct is practised at all proves that some are determined, at least for the present, not to profit by the lessons of past privations, not to observe the precepts of the Bible, nor the teachings and example of the Prophet Joseph, of President Brigham Young and his counsellors, of the Twelve, and of every Saint. Insects, drought, severe alternations of cold and heat, hard labour, and want were presumed to be sufficient to have driven away all who are not intending and striving to walk worthy of their high calling. But this does not appear to be the case, and perhaps it will not be fully accomplished until the tares are bound in bundles.

We frankly admit that we are somewhat faithless in the benefit of advancing correct ideas for the temporal and spiritual welfare of those who will persist in trespassing upon their neighbours' rights and property, who drive their animals to pasture in others' hay and grain fields, and instruct and encourage their children in following their pernicious examples, training them up to lying, indolence, and their attendant evils. At the same time we desire the few outrageously wicked and worthless, who have deemed it politic to take up an abode among us, to understand that they are known. And we could wish that they may at once realize that their present conduct tends to destruction, and, if they are determined to continue in ill-doing, that prudence suggests their de-

parture to more genial climes, ere the chastening hand of the Almighty visits them still more sorely.

Among a people so industrious, intelligent and liberal as the inhabitants of Utah are known to be, there is no reason why each one should not strive to do good and eschew evil.

In a country so newly settled there are a few hardships to encounter, a few privations to be endured. But there are no mobs to strike terror and curtail rights, no numerous classes of corrupt men to vitiate the purity of our wives and daughters, and practise and disseminate hosts of abominations; in short, there is no outside hindrance to each one's doing good, and thereby insuring the blessings flowing from obedience to the commands of the Almighty, and the counsels of the Living Oracles who are constantly teaching us the way of life and salvation.

Whether the few who persist in wicked conduct will prefer to reform, or to take themselves to other localities, they have not reported. But for their benefit we commend to their careful perusal the discourse by President Brigham Young, published in this number, and call their particular attention to the study of the following quotation therefrom:—

“What shall we do? We will cut off every avenue of evil, as fast and as far as may lay in our power. You can stop those evil communications that corrupt good manners in yourselves first, and then keep your children as strictly from evil as possible, and not many generations will pass away ere the heavens will acknowledge that there is a reformation among the Latter-day Saints.”

Who will fail to hearken to and practise such sound instruction? No one who desires an exaltation in the kingdom of our God, and wishes for that constant flow of blessings coming through obedience.

VARITIES.

A TRUE GENTLEMAN.—No well bred person will be insolent to his inferiors. On the other hand, he will observe a scrupulous tenderness of manner towards them—a care of word and action that shall lighten their burden as much as possible. This refinement of heart is the most prominent characteristic of a high and noble spirit. It is the only mark of a lady or gentleman that is wholly unequivocal. When we see a person very choice of his words, and very dainty at the table, yet capable of insulting the unfortunate, or ridiculing distress, we always think of the ass in the lion's skin.

BE LIBERAL.—Let it be remembered that the patriarch Abraham gave one tenth of all his possessions to religious uses, and so did Jacob, and many of the other Old Testament worthies. And it is worthy of notice that the Jews, who, as a nation, gave more to religious purposes than any other people, were, as a nation, more prosperous and wealthy than any other that ever existed. Even the heathens—the Arabians, according to Xenophon and Herodotus—gave no less than a tenth part of everything to sacred uses. And shall the *Christian* do less for God than did the *Jews* under the *old* dispensation, or the *heathen* for their idols?

WHAT IS NOBLE.

What is noble? To inherit
Wealth, estate, and proud degree?
There must be some other merit
Higher yet than that for me!
Something greater far must enter
Into life's majestic span;
Fitted to create and centre
True nobility in man!

What is noble? 'Tis the finer
Portion of our mind and heart;
Link'd to something still diviner
Than mere language can impart:
Ever prompting—ever seeing
Some improvement yet to plan;
To uplift our fellow-being,
And, like man, to feel for Man!

What is noble? Is the sabre
Nobler than the humble spade?
There's a dignity in labour
Truer than e'er pomp arrayed!
He who seeks the Mind's improvement
Aids the world in aiding Mind;
Every great commanding movement
Serves not one—but all mankind..

O'er the forge's heat and ashes,
O'er the engine's iron head,
Where the rapid shuttle flashes
And the spindle whirls its thread;
There is labour lowly tending
Each requirement of the hour,
There is genius still extending
Science—and its world of power!

'Mid the dust, and speed, and clamour
Of the loom-shed and the mill;
'Midst the clink of wheel and hammer
Great results are growing still!
Though too oft by Fashion's creatures,
Work and workers may be blam'd,
Commerce need not hide its features!
Industry is not asham'd.

What is noble? That which places
Truth in its enfranchis'd will;
Leaving steps, like angel traces,
That mankind may follow still!
E'en though Scorn's malignant glances
Prove him *poorest* of his clan,
He's the *Noble*—who advances
Freedom, and the cause of Man!

CHARLES SWAIN.

ADDRESSES.—Thomas Smith, }
William Smith, } 49 Milbourn Street, Carlisle.
Isaac Higbee, 40 Lower Carrington Street, Derby.
James Beck, care of David Burnet, Fisheracre, Arbroath,

Money List, Sep. 26—30, 1856.

Joseph Flitton.....	£5 0 0	Brought forward.....	£75 8 6
Richard Harper	5 0 0	James Penn (per George W. Thurston).	14 0 0
Thomas Clarke	17 0 0	Edward Oliver	17 10 0
Thomas Parkes	1 5 0	Benjamin W. Brindle	10 0 0
Thomas Smith	2 0 0	Richard Harper	5 0 0
Joseph Flitton (per William Bayliss)	5 0 0	John Kessell	8 17 6½
Simon Irwin	10 8 6	John D. Jones.....	2 6 4
John Hunter	26 0 0	William H. Perkes	12 16 0
John Mellor.....	3 15 0		
Carried forward.....	£75 8 6		£145 18 4½

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THE
Satter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 43, Vol. XVIII.

Saturday, October 25, 1856.

Price One Penny.

CELEBRATION OF THE TWENTY-FOURTH OF JULY, 1856, IN THE
MOUNTAINS OF UTAH.

(From the "Deseret News.")

On the morning of the 23rd, Presidents Brigham Young, Heber C. Kimball, and Jedediah M. Grant, and many citizens from Great Salt Lake City, and surrounding country, with wives and children, entered the mouth of Big Cottonwood kanyon, on their way to the headwaters of that stream, to spend the ninth anniversary of the entrance of the Pioneers into the Valley of Great Salt Lake.

It would be folly in me to attempt a description of the wild grandeur of the scenery, whose precipitous crags and towering peaks now found the beholder in their vast and rugged spell, and at other points draped their huge proportions with the rich beauties of the vegetable kingdom, from the lowly plant to the giant pine, until word-painting is at fault and even the pencil of the most skillful artist would fail in giving a faithful delineation.

In the year 1852, the Legislature of the Territory of Utah granted to Joseph Young and others a charter to this kanyon, and the company built a mill a short distance above its mouth, which has since been taken down.

President Brigham Young and others bought the claims and improvements of the chartered company, and in the fall of 1854 began to make roads and build

mills. They now have three excellent saw mills in operation, which have already cut over eight hundred thousand feet of lumber.

I could but remark the appropriation of the motto on a flag, floating over the third mill, "Industry Rewarded." Opposite this mill is a large double log building, I should think forty feet long by twenty wide, and over it we observed a flag with the motto, "Our Mountain Home."

There is a blacksmith's shop at the second mill, and at all the mills there are comfortable and commodious log buildings, for the accommodation of the workmen and their families.

The company now occupying the kanyon is styled "The Big Cottonwood Lumber Company." To properly appreciate the vast amount of labour they have expended in building mills and houses, and in making roads to the head of the kanyon, a work previously pronounced impossible by many experienced men, one must pass over the road, located and worked with the best judgment and skill of any in the mountains, and see for himself.

The company design to build five more mills at different points, from which the timber in the main, and numerous side kanyons will be easily accessible.

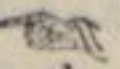
All who passed up the kanyon were requested to show their tickets at the gate, close by the first mill.

[*Invitation Ticket.*]

"PIC-NIC PARTY AT THE HEAD-WATERS OF BIG COTTONWOOD.

"President Brigham Young respectfully invites _____ and family to attend a Pic-Nic Party at the Lake in Big Cottonwood Kanyon, on

"THURSDAY, 24TH OF JULY.

" You will be required to start from the City very early on Wednesday morning, as no one will be permitted, after two o'clock, p.m., of the 23rd, to pass the first mill, about four miles up the kanyon.

"All persons are forbidden to make or kindle fires at any place in the kanyon, except on the camp ground.

"G. S. L. City, July 18, 1856."

After travelling up the kanyon some ten miles in an easterly direction, the road turns to about S.E. by S., the kanyon opens, the bluffs are less rugged, having their slopes densely clothed with pine, and in about seven miles you reach an open and nearly level area, containing from three to four hundred acres, and surrounded with lofty mountains, many of them covered with timber almost to their summits.

This lovely spot is adorned with beautiful copses of pine, fringes and clumps of willows, clear grassy patches, two low rocky ridges, sprinkled with immense blocks of granite, and a small clear lake, covering about forty acres, on its west border, which is fed by one of the two small streams that heighten the enchantment by their meanderings.

The Lumber Company have been at considerable expense, expressly for the occasion, in making about five miles of road, above their upper cabin, passable for carriages, in building two rafts for excursions upon the lake and angling for the numerous trout in its waters, and building a bowery forty feet by twenty-four, comfortably provided with floor and seats.

The camp ground was located on a fairy-like spot, overlooking the surrounding meadows and lake. The bowery, President Young's marquee, and President Kimball's tent, occupied an open

space amid the small copses of pine, while the numerous carriages were conveniently grouped around. A massive granite rock, fifty-four feet in circumference, by four-feet high, stood at the entrance to this lovely spot; from the centre of this rock, and apparently without earth to sustain them, grew three pine trees, which were fringed round at the top of the rock with a thick cluster of young pines, about two feet high. A large flag was suspended from these trees bearing the motto "Clear the Way," with the all-seeing eye in an oval in the upper margin, above two clasped hands, under which, inscribed upon a scroll, were the words, "Blessings follow Sacrifices;" a representation of the upper crossing of the North Fork of the Platte, with the Pioneer company upon both banks, and crossing upon rafts, occupies the centre. "The Pioneers of 1847 at the upper crossing of the Platte, in pursuit of the Valleys of the Mountains," fills the lower margin.

A little further to the right, and near the N.W. corner of the bowery, is a stately pine, from which floated several flags, among them, and near the top of the tree, was a small one bearing the representation of an old gentleman, seated between two bags of money; the one on his left very large, resting on a marble stand, and marked with bold letters, "Oregon," with the old gentleman's hand resting upon it; in his right hand, between his thumb and fore finger, he held a small bag marked, "Utah;" motto, "Uncle's Justice to Utah."

A little lower down, another flag had the representation of a bundle of sticks, bound together with strong cords, and the inscription "United we are one."

Beneath that was another, representing a hand holding a scroll unfolded, on which is the inscription, "The Constitution of the United States' Equal Rights, wo to its violaters." Then came "The Clerks' Own, 4-4 to the friends of the Union, no 1-4 to its enemies."

From the front of the bowery hung three flags, the first having the representation of a rock in the midst of the ocean, with a flag floating from its summit, and bearing the inscription, "The Constitution of the United States," and having inscribed over it, "The 'Mormons' defend the rock, who can prevail against it?"

The second flag had the picture of a

lion, with one paw upon a rock, above which is the inscription, "Utah Courage," and underneath, "The spirit of '76 is not dead."

The third had the representation of a lion standing, a lamb laying beside him, and the inscription, "Peace reigns here."

At the head of the bowery is a large pine, one hundred feet high, to the top of which brother John Bagley, assisted by Patriarch John Smith, son of Hyrum Smith, who was martyred for his religion in Carthage jail, fastened the flag of the United States.

Nature seems to have exerted herself to out-vie art, in forming this enchantingly beautiful place. The trees grew in pyramidal groups, with thick foliage, each group fringed with small pines some two feet high, back of which gradually rose other trees, gently leading the sight to the lofty tops of the centre. Every heart that could feel, every mind that could appreciate the skilful blending of the sublime and picturesque, and realize the deep silent peace that all nature seemed bathed in, could not entertain an angry thought, a jealous feeling, an unvirtuous desire, and hardly a willingness to ever again mingle with the ungodly world.

Every one wished to clothe his impressions with words, but the language of the trees, the rocks, the streams, and the hush of peace were so eloquent, that a sensation of the want of expressive language, left many a person to silently reflect in a fulness of joy and wonder.

Major R. T. BURTON with a detachment of Life Guards, was detailed to guard against accidents at the swings and on the lake, and to take charge of the animals, as they roamed freely over the richly grassed meadows.

Captain DIMICK B. HUNTINGTON, assisted by Elisha Averett, had charge of the cannon.

Captain BALLO's Band, the Nauvoo Brass Band, and the Martial Band, and many other musicians were present.

At sunset of the 23rd, the camp assembled for prayers.

The Choir sung, "Come, come, ye Saints."

Prayer by Elder AMASA LYMAN, Chaplain of the camp, after which President BRIGHAM YOUNG made the following remarks—

To-morrow morning, at seven o'clock, we wish the camp to again assemble here

for prayers, with the exception of those who must necessarily stay at the wagons. We wish those who have children here to see that they are in the tents, and not have the cry go forth that this, that, and the other child is lost. I also wish to give a word of caution to all who may visit the small lake, just west of us. I would rather have staid at home than to have it said, that a child has been lost, or any person drowned through visiting this place.

Suppose that a child was lost in these woods and could not be found; suppose you should lose a sister, a daughter, or a companion, on this lake; you would always think on your visit to Big Cottonwood canyon with bitter regret. A circumstance of this nature would mar the peace of every person.

I wish the sisters and children to keep away from those rafts, unless they have some person in their company capable of taking care of them; if they know enough to do as they should, they will listen to this counsel.

Here are swings and a bowery prepared for your enjoyment; here are most beautiful groves, meandering streams, and a lovely sheet of water, amid the towering peaks of the Wahsatch mountains. Here are the stupendous works of the God of Nature, though all do not appreciate His wisdom as manifested in His works, but are tempted to recklessness through the buoyant feelings of youth and health, and without caution are liable to run headlong into every danger.

Some, if they had the power, would be on the other side of these lofty peaks in ten minutes, instead of calmly meditating upon the wonderful works of God, and His kind providence that has watched over us and provided for us, more especially during the last ten or fifteen years of our history. I could sit here for a month and reflect on the mercies of our God, and humble myself in thankfulness because of all His favours to myself as an individual, and to all this great people.

What do you think Joseph and Hyrum would have given to have seen this day in the flesh, and to have been here instead of being taken to Carthage, like lambs to the slaughter, and butchered by their enemies? We are here hid up in the Lord's secret chambers, according to His promise, where none can molest us, or make us afraid.

Here is a good floor which we have prepared expressly for your enjoyment, and here are the musicians ready to accommodate you. You can enjoy yourselves in the dance, in your tents, meditating on the matchless power and goodness of our God, or in gazing upon a splendid grouping of the mighty, the lovely, and varied productions of nature.

Be prudent, and let every man, woman, and child take care of themselves, and see that others are taken care of.

The guard should be on the alert continually, to see that no person is running into danger, and that the animals are taken care of. And again, I say, I wish the sisters to take the precaution to keep away from the lake, that they may not go from here sick with colds caused by damp feet.

Enjoy yourselves, and if you observe, these few words of caution, I think we can spend to-morrow very happily. I do not wish to have to reflect on the loss of a life in my own family, or in yours.

We have made the last five miles of the road, expressly that the brethren and sisters might come here without accidents, and we will make you as comfortable as it lays in our power to do.

Mothers, take care of your children, for they are a blessing to you; and I bless you all, in the name of Jesus Christ. Harken to counsel and you will be blessed, from this time, henceforth and forever. Amen.

Music and dancing enlivened the few hours preceeding the night's rest.

TWENTY-FOURTH.

Reveille at five minutes before five a.m.

At five, two rounds from the cannon woke the silent echoes of centuries, as the roar crashed through the dense pines, and reverberated from peaks, glens, and dells, announcing to a world that freemen were celebrating the blessings which make life valuable.

At half-past five, three rounds were fired for our Representatives and Delegates.

At six, nine rounds were fired, one for each year the Saints have dwelt in these valleys.

At half-past six, three rounds were fired for the First Presidency.

At seven, the camp assembled for prayers. The morning was cloudless and lovely, earth, air, and sky contributing to the deep-toned joy pervading every bosom.

The Choir sung—

On the mountain top appearing,
Lo the sacred herald stands.

Prayer by Elder LYMAN.

At eight, the United States' flag was unfurled from the tall pine at the bowery, and national enthusiasm glowed upon every countenance, as the flag of our country floated high and proudly in the free mountain breeze, about 8,000 feet above the level of the sea; probably the highest that ever a flag was hoisted on the Continent of America, when surrounded by a large concourse of people in the celebration of any day.

Music, dancing, and other varied sources of enjoyment lent their aid to heighten the keen zest of the joyous company.

At half-past eight, martial music, under Captain Averett, serenaded on the lake.

At half-past two, a Hymn, composed for the occasion by Miss E. R. Snow, was sung by Elder JAMES SMITHIES, assisted by some of the Choir.

SONG FOR THE 24TH OF JULY, 1856.

TUNE—*The Merry Mormons.*

We now a cheerful tribute pay
To that eventful, glorious day
Which sheds an everlasting ray
Of light, to gladden Zion.

CHORUS.

Shout, ye hills, and shout ye valleys—
Shout, ye lofty mountains;
Ye rugged rocks, prolong the shout,
And echo through the canyons.
Hallelujah, hallelujah—

Praise the God of Joseph:
Long live the Prophet Brigham Young
To pioneer for Zion.

The deed we celebrate, will be
Renown'd throughout eternity,
And stand in high celebrity
When nations are forgotten.
Shout, ye hills, &c.

Long life, and health, and merry cheer
To every faithful Pioneer:
The dove-like Peace is perching here,
And brooding on the mountains.
Shout, ye hills, &c.

Here's sweeter music than the noise
Of "Uncle Sam's" contentious boys,
Who strive like children for their toys,
And make a game of Congress.
Shout, ye hills, &c.

We'll let them fuss, and fret, and stew—
Brow-beat and cane each other too;
We here have better work to do,
And better men to do it.
Shout, ye hills, &c.

We've kanyon work and kanyon joys,
We've mountain life and mountain boys;
Here heaven-born Freedom's mellow voice,
Earth's highest note is sounding.
Shout, ye hills, &c.

The hosts of Israel gather home—
To Deseret all nations come—
With wagons, horses, mules, and some
Are coming now with hand-carts.
Shout, ye hills, &c.

To every Saint a hearty cheer—
May those who're faithful gather here,
And when the Bridegroom shall appear
Be ready for the supper.
Shout, ye hills, &c.

Comic songs by brothers RANDALL and
MARGETTS.

Toasts read by Elder GEO. D. WATT.

By Elder FREDERICK KESLER—

Brigham Young—The Lion of the
Lord. He will never be less.

Heber C. Kimball—One of the Lord's
anointed—pay attention to his sayings.

Jedediah M. Grant—One of the Lord's
mighty chieftains. May he live long to
be a comfort to his friends, and a terror
to his enemies.

The Twenty-Fourth of July—Lift up
your heads, ye Saints of the Lord, and
rejoice.

By Elder W. W. PHELPS—

Let her rip and let her roll,
As the heathen nations do;
And the "Mormons" sit and laugh,
While the devil pops them through.

"Mormonism"—A plurality of worlds,
a plurality of Gods, and a plurality of
wives, with all truth in all eternity.

A Chamber in the Mountains—The
way to it was constructed by the "Lion
of the Lord." Blessed be they that walk
blameless.

President Brigham Young—With the
keys of heaven and earth to open and
shut, and all Israel to sanction.

By Elder C. LAMBERT—

The Saints—May we ever cherish the
principles of peace, virtue, and liberty.

The Authorities of this Church—They
have proved themselves worthy; may we
ever cherish and honour their counsels,

that peace, union, and good-will may
crown our labours.

By Elder G. D. WATT.

The Big Cottonwood Lumber Com-
pany—The rocks and pines of this rugged
kanyon, hitherto deemed impracticable,
have yielded to their skill, industry, and
perseverance—unto which we are indebted
for an access to this secluded vale.

Brigham Young—ever merciful.

Heber C. Kimball—ever true.

Jedediah M. Grant—ever just.

Brother Hugh FINDLAY sung the fol-
lowing—

SONG FOR THE 24TH OF JULY, 1856.

BY W. G. MILLS.

TUNE—*The days when we went Gipsying.*

The Scot may praise his tow'ring hills,
The Swiss his craggy peaks,
And sing with rapture that he feels
The Liberty he seeks;
Yet, though they scorn the tyrants chains,
And smile at death's alarms;
The tyrant ERROR o'er them reigns,
And grasps them in his arms.

CHORUS.

But here, with heav'n's pure light above,
And loftier hills displayed,
Are truth, and liberty, and love
By holy men conveyed.

Long have the Gentiles sought to break
The man-child's noble heart
With cruelty, till Brigham spake
And bade him thence depart;
He fled to seek a sure retreat
Across the mountains' brow,
Where never trod the Christians' feet,
And found it where we're now.
For here with heav'n's pure light, &c.

We thank our God that we possess,
The mountains' strong embrace,
Where tyranny henceforth shall cease
To trample on our race;
Up with the banner! let it fly,
A signal to the earth—
We've raised the flag of Liberty,
July, the Twenty-Fourth.
For here with heav'n's pure light, &c.

We'll quickly learn the law of right
In this great "Mormon" school,
And walk according to its light,
That we may learn to rule;
For Zion's learning all she can,
Since this auspicious day,
To execute God's righteous plan
On all who disobey.
For here with heav'n's pure light, &c.

Go stem those waters in their course
That madly issue forth—
Or stop these fountains in their source
And seal them in the earth—
So may the Christian, Jew, and Turk,
With all their hellish guile,
Attempt to stay God's glorious work
That's growing on this soil.
For here with heav'n's pure light, &c.

Our Brigham, and our Heber too,
With Jedediah Grant,
The triune power to bring us through,
Are all the guide we want;
God bless them! may they live to spend
Many such days on earth,
That they may see the work extend
Majestically forth.
For here with heav'n's pure light, &c.

Three rounds from the cannon for the songs and toasts.

A Poem was read by brother NAISBITT, followed by a round from the cannon.

Dancing resumed.

Eight rounds from the cannon signalled the set of sun.

The Martial Band beat the retreat, and the United States flag was furled.

Camp assembled for prayers.

The Choir sung a Hymn.

Prayer by President J. M. GRANT—

Our Father and our God, in the name of the Lord Jesus Christ, we bow before thee, and thank thee that we have the privilege of coming to the tops of these mountains to worship thee, our God, and to celebrate the liberty of thy people, and their entrance into these peaceful valleys and mountains.

We thank thee for these mountains, for the fountains of waters that flow from them, for the timber that grows upon them, and for all the blessings that thou hast vouchsafed to thy people in this land.

We thank thee that thou hast preserved this land from the eye of the wicked, that they have not desired it, that they have not coveted it, that thou hast kept it for thy people and hast brought them hither, through the instrumentality of thy servant Brigham, whom thou hast inspired by the Holy Ghost.

We thank thee that we here rest secure from our enemies, that we and our families enjoy peace and rest from the persecutions of those who hate thy chosen people.

We thank thee for this goodly inheritance which thou hast vouchsafed to thy people, and for the privilege of raising our

banners and ensigns on these mountain tops. May our enemies never have power over us, and may we be blessed by doing right and keeping thy commandments, by living pure, and by being watchful and careful to do no evil, that we may multiply in our families, in our flocks, and in our herds, in our fields and habitations.

We pray thee, in the name of the Lord Jesus Christ, that thou wouldst bless this valley and all the adjacent valleys; and bless the streams of water that flow from the mountains. As we are at the head of Big Cottonwood kanyon, we pray thee that thou wilt bless it, and the water that flows to the mills, and to the land we cultivate. And may the timber, and grass, and vegetation of every description, growing in this little valley in the tops of these mountains, be blessed; and we consecrate and dedicate it to thee for the benefit of thy people, for their happiness, that they may rest here and be safe. Bless all the elements that are here; may the rocks and mountains be blessed, and everything that has life.

We pray thee, in the name of the Lord Jesus, that thou wouldst bless thy servant Brigham, and those associated with him, who have taken pains to prepare the way, and kindly invite us to these regions. May we feel that we are blest, and that the Lord, through the dispensation of His providence, has granted to us these favours. We ask thy choicest blessings on thy servants Brigham, Heber, and the Twelve, and upon all thy faithful people in every kingdom and nation. Bless our friends, and all who speak comforting words to thy people, and defend them, and may the enemies of truth and righteousness be confounded, and not have power to injure the people of God. Bless thy servant George A. Smith, and thy servant John Taylor, and thy servant John M. Bernhisel, and bless all thy servants in every land and clime. Bless those who write and defend thy people through the press, may our prayers come up before thee in their behalf, for thou knowest we have not sinned against thee in these groves—in this kanyon. We do not visit groves, as did Israel of old, to commit adultery, nor to depart from the Lord our God. But we desire to appear before thee with clean hands and hearts, to call upon thee for thy blessing and do thy will, that our inheritance may be blest and all we have, and that all the efforts

we make to build up Zion and rear temples to thy name may be blest, that the people of God may flock to the mountains by tens of thousands; may the wicked be cut off, may they be taken in the snares they have spread for thy people, and fall into the pits they have dug for thy Saints, and may they not prosper on the earth.

We desire that thou wouldst fulfil the covenants made with Abraham, Isaac, and Jacob, with Lehi and Nephi, and with all the Prophets that have lived on this land, that Zion may come down from above and Zion come up from beneath; that every band may be broken and all Israel be saved. O Lord, we ask thee to bless us in our efforts on the earth; may righteousness and peace spread as the light of the morning, may we rejoice in the natural fortresses of this land, and may we be the pioneers of truth, men who will break the crust of nations, gather Israel and send the truth to every clime. May we accomplish the great work thou didst commence through thy servant Joseph, that truth may reign on the earth, and righteousness predominate among all people. May we have power over the wicked nations, that Zion may be the seat of government for the universe, the law of God be extended, and the sceptre of righteousness swayed over this wide world; and eventually with the redeemed, may we be brought to celebrate thy praise, in thy kingdom and presence. These favours, and all we need to prepare us to live here, to dwell with thee and the sanctified hereafter, we humbly crave, in the name of Jesus Christ. Amen.

President BRIGHAM YOUNG then remarked—

I wish to tell you that I am satisfied with every individual that has come up this kanyon, and I am perfectly satisfied with our day's exercises. We have been as happy, I presume, as we are capable of being; I have enjoyed myself extremely well. I will now ask my brethren and sisters whether they are all satisfied, if you are, follow my example. [He raised his right hand, and all raised theirs.] If there are any who are not satisfied, they can make it known after they leave this place.

I have enjoyed this day, because of the liberty each of us has enjoyed. We have celebrated the 4th and the 24th of July ever since we first came into the valleys in the mountains, but I have never had the

privilege, before this day, of freely acting myself. Hitherto I have been placed, by the people, where I must sit, and been told to walk just so, eyes right, eyes left, eyes front, now forward, right, left, right, left, &c. To-day I have been at liberty, looking round and seeing the people enjoy themselves, without any stringent rules and regulations, and I may say that we have had perfect freedom. I told you to do anything or everything you wished to, if you would not do wrong, and enjoy yourselves in the way that would make you the most happy.

I would like to have had the whole Church here, but when I select a party, on any occasion, I never know where to stop, short of getting the last Saint on earth enrolled it. I have no distinction in my feelings, for I feel that we are all one family, and all brethren and sisters. The whole Church could not come here, we could only invite a few; and as we have observed strict decorum since we came out, I wish it to be observed until we leave the kanyon, and from that time henceforth, that when we leave we may have the pleasing reflection that no accident has occurred to mar our enjoyment.

We wish every man, woman, and child to observe the strictest law of equity in the rest of our enjoyments this evening. When morning comes we will fire a salute to wake you up, when we wish the brethren and sisters to arise, eat their breakfasts, and take up the line of march, and if you see any persons in the mud, pick them up and carry them with you. We wish the company, so soon as breakfast is over, to put out their fires and vacate this ground, for I intend to tarry with the lumber company, until the rest are gone, and see that the fires are all well put out, when we shall take up our line of march and follow you.

Many times I have a feeling to bring this people under a covenant, but a doubt as to the propriety of doing so operates as a check upon that feeling. While the toasts were being read, some of the brethren wished me to make some remarks, and it was strongly in my mind to ask, will you live your religion from this time, henceforth, and forever? and to bring the people under a covenant. But they are already under one, and my feelings are, I would rather they would not make covenants, than to make them and break them. Live your religion; live honestly.

before your God, deal justly with your own conscience and with one another, and do right from henceforth, and you shall be blessed.

I could say a great deal on this occasion—the anniversary of our emancipation from the yoke of bondage, but I should say that which I do not wish to say, were I to give free vent to my thoughts. I shall wait with patience, in anticipation of the day when the people of God will triumph over the wiles and powers of Satan, and assume their place among the nations of the earth. But let me tell you that this will never be, until this people are a holy people. They have got to be sanctified; and when I can see the armies of Israel sanctified, no matter whether they are many or few, when that time comes they will go forth and maintain their rights, “Conquering and to conquer,” until Satan is bound. But we will wait with patience, all we have to do is to live our religion and wait, for the time will come as quickly as we are prepared for it.

I will say to the brethren who have entertained us with music, you will please receive my thanks for your attendance here. I understand that you ask no pay for your services; that is right, and just as it should be.

I will now propose that we do not dissolve this meeting, if that is the feelings of those present, but adjourn until the 23rd day of July, 1857, to meet on this ground by 4 o'clock, p.m., preparatory to celebrating the 24th; that virtually gives the people present an invitation, aside from those I shall invite hereafter. The brethren and sisters who are now here, and those whom I shall invite, I shall be happy to see here another season; but I give no liberty to any person to invite others to come here without my permission. I have no question but that all have friends whom they would like to bring with them, but order and decorum must be maintained in this, as in all matters pertaining to the kingdom of God. [President Heber C. Kimball moved that the meeting be adjourned to the 23rd of July, 1857; seconded by President J. M.

Grant, and passed unanimously.] I expected the vote would be unanimous.

Brethren and sisters, may Almighty God bless you; you have my prayers and my faith continually, and I bless you, in the name of Jesus Christ, and I bless your little ones and all that pertains to you, with the whole house of Jacob, inasmuch as it is my right to bless you.

Now you can dance as long as you please, but do not wear out the musicians.

Dancing continued until 2 a.m. of the 25th.

Thus ended one of the best and happiest days of our lives. It certainly was a foretaste of the day to come, when the Spirit of God shall be poured out upon all flesh, and when Zion shall be freed from struggling against the powers of Satan and a wicked world.

July 25th. At sunrise, six rounds from the cannon, and music from the bands awaked the camp, and soon all were busily engaged in preparing to start for their less elevated homes.

During the egress from the kanyon, one of President Kimball's wives descried a bear sitting upon a rock not far from the roadside, and apparently looking with amazement upon the strange spectacle of a long line of carriages in so wild a region. Not satisfied with a distant view, the bear approached the road and was shot by brother Charles Decker with a Sharp's rifle. Three shots were fired before bruin succumbed; the first passed through the lights, the second grazed the heart, and the third pierced the brain.

All returned without accident to man or beast, and no incident occurred to mar in the least the rich enjoyment of an anniversary in one of the Lord's secret chambers, the memory of which will ever be fondly cherished by those who shared in the privileges so liberally and courteously extended by the Big Cottonwood Lumber Company.

About 450 persons, with 71 carriages and 291 horses and mules, participated in this ever memorable trip to the headwaters of Big Cottonwood.

GEORGE D. WATT, Reporter.

WHEN fortune caresses a man too much, she is apt to make a fool of him.

USES OF TRIAL.—When a founder has cast his bell he does not presently fix it in the steeple, but tries it with his hammer, and beats it on every side to see if there be any flaw in it. So Christ doth not, presently after he has converted a man, convey him to heaven; but suffers him first to be beaten upon by many temptations, and then exalts him to his crown.

The Latter-day Saints' Millennial Star.

SATURDAY, OCTOBER 25, 1856.

OBEDIENCE TO COUNSEL.—In this Number of the *Star*, we publish an account of a small party of five persons, on their way across the Plains to Utah, being attacked by the Indians, and a part of them killed. Some of the sufferers are supposed to have been "Mormons." We are not aware of the peculiar circumstances which caused them to travel in so unsafe a manner, but we take this occasion to remind the Saints, in order that it may prove of future benefit to them, that since the pioneers first went to the mountains, it has been counsel from the Presidency of the Church, for the emigrating Saints to travel in companies sufficiently large to protect themselves from the Indians, and the first instance has yet to occur of any serious depredations having been committed on them or of any lives having been lost through the Indians where this counsel has been followed.

It is our counsel to the Saints in Europe, that they avoid as much as possible going to America on ships not chartered at this Office and carrying companies of Saints, for in doing so they will be more subject to imposition and loss, and be compelled to mix up with, and perhaps lose the good Spirit, and be tempted to participate in the wickedness of the Gentiles. Besides in trouble and danger, the more there are of faithful Saints together, the more power there is with the heavens to open up a way of escape.

We trust that the Saints will consider this counsel well, and follow it, for in doing so some may save themselves much affliction.

NOTICE.—*Pastors, Presidents of Conferences, and Conference Treasurers for the Perpetual Emigrating Fund*, will please notice, that we do not require a list of the Branches, donating to the P. E. Fund, as heretofore.

FOREIGN CORRESPONDENCE.

NEBRASKA TERRITORY.

Florence, Nebraska Territory,
September 2, 1856.

Elder J. A. Little.

Dear Brother—I almost steal a few moments from our busy labour to partially redeem a promise I made to you when we shook hands at our last parting on the steamer—to write to you on our arrival in the States. Time compels me to be brief, and forbids my doing that which would be most pleasing to me—giving you a detailed account of all the interesting events of our voyage and journey from Liverpool to this place, and of

how the Lord blessed and prospered us on our way on every hand, and filled our souls with increased joy as we passed through the ranks of the ungodly unharmed, realizing all the way that the blessings and prophecy of President Pratt were fulfilled upon us. . . .

We are preparing to leave to-morrow, and all hands are up to their eyes in business. Since I commenced to write these lines the inquiry has often been made—where is brother Cyrus? and the answer has been that I was perched upon a box trying to write a line to brother James. The dust like snow is flying in my face, which refuses to keep clean with a half

dozen washings a-day. They all say, "Give my love to brother James, brothers Pratt, Benson, William G. Young, and all the brethren in the Office," in which I most heartily join.

We arrived at this point on the 21st of August, having been, as you will observe, twenty-six days on our journey from Liverpool. At New York we spent twenty-four hours with Elders Taylor, George A. Smith, and others. At Chicago we were detained twelve hours waiting for a train. At St. Louis business kept us thirty-six hours. At the latter place we were joined by brother Spencer, who accompanied us to this place, where we had the privilege of shaking hands with our beloved brethren Elders W. H. Kimball, G. D. Grant, J. Ferguson, J. D. T. McAllister, and others who have been labouring incessantly in getting off the Saints. All our hearts were made glad in beholding each other again after a separation of a few months.

In less than an hour after our arrival on the camp ground, we laid by our fine cloth, and mentally and physically engaged in practical "Mormonism," in assisting to complete the organization of the hand-cart and wagon companies for their journey over the Plains. The presence of brothers Franklin, Spencer, and my humble self among them seemed like the magic of heaven. Their spirits and bodies seemed almost instantly refreshed, and when we passed up and down the lines we were met with those hearty greetings that none but Saints know how to give and appreciate. All were in good spirits, and generally in good health, and full of confidence that they should reach the mountains in season to escape the severe storms. We had several excellent meetings with them while fitting them out. I have never seen more union among the Saints anywhere than is manifested in the hand-cart companies. And hundreds bear record of the truth of the words of President Young, wherein he promised them increasing strength by the way.

The last hand-cart company, under the Presidency of Elder Edward Martin, left here on the 25th of August, and the last wagon company of Saints left this day, under the Presidency of Elder John A. Hunt; the rest of the companies are well out on the Plains. I have conversed with the Captain of a party returning from

California: he met all the companies, and reports them in a flourishing condition, and the feed all the way the best that he had seen it for years.

Elder E. Snow, who is now with us, reports Elder A. O. Smoot's company as far advanced as the head of Grand Island, rather heavily loaded but having excellent teams. Elder Walker with ten wagons, loaded principally with the surplus luggage of the Saints, has not yet arrived here from Iowa City. When last heard from he was 70 miles from this place. Brother J. A. Young has been despatched to visit him, and inquire into his circumstances; his further course will be determined by brother Snow on his arrival at this point. It is feared he will be too late to proceed with safety.

I believe I have now given you all the items of news which will be of interest to you. I will now conclude with my kind love to you and the brethren above-named, and to all the Saints who think and speak of me.

Brother Richards and all the brethren in company wish a kind remembrance to you.

That the Lord may greatly bless you, brother James, in your holy calling, is the prayer of your brother in the Gospel,

CYRUS H. WHELOCK.

September 3.

Dear Brother Little—At this late date we are enabled to state that the business of the P. E. Fund Company is about concluded for this season, so far as outfitting for this point is concerned, and we hope in a few hours to be on our way with the brethren who have before contemplated accompanying us to Utah.

The operations of the season are likely to turn out quite as favourably with regard to cost of outfit as we have at any time expected or hoped. But for the lateness of the rear companies, everything seems equally propitious for a safe and profitable wind-up at the far end. From the beginning we have done all in our power to hasten matters pertaining to emigration, therefore we confidently look for the blessing of God to crown our humble efforts with success, and for the safe arrival of our brethren the poor Saints in Utah, though they may experience some cold.

It certainly would warm your heart.

with melting kindness to pass along the line of a camp going by hand-carts, and receive the cordial shakes of the hand, with a fervent "God bless you," as I did when I visited Captain Edward Martin's train, several of whom expressed their thanks in a particular manner for being permitted to come out this year.

My health continues good, and is improving. Brothers E. Snow and D. Spencer desire a kind remembrance to you, as all would who are going with me if they were not out at work.

Give my love to brothers Pratt, Benson, Calkin, and all in the Office.

With much love,

Yours, &c.,

F. D. RICHARDS.

Florence, Nebraska Territory,
United States,

September 1, 1856.

Elder Asa Calkin, and the brethren in the
Millennial Star Office.

Dear Brethren—Before quitting the confines of civilization for the journey over the Plains, I write you just a few lines concerning my journey with my family to this place, as I feel assured you entertain a lively interest in our welfare, and it gives me much pleasure to communicate with you, even by letter, after so long a daily intercourse in our labours together in the Office.

You have, doubtless, learned ere this of the safe arrival of brother Richards and the company who sailed with him, in America, and I will say that the passage over the sea was quite rough for the season of the year. We had but little pleasant weather, and both myself and wife were very sick, nearly all the way over. The children were slightly sick, but soon recovered. On our arrival in New York on the 7th August, we put up at Lovejoy's Hotel, nearly opposite the Astor House and City Hall, a large establishment, and which being the first American hotel I had been in, was quite strange to me. I went in the evening to brother Taylor's lodgings, at Brooklyn, with brother Richards and others, where we met with Elders Taylor, George A. Smith, W. I. Appleby, George Taylor, and N. H. Felt, and had a very pleasant interview. Next day, brother Taylor called at Lovejoy's to see sister L. and the children, and afterwards took me to see the Editor

and proprietor of *Leslie's Illustrated Paper*, to whom he introduced me as Editor of *Route, &c.*, from which work some of the engravings were in process of reproduction in *Leslie's Paper*. After attending to various business, brother Taylor took brothers George A. Smith, F. D. Richards, Joseph A. Young, myself, and Frank, to a splendid restaurant, in Broadway, to dine. This is certainly the finest place of the kind I have ever seen, and I believe the finest in New York. Certainly English people who have not travelled can have no idea of the splendour of such establishments. At 5 p.m. we took the cars for St. Louis, which city we reached after midnight, on the 11th, having been three nights and two and a half days, except Sunday, during which we stopped in Chicago, coming to Alton, where we were detained until ten for a steamer. This brought us to St. Louis in the midst of heavy rain; and, oh! the levee, the omnibus, and the ruts in the streets! We put up at the Missouri Hotel, and next day I went into business with brothers Richards and Spencer, at the *Luminary* office, but brother Snow being absent from the city, we did not do all brother Richards intended, and at four o'clock went on board the *Polar Star* for St. Joseph, which started at noon the following day (13th).

Concerning the steam-boat, I must say that my anticipations were more than realized in its construction, the airiness and cleanliness of its fittings, and the sumptuousness of its table. The passage up to St. Joseph was accomplished in four and a half days and six nights, and was interesting to me and my wife, indeed. We saw the difficulties of Missouri navigation, from the slight obstacles the *Polar Star* encountered, to perfection in the *Daniel Taylor*, snagged a few days before we passed, and lying athwart the river, and the *Edinburgh*, fast on a sand bar. We should have taken the latter up to Omaha City, had we arrived at St. Louis a day sooner.

As we passed Lexington, where the *Saluda* was blown up, and so many of our brethren and sisters perished, and the various counties on the Missouri river in which the Saints suffered persecution in early times, my mind was called up to serious reflection, and I could scarcely refrain from tears, my heart was so melted down at the atrocities committed upon our

brethren and sisters, and which are recorded in the Church History and *Pratt's Persecution*.

Perhaps these scenes assumed a more visible shape in my mind from the excitement prevailing at almost every place at which we touched, on the Kansas question. We saw armed parties preparing to go into that Territory to assist the proslavery men, who it was said had been massacred by the abolitionists, and their homes burned. I presume you have seen accounts in the English papers of these recent troubles, but I expect they convey but an inadequate idea of the disturbed state of things in the neighbourhood of the conflict, on the ever vexing slavery question. Civil war seems written on the foreheads of almost all persons you meet in ascending the Missouri. It might be supposed that at this distance of time Independence landing could be passed without particular notice by strangers, but it was not so on the *Polar Star*. Several gentlemen pointed out the district of country as that which "Joe Smith" selected for his New Jerusalem, and animadverted upon his shrewdness in the choice of so good a tract of country; but, said one, "I guess the Mormons have pretty well given up the idea now." Sad mistake, while the promises of God to His Saints are irrevocable. I heard many other curious observations by mixing up a great deal with the passengers, which have given me some little insight into American life and manners, which I have not time to write, but suffice it to say that I try to throw myself right into circumstances that will enable me the more readily to comprehend the true nature of men and things in this new country.

From St. Joseph to Council Bluffs City, we went by stage coach; and, oh! such a ride up hill and down vale, from side to side—in and out of the coach to prevent its pitching over. We were two days and two and a half nights making the distance, eating at boarding houses, and farm houses, and sleeping, if such it may be called, in the coach. It became very wearisome to all, especially my children, but the little dears stood it remarkably well. We put up at the Pacific House, and next day brothers Richards, Spencer, and Wheelock, left early for this place. During the day I wandered over the city, and was introduced to Secretary Babbitt. In the afternoon, brothers Fer-

guson, McAlister, and Cunningham came over with mule teams, and fetched the remainder of the party and luggage. When I arrived on the camp ground, there was one company of hand-cart emigrants, and one wagon company on the ground, among whom were brother Godsall and family, brother Thompson and family, brother Ballan and family, and many other persons familiar to you, and all well, except brother Godsall, who had an attack of the fever and ague.

On the 22nd of August, the last hand-cart company, under brother Edward Martin, came in. Among them were brother Jaques and friends, he drawing his sister-in-law Tamar, who was sick, in his cart; sister Wynn and daughter were also in this company. Most of the company were in good health, and few were very sick, but all seemed in good spirits and lively faith concerning their journey.

On the 25th, all the hand-cart emigrants in camp, and the last for the season, left under charge of Elder E. Martin, and when they got to the foot of the hill on which they had been encamped, they made the air ring with a good hurrah! three times repeated. On the first or second night out, sister Jaques was confined, and I believe has done well, and after a day or two's detention, gone right on.

On the 25th, the two teams with my family came in, William sick with fever and ague, which he had had for above a week—the rest all well. In the meantime, myself and family had lived in a tent, with the other emigrants encamped here.

On Sunday, the 31st, the last wagon company moved off to near Cutler's Park, and I had my first lesson, practically, at "geeing and hawing," in driving one of the two teams. The thing was done without mishap, and with considerable ease, which I attribute more to the tractability of the animals than any skill in myself. Near Cutler's Park is a delightful spot, and peculiarly refreshing after the dust around the camp at Florence. I may tell you that I have drawn water, chopped wood, and done sundry other things incidental to camp life, and all with as good grace as I could. I hope soon to be sufficiently familiar with all these things to do away with my present awkwardness.

I am at present in Florence, having re-

turned yesterday from the camp to attend on brother Richards, and assist in the closing up of accounts. The rest of my family have gone on from their camp ground, near Cutler's Park, and I expect to overtake them with brother Richards in a few days.

While I have been in Florence, brother Richards has shown me most of the spots of land rendered interesting, if not sacred, by the residence of our brethren in exile, and by the graves of many of them in death, brought about by cruel persecution. It will not be many years, however, before the land will be covered with the homes and establishments of the Gentiles, and the holes in the ground on which stood the houses of the Saints and many other characteristics, which recall the scenes of 1846—7, will have disappeared,

leaving the page of history to tell the tale unaided by these palpable evidences of the sorrows of the Saints, identified with the annals of Florence, once Winter Quarters.

September 3.—To-day I expect to leave for the Plains, with F. D. Richards, D. Spencer, James Ferguson, W. C. Dunbar, J. A. Young, C. G. Webb, W. H. Kimball, G. D. Grant, J. D. T. McAlister, N. H. Felt, J. Van Cott, and John Latey, and to overtake my teams to-night or in the morning.

Brothers Kimball, McGaw, Cunningham, and many other brethren, send love to you. My wife joins me in Gospel love to each and all of you. I should be glad to hear from you on reaching the Valley. Yours sincerely,

J. LINFORTH.

HOME CORRESPONDENCE.

NORWICH CONFERENCE.

Latter-day Saints' Chapel,
St. Paul's Opening,
Norwich, Oct. 2, 1856.

President O. Pratt.

Much esteemed Brother — Having a knowledge of the duty that is devolving upon me, in regard to the building up of the kingdom of God, I embrace the present opportunity of informing you of the present condition and future prospects of the Norwich Conference, as they appear to us at this time.

Sunday, the 28th ultimo, we held our Quarterly Conference. It was tolerably well attended, taking into consideration the uncomfortable weather and scattered condition of the Saints. Present—Pastor Lavender, Elder Jesse Hobson, late from Utah, and a first-rate array of energetic "Mormon" brethren connected with me in labour for the spread of the truth. Reports were given in from each District and each Branch, which were very cheering, with a few exceptions, and these exceptions cannot be avoided *while the wheat and tares grow together*.

We have distributed a large number of the pamphlets entitled, *Marriage and Morals in Utah*, which have caused much excitement to prevail among the Clergy-

men and Bible-readers; challenges have been thrown out to us, which we have thought wisdom not to accept, and have treated them with contempt, because we know that those who gave them are not truth seekers, neither are they honest-hearted; they represent your own writings as a gross imposition upon the people, and say, "That Mormonism is a system of disguised infidelity; that the peculiar doctrines of Mormonism are awfully blasphemous; that its pretended histories abound with childish absurdities and palpable contradictions; that the pretensions of its leaders are impudent, hypocritical, and mercenary; that its morals are licentious," &c., &c., and undertake to prove all this by the New Testament. We have always considered our religion too pure and holy to mix with such men and principles as the foregoing; if we are wrong in treating such persons with silence and contempt, we would wish to be corrected.

The grand principle of tithing has been practised in this Conference about a month, and notwithstanding the many votes against it, it is moving along steadily and surely, and is separating those who love God and His principles from those who do not—it works as an emetic with some, because it brings up from their sto-

machs everything foul and sour that had been there for years past. The pure in heart who have adopted it are prospering, and exclaim, "They wish it had come before." By the middle of the current quarter we trust that all unanimously will have adopted the tithing. . . .

We are baptizing here and there one, at the present time; but our faith is that many are preparing to enter into the Gospel covenant; the seed has been sown, and in a short time must come forth, and the future prospects of the Conference are flattering.

We have organized another Tract So-

ciety, and expect to follow the instructions given in *Star*, Number 39 current volume. There is union among all the Saints and Priesthood. Pastor Lavender and myself are one, and they are one with us. We crave your faith and prayers for an increase in power, and faith in the God of Israel, and we now conclude with our prayers for yourself, Elders Benson and Little, and all the brethren in the Office, and for all Saints throughout the world.

Your brother, and humble servant in the Gospel of Jesus,

MATTHIAS COWLEY.

TROUBLES WITH INDIANS ON THE PLAINS.

By the arrival, on Saturday last, of D. B. Cleghorn, Esq., from California, via Salt Lake, which latter place he left on the 2nd of August ult., we have news of a terrible tragedy in the murder and robbery of Col. A. W. Babbitt's train of government property, by the Cheyenne Indians.

Mr. Cleghorn met Mr. Babbitt, in camp, at Wood river, some fifteen miles from New Fort Kearney, of whom he learned the following painful particulars of the murder of his men, and breaking up of the train:—

On Monday night, the 25th of August, the little train, with Alexander Nichols, (one of our citizens,) as captain and conductor, and Mrs. Wilson and infant, (from St. Louis,) a young man named Orren Parrish, a man from Pennsylvania and another, name unknown, accompanying, were encamped upon Prairie Creek, ten miles east from Wood river, neither fearful nor dreaming of danger, when they were suddenly attacked by a band of Cheyennes, (which for some cause had been attacked and driven by the soldiers at Kearney). Orren Parrish only escaped uninjured to the fort, whilst the other young man received a dangerous wound from a bullet, in the leg. Some days after, a detachment was sent from the fort, (twenty miles,) who found the dead body of Mr. Nichols some twenty yards from the wagon, also the dead body of the gentleman from Pennsylvania close by, and the dead body of the child, with its brains dashed out, and horribly mutilated. The pillow where the child and

mother slept, was bloody, and a portion of the torn wardrobe of Mrs. Wilson on the ground, but her body was nowhere to be found.

The oxen (ten yoke) and all the mules were gone, and the wagons rifled of much of their contents.

It seems, however, that a band of Omaha hunters happened near just after the murder, and in time to stop the pillage and recover the money, and some other valuables stolen, which were honestly turned over to the Colonel in command of the corps.

Mrs. Wilson has, doubtless, been wounded, and then carried away captive. The young man who escaped with a wound is in the hospital at the fort; and the wagons and what property remained were also taken to the fort. These are the particulars, as far as we can gather them. In a few days we shall however, no doubt, get a full detailed account of the matter, from the pen of Mr. Babbitt himself, which we will lay before our readers.

The Cheyennes are a warlike and cruel race, numbering several thousands, who inhabit some of the wild and almost unpenetrable valleys in the fastnesses of the Rocky Mountains, southwest from Fort Laramie, and seldom come out except to rob, plunder, or go to war with other tribes. Our emigration will be never safe until these merciless pirates are exterminated.—*Council Bluffs Bugle*, September 9.

FIGHT WITH THE CHEYENNES.—The Indians will have to be chastised. They

are becoming exceedingly annoying. Very recently they committed so gross an outrage, that Captain Stewart, with forty men, was ordered out from Fort Riley to chastise them. They were pursued and encountered at some distance on the Platte—the dragoons being piloted by two of the Indians who have so long been confined at Fort Kearney. Captain Stewart's party took up an advantageous position, and in the fight which followed,

killed some ten of the enemy, and wounded some fifteen others. The same tribe of Indians, it is ascertained, killed a family of Mormons, consisting of two or three persons, and took the mother into captivity. This news was brought to Fort Riley by the Omahas, and a party of troops despatched to overtake them, but the murder had been committed too long previously, and they were not found—*St. Louis Republican, September 16.*

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending September 30, 1856.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London.....	William Budge...	£659 17 10½	Brought forward.....		£3228 0 1½
Birmingham	B. W. Brindle ...	290 13 3	Worcestershire	George Sparkes..	24 13 3½
Warwickshire.....	Henry Brown ...	153 8 0	Brecknockshire	John D. Jones....	23 5 11½
West Glamorganshire..	John Davies.....	144 11 6½	Dorsetshire	Benjamin Elliot..	22 5 9
East Glamorganshire..	Thos. Stephens...	136 10 10½	Llanelly	Charles Harman .	21 3 6½
Manchester	Edward Oliver ...	117 0 1½	Carlisle	Thomas Smith ...	17 7 4
Bradford	William Shiers...	94 16 8½	Dundee.....	J. L. Chalmers ...	13 12 7
Sheffield	Wm. Brownlow..	92 8 8½	Flintshire.....	Thomas Green ...	9 19 3½
Norwich	James Woods ...	83 13 2½	Caermarthenshire	William Jones ...	7 17 9
Herefordshire	Thomas Roberts..	82 0 2½	Preston.....	John Holsall.....	7 4 11
Lincolnshire	Richard Harper..	76 7 10	Pembrokeshire	Edward D. Miles	7 3 5½
Reading	John Hyde.....	75 2 0½	Denbighshire	Griffith Roberts..	6 8 11½
Derbyshire	Thomas Parkes...	70 18 6½	Dyffryn Conwy	Hugh Roberts....	5 15 1½
Durham	William B. Child.	70 12 9½	Anglesea	Evan S. Morgan..	4 3 0
Staffordshire	James Payne.....	67 0 11½			
Hull	S. Pickering	66 12 5	BRANCH.		
South	Simon Irwin	65 18 4½	Derry.....	Hugh Sheppard..	6 15 7
Liverpool.....	W. H. Perkes ...	64 14 6½			
Bedfordshire	Joseph Flitton ...	62 18 7	MISSION.		
Monmouthshire.....	Michael Vaughan	61 14 7	Australian	Aug. Farnham ...	231 12 6
Edinburgh	P. Q. McComie ..	61 0 0½	Swiss and Italian	John L. Smith ...	137 9 5
Cambridgeshire	R. J. Townsend...	56 3 1½	Sandwich Islands	P. B. Lewis	78 12 5½
Newcastle-on-Tyne ...	J. D. Wilson.....	54 9 7½	Cape of Good Hope ...	Richard Provis...	73 18 3
Kilmarnock.....	John Aird	51 19 9	French	G. D. Keaton ...	68 14 8½
Cheltenham.....	Thomas Clarke...	51 16 6½	Scandinavia.....	Hector C. Haight	26 2 3½
Nottinghamshire	Josiah Holmes ...	49 6 8	Bombay.....	Hugh Findlay ...	19 13 4½
Glasgow	John Hunter.....	48 6 11½	East India	N. V. Jones	8 19 8
Leicestershire.....	John Mellor	45 13 1½	Malta.....		5 7 2
Wiltshire.....	William Norris...	44 13 8	Isaac Whiteley		1 0 4
Dublin	T. H. Rutledge...	42 16 1½	J. W. McLellan		0 17 9
Lands End	John Kessell.....	41 18 4½	F. Merryweather		0 14 0
Belfast	James McGhie ...	36 19 11½	George H. Taylor, Haverstraw		0 10 1
Shropshire	David James	30 6 6½	Frederick Mackay		0 5 3
Southampton	James Rogers ...	25 15 3			
Late Herefordshire ..	John Preece	24 17 9			
Channel Islands.....	Caleb World	24 15 5			
Carried forward.....		£3228 0 1½	(Errors excepted.)		£4059 13 11½

VARIETIES.

WOMAN'S SPHERE.—The celebrated Fontenelle said, that women have a fibre more of the heart, and a cell less in the brain, than men. This aptly suggests the true sphere in woman's action and the true source of her power. As the dew lies longest and produces most fertility in the shade, so woman in the shade of domestic retirement sheds around her path richer and more permanent blessings than man, who is more exposed to the glare and observation of public life. Thus the humble and retired often yield more valuable benefits to society than the noisy and bustling satellites of earth, whose very light and unconcealed enjoyment deteriorates and parches up the moral soil it flows over.

THE DOOM OF OUR WORLD.—What this change is to be, we dare not even conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars, and the disappearance of others—are all fore-shadows of that impending convulsion to which the system of the world is doomed. Thus placed on a planet that is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and dwelling in the mausoleums, of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.—*From Timbs's "Things not generally Known."*

FAREWELL HYMN.

TUNE—"Yes, my native land I love thee."

Zion, yes, I truly love thee,
Prophet, Priesthood, great and true;
Friends I've chosen, home I've chosen,
Ties that daily dearer grew;
Though it grieve me,
I must leave thee;
Teach my heart to say adieu.

Who can blame me if I falter,
Or if anguish rends my heart,
As from all I love and cherish,
Heaven calls me to depart?
If distressing,
Greater blessing
To us God will then impart.

I am going now, they tell me,
To a lost and fallen race;
Greater reason we should wander,
Tell them of the Gospel grace;

More like Jesus,
Who, to free us,
Left his high and holy place.

Zion, home, and friends, I leave you,
Saddened feelings in me swell:
But the time is speeding swiftly,
Saints shall soon together dwell,
From each nation,
Find salvation;
Zion, then, I say farewell.

Should the shaft from death's pale quiver,
Strike me ere again we meet,
'Tis not, cannot be for ever,
We again on earth shall greet;
With the "Lion"
Come to Zion,
When her foes are at her feet.

JOHN HYDE, JUN.

ADDRESSES.—John L. Smith, Rue du Cendrier, 108, Geneve, Switzerland.

Daniel Camomile, care of Mrs. Walkers, 28 Bedford Street, Wakefield Road, Bradford, Yorkshire.

Money List, Oct. 1—10, 1856.

William B. Child	£15 0 0	Brought forward.....	£61 14 9½
Henry Brown	15 0 0	Simeon Pickering	2 0 0
William Norris	2 14 9½	Thomas Roberts.....	5 0 0
Benjamin W. Brindle	15 0 0	William Budge	17 0 0
James Woods	10 0 0	Thomas Smith	2 0 4
Thomas Parkes	4 0 0	William Ajax	1 10 0
Carried forward.....	£61 14 9½		£89 5 1½

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THE
Watter-day **S**aints' **M**illennial **S**tar.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 44, Vol. XVIII.

Saturday, November 1, 1856.

Price One Penny.

AN EPISTLE OF ELDER A. M. MUSSER TO THE SAINTS IN HINDOSTAN.

Sunderland, England, October 2, 1856.

To the Saints in Western Hindostan,
Greeting.

Beloved Brethren—It is with feelings of profound regard, and brotherly affection, that I adopt this method of addressing to you a few lines—I trust of comfort and consolation—which you so much need, for experience has taught me some of the trials you have to undergo, and the temptations you are obliged to withstand, in that dark and sultry clime, in order to live your religion, and you will no doubt agree with me in saying that our duties, and the importance of obligations and covenants, cannot be too often recapitulated, nor too indelibly impressed upon our minds. You all *know* that our religion is not made up of traditional and allegorical dogmas, but, that it is a *sound*, and *practical* one, destined to *regenerate* and exalt all those who place themselves under its divine influence, and thus redeem them from the low and *degenerate* condition it finds them in.

Brethren, before every other consideration, the duties we owe to our God and to one another should be constantly uppermost in our minds. It should be our incessant determination, to so order our lives, that when we have finished our course here, we may receive the pleasing and gratifying plaudit—"Well done, thou good and faithful servant, enter ye into the joy of thy Lord."

It behoves us, to be constant recipients of the Holy Spirit, that His enlivening and prompting influence may, under all circumstances, guide our feet in the paths of virtue and holiness, that we may thus merit the protection of Heaven, and the guardian care of the angelic throng, whose duty and pleasure are to "administer to those who shall be heirs of salvation." The thoughts of the divine and angelic presence in our houses, and in and around our persons ought to prompt us to make them pure and sanctified places.

You know, brethren, that we live in the "dispensation of the fulness of times" in which God's decrees are being fast consummated. How thankful we should be that we have been privileged to come forth in this momentous age, and that, coupled with a practical, and an unsullied, living faith, we have been made to drink at the invigorating fountain of eternal truth and light, by partaking of the Gospel of our Redeemer, revealed and firmly established in all its primeval simplicity, power, magnificence and value, prompting the receiver to works of righteousness—to "love his neighbour as himself"—and to do good to all men, seeking their temporal and spiritual salvation and happiness. How different are the dissimulating and sickening dogmas and phantoms of Christendom! The way to heaven prescribed by the Scriptures and that prescribed by modern religionists are as opposite to each

other as the north and south poles. The former saith "*Strait* is the gate and *narrow* is the way which leadeth unto life, and *few* there be that find it." While the latter say, "*Wide* is the gate and *broad* is the way that leadeth unto death, and *many* there be that go in thereat." It requires but half an eye to see the deformity and impotency of the "thousand and one" man-made inventions, professing saving virtue.

The degeneracy, and wretchedness that exists everywhere—in all classes and shades of society, should make us, place a true value upon *our*, most holy religion. For a few pence, the libertine, murderer, and the most profligate and abandoned wretch can obtain the *hollow* benedictions of the priests, and receive their commendatory passports to heaven. Money! Money!! Money!!! is the god of this world. The debauchee and blasphemer, with their pockets full of the "mammon of unrighteousness" can go amongst and associate with almost every grade of society and be respected, while the humble and virtuous poor man, worthy of every blessing this life affords, is kicked, and knocked about from "pillar to post," as though he was destitute of all feeling. The rich man through life receives every attention, kindness, and obedience, and at death, reposes under a gilded canopy, while the benedictions, regrets, tears, and sighs of a numerous concourse of ecclesiastics, friends and servants, are heaped upon him. The poor man drags out a life of penury, want and indigence, without the necessities, much less the comforts of life, and at death passes hence silent, unseen, unnoticed, and unlamented. "As with the priest, so with the people," his services are bought and sold, he places £. s. d. in one side of the scales, and the souls of men in the other. If the former predominate, the latter receive a formal benediction, importuned at the hand of an *extended and unextended deified nonentity*; but if the *money* is found deficient, the latter are left to do their own preaching and praying. Isaiah very plainly speaks of such sepulchral guides, in the following laconic strain: "*His watchmen are all blind, ignorant, dumb, greedy, and sleepy dogs, which can never have enough, and which are shepherds that cannot understand: They all look to their own ways, every one for his gain from his quarter.*"—Chap. lvi.

— "Is there not some chosen curse,
Some hidden thunder in the stores of
heaven,
Red with uncommon wrath to blast the
man"

who gains his fortune in making "merchandise of the souls of men?" Mankind have become so corrupt, that all their works seem to express emphatically but this one sentence—"Hurrah for hell!" and they appear to vie with each other in getting there. "Who can without horror," writes a philosopher of the 16th century, "consider the whole earth as the empire of wretchedness and destruction. In man there is more wretchedness than in all other animals put together. He spends the the transient moments of his life in diffusing the misery that he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; in robbing and being robbed. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcasses than men." What a true delineation of the present state of affairs! Yes, justice is sold, the poor are bartered, and every vice and corruption enumerated in the calendar of infamy are being constantly and artfully practised and encouraged; and when we find a person liberally inclined to do good, the all-seeing Spirit in most such cases detects, that his apparent liberality is extended, with the view of receiving more in return.

Query? Is there not a place of refuge for those who are determined to do right? Is there not some secluded and undefiled portion of this fallen world, where justice is administered with divine exactness, and the wrongs of the innocent and oppressed amicably adjusted, and the offender—no matter what his circumstances, standing or calling, severely punished? Is there not an asylum for the indigent, dejected, forgotten, and "off-scourings" of all nations?—a spot where *virtue, morality, piety, and true love and affection* form the *chief* characteristics of its inhabitants? Where the adulterer, blasphemer, liar, or every other offender is punished with *Mosaic severity*? YES!! Utah *alias* Deseret is the place—the centre of righteous gravity, the *nucleus* around which the noble and virtuous of every clime are concentrating their forces. Her sons and daughters are surrounded

with peace, happiness and prosperity. Their only object is to fill up the measure of their creation in usefulness. They know and acknowledge no other mandate but those of divine origin, which they honour, and observe with becoming respect and tenacity. Their most sacred covenants and vows, their solemn protestations against sin in all its forms, show in a most convincing manner, the stress laid upon the importance of following in the path of true godliness. They have ever believed, and they verily know, that their temporal and eternal prosperity could never be hoped for, unless in the preservation of true sanctity, piety and morality.

Unlike all cities and hamlets of Christendom, the towns and cities of Utah do not number a house of *ill-fame*, a *grog-shop*, a *gambling saloon*, or other *gaudy sepulchre of departed virtue*. They have no such fashionable drones as swarm and infest other dense portions of the globe, like the lice and frogs of Egypt; neither can they boast of any modern men of honour, who as a general thing are *duellists*, *sabbath-breakers*, and the like. Utah has no *hireling priests*, no *bartering for the "highest seats" in her places of divine worship*, the poor and infirm are first served, while the wealthy and others joyfully come in "second best." With the Saints of Deseret—

"There is no melancholy void,
No period lingers unemployed,
Or unimproved below.
Their weariness of life is gone,
Who live to serve their God alone,
And only Him to know."

No period of my life has ever been spent so agreeably, so pleasantly, and so profitably, as the time I spent amongst the Saints of Deseret. Rather would I prefer being doomed, like the sons of Jacob of old in Egypt, to make bricks without straw, and live on *bread and water alone*, dwelling with the people of Utah, than to live and thrive with the ungodly. "Verily, verily," brethren, "I speak of that which I do *know*, and testify of that which I *have seen*," and I feel that you will receive my testimony. The goodness and faithfulness of God to His church are to be seen in her unparalleled prosperity and blessings. What a happy contrast the decorum, morality, unity, love, and self disinterestedness of the people of God afford to the lewdness, debauchery, blasphemy, jargon, and the repulsive and parsimonious spirit

and feeling that exists and pervades every department, and almost every individual of Christendom!

Brethren, I beg of you to be faithful to the cause you have espoused, and let no inducement whatever keep you from strictly obeying and practising every precept, principle and ordinance of your most holy religion; for you know we are labouring here for a celestial patrimony hereafter, for what is sown in this world will be reaped in the next. Be *sure* to improve the *very first* opportunity of honourably effecting your emancipation from Babylon; but while you are obliged to remain in a land where, in clouded majesty darkness reigns supreme, do all the good you can to your fellow creatures, that peradventure one or more souls may be made to rejoice in the Gospel, through your instrumentality. Heed not the mockings and vile reproaches of the *uncircumcised*. Don't be annoyed at their *brayings*. Let us live and die like true followers of a risen Saviour, having a hope beaming with immortal expectations and rewards. You know there are many who think they have wisdom, power, and vitality enough to *dissect themselves alive*. Let them try it, poor fools! In the end they will find that they have been lighting *both ends* of the candle—that they were nought but—"Men—heirs of death—slaves to sin—mere bubbles on the wave."

Preserve inviolate your covenants, dear brethren, be kind and forgiving to one another; you know that we are all liable to observe the imperfections in our brethren and apt to overlook our own. "Be to their faults a *little blind*. Be to their virtues *very kind*." Hasten home to the place where all practical believers in Christ our Lord are gathering, and where they shall stand secure and joyful on Zion's firmly established mount amidst the convulsions of nations, the subversion of Satan's rule, "the wreck of matter—and the rush of worlds."

"Such in that day of terrors shall be seen
To face the thunders with a god-like
mien:

The planets drop; their thoughts are fixed
above;

The centre shakes; their hearts disdain
to move."

Write frequently to the Elders that have been in your midst, for we shall always greet with satisfaction an account of your prosperity. When you get to America,

and ready to cross the plains, *don't forget* to write to us and forward us the names and particulars of your companies and circumstances, that we may send you succour, and bid you welcome to our mountain home. Brethren, you have the united prayers, faith and blessings of every true Latter-day Saint, and a place in the attic story of their warmest affections, and in conclusion, I can only commend you to the protection of Heaven, and to the love and esteem of our mutual brethren—on your arrival in their midst—in fellowship with whom let us hope to be found both now and hereafter.

With many kind regards, I bid you adieu for, I trust, but a short time, praying God our Heavenly Father to bestow upon you every desirable blessing, and preserve you immaculate to the end of your earthly career, and then receive you all to Himself. Amen.

Your brother and friend in the Gospel,
AMOS MILTON MUSSER.

HISTORY OF JOSEPH SMITH.

(Continued from page 665.)

[September, 1841.]

Thursday, 30th. Copy of a statement of expenses consequent upon the arrest of Joseph Smith, upon demand from Governor Boggs, and sent to the Deputy Sheriff of Adams County, he having officiated June, 1841.

Nauvoo, Sept. 30, 1841.

The Deputy Sheriff of Adams County.

The following is a statement of my expenses, costs, and liabilities, consequent upon my arrest and trial while in your custody: to wit—

To amount of fees to Esquires Ralston, Warren, and Co.	\$250,00
„ Esquires Little, Williams, Walker, and Browning	100,00
„ Seven days for self, horse, and carriage, at \$5,00	35,00
„ Money expended during that time, consequent upon the arrest	60,00
„ Twelve witness, to wit: E. Higbee, J. P. Greene, A. Lyman, D. Chase, F. Higbee, C. Higbee, R. Cahoon, G. W. Robinson, J. Younger, L. Woodworth, V. Knight, and R. B. Thompson, four days each; their time, carriages, horses, and expenses, at \$5,00 each day	240,00
	\$685,00

Dear Sir—You will please take such measures as to put me in possession of the above amount, which is justly due me as above stated; to say nothing of false imprisonment and other expenses. Would have been presented earlier, but for the

sickness and death of R. B. Thompson, my Clerk. Receive my respects, &c.

JOSEPH SMITH.

Per John S. Fullmer.

Friday, October 1, 1841. Among the interesting relics of antiquity which have been brought to light in these days, is the following sentence from the *Courier des Etats Unis*.

SENTENCE RENDERED BY PONTIUS PILATE, ACTING GOVERNOR OF LOWER GALILEE, STATING THAT JESUS OF NAZARETH SHALL SUFFER DEATH ON THE CROSS.

In the year seventeen of the Emperor Tiberius Cæsar, and the 25th day of March, the City of the Holy Jerusalem, Anna and Caiaphas being Priests, sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the Presidential Chair of the Prætorium, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—1. Jesus is a seducer. 2. He is seditious. 3. He is an enemy of the law. 4. He calls himself falsely the Son of God. 5. He calls himself falsely the King of Israel. 6. He entered into the Temple, followed by a multitude bearing palm branches in their hands. Order the first centurion, Quillus Cornelius; to lead him to the place of execution. Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz.—1. Daniel Robani. 2. Raphael Robani. 3. Capet, a citizen. Jesus shall go out of the City of Jerusalem by the gate of Struenus.

The above sentence is engraved on a copper plate; on one side are written these words—“A similar plate is sent to each

tribe." It was found in an antique vase of white marble while excavating in the ancient City of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the Sacristy of the Chartrem. The vase in the Chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartrem requested earnestly that the plate should not be taken away from them. The request was granted as a reward for the sacrifice they had made for the army. M. Denon, one of the Savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard for 2,890 francs. Its intrinsic value and interest are much greater.

A few years ago, there was found at Catskill, in New York, a shekel of Israel, of the time of our Saviour. On one side was the representation of a palm leaf, on the other a picture of the Temple, with the words underneath, "Holy Jerusalem," in the Hebrew tongue.

Relics like these, properly authenticated, have about them an inexpressible sacredness.

George M. Hinkle, who robbed my house in Far West, while I was in prison, passing down the river with a flat boat, I commenced suit against him before the District Court, now sitting at Burlington, Iowa. I sent Elias Smith and George W. Gee to attend to the suit; but Hinkle gave security, and got it put off till spring.

Day stormy and cold, a few assembled, but Conference did not organize.

I received a letter from Benjamin Winchester, requesting to be excused from accompanying Elder Snow on his mission to Salem, Massachusetts, on account of ill health and pecuniary embarrassments; and expressing his conviction that Elder J. E. Page had means enough to accompany Elder O. Hyde to Jerusalem.

Saturday, 2nd.

Conference met in the Grove. The Presidency being absent laying the Corner Stone of the Nauvoo House, the meeting was called to order by President B. Young; the several Quorums were organized and seated in order.

President Brigham Young opened Conference by prayer.

The Conference then made choice of President Joseph Smith to preside, and Elias

Smith and Gustavus Hills, Clerks. Meeting adjourned until 2. p.m.

Prayer by O. Pratt.

Two, p.m., President Joseph Smith opened the meeting. Choir sung 18th Hymn.

The President then read a letter from Elder Orson Hyde, dated Ratisbon. July 17, 1841, giving an account of his journey and success in his mission, which was listened to with intense interest; and the Conference, by vote, expressed their approbation of the style and spirit of said letter. The President then made remarks on the inclemency of the weather, and the uncomfortable situation of the Saints with regard to a place of worship, and a place of public entertainment.

The Conference was then called upon by the President to elect a general Church Clerk, in place of R. B. Thompson, deceased. James Sloan was nominated and elected.

Elder Lyman Wight nominated Bishop George Miller to preside over the High Priests' Quorum in place of Don Carlos Smith deceased, who was duly elected.

President B. Young then presented the business commenced at the late Special Conference of the 16th of August; with regard to the appointment of suitable and faithful men to the several important stations of labour in this and other countries.

Elder Lyman Wight addressed the Conference on the importance of order, uniformity of instruction, and unanimity of effort to spread the work of the kingdom.

President Joseph Smith made some corrections of doctrine, quoting 1 Cor. xii. 28., showing the principle of order and unity in the offices of the Priesthood.

The Patriarch Hyrum Smith made remarks disapproving of the course pursued by some Elders in counteracting the efforts of the Presidency to gather the Saints, and in enticing them to stop in places not appointed for the gathering; particularly referred to the conduct of Elder Almon W. Babbitt of Kirtland.

Elders Lyman Wight and Henry W. Miller testified that they had travelled in places where Elder A. W. Babbitt had, on his return from his visit to Nauvoo, taught doctrine contrary to the revelations of God, and detrimental to the interests of the Church.

Moved and carried, That Elder Almon W. Babbitt be disfellowshipped until he shall make satisfaction.

Choir sung hymn 124. Prayer by Elder George A. Smith.

Conference adjourned till to-morrow at nine o'clock.

Sunday, 3rd.

Conference assembled at Nauvoo according to adjournment; prayer by Elder H. C. Kimball.

President Joseph Smith, by request of some of the Twelve Apostles, gave instructions on the doctrine of Baptism for the Dead, which was listened to with intense interest by the large assembly. He presented baptism for the dead as the only way that men can appear as saviours on Mount Zion.

The proclamation of the first principles of the Gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kin into the kingdom of God.

He explained the difference between an angel and a ministering spirit; the one a resurrected or translated body, with its spirit ministering to embodied spirits—the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre), to the spirits in prison; to fulfil an important part of his mission, without which he could not have perfected his work, or entered into his rest.

After his resurrection he appeared as an angel to his disciples, &c. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions.

The angel that appeared to John on the Isle of Patmos was a translated or resurrected body. Jesus Christ went in body, after his resurrection, to minister to translated and resurrected bodies. There has been a chain of authority and power from Adam down to the present time.

The only way to obtain truth and wisdom, is not to ask it from books, but to go to God in prayer, and obtain divine teaching. It is no more incredible that God should *save* the dead, than that he should *raise* the dead.

There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy, who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties, and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they had been able to discern duty from

the muddy stream of tradition, or from the blotted page of the book of nature.

One dies and is buried, having never heard the Gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become a partaker of glory, and the other be consigned to hopeless perdition? Is there no chance for his escape? Sectarianism answers, none! none!! none!!! Such an idea is worse than Atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.

Many objections are urged against the Latter-day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. It was like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches! New revelations knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out. What! Sadducees in the new church? Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee saints mock at authority, kick out of the traces, and run to the mountains of perdition, leaving the long echo of their braying behind them.

He then contrasted the charity of the sects, in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints, who believe that even such may be saved, in this world and in the world to come (murderers and apostates excepted.)

This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the Scriptures. Those Saints who neglect it, in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elijah the Prophet, &c., and restore all things in Christ.

President Joseph Smith then announced, "There shall be no more baptisms for the dead, until the ordinance can be attended to in the font of the Lord's House; and the Church shall not hold another General Conference, until they can meet in said house. *For thus saith the Lord!*"

Prayer by President Hyrum Smith.

Adjourned for one hour.

Afternoon, Conference opened by the Choir singing Hymn 105, and prayer by Elder Lyman Wight.

President B. Young addressed the Elders at some length, on the importance of teaching abroad the first principles of the Gospel, leaving the mysteries of the kingdom to be taught among the Saints, also on the propriety of many of the Elders remaining at home, and working on the Lord's House; and that their labours will be as acceptable to the Lord as their going abroad, and more profitable for the Church. That those who go abroad must take a recommend from the proper authorities, without which they will not be fellowshipped; and that those who go, and those who remain make consecrations more abundantly than heretofore.

Elder Lyman Wight followed with remarks of a similar purport; resigning his mission of gathering means for the Temple and Nauvoo House.

The Conference appointed Elias Higbee, John Taylor, and Elias Smith, to petition Congress for redress of wrongs sustained in Missouri; and Elder John Taylor to present the petition.

Closed by the Choir singing Hymn 125, and prayer by President John Smith.

Monday, 4th.

This morning Conference assembled.

Prayer by Elder George A. Smith.

President Joseph Smith made a lengthy exposition of the condition of the temporal affairs of the Church, the agency of which had been committed to him at a General Conference in Quincy—explaining the manner that he had discharged the duties involved in that agency, and the conditions of the lands and other property of the Church.

On motion, Resolved: That Elder Reuben McBride be vested with power of attorney to settle the business at Kirtland, left in an uncertain condition by Elder Oliver Granger, deceased.

Prayer by Elder Lyman Wight.

Adjourned for one hour.

Afternoon Conference opened. Prayer by President John Smith.

Elder Lyman Wight spoke at some length on the subject introduced in the former part of the day, and on the old debts and obligations that are frequently brought up from Kirtland and Missouri; one of which, in the form of a \$50 note, he held in his hand, and proclaimed as his text.

On motion, voted unanimously, That the Trustee in Trust be instructed not to appropriate Church property to liquidate old claims that may be brought forward from Kirtland or Missouri.

President Hyrum Smith presented to the notice of Conference some embarrassment growing out of his signing as security, a

certain obligation in Kirtland in favour of Mr. Eaton.

Voted, That Church property here shall not be appropriated to liquidate said claim.

President B. Young made some appropriate and weighty remarks on the importance of more liberal consecrations and more energetic efforts to forward the work of building the Temple and Nauvoo House; and after purchasing Elder Wight's text, by paying him fifty cents, tore it in pieces and gave it to the winds, saying, "Go ye and do likewise, with all old claims against the Church."

Choir sung Hymn 104, and President Hyrum Smith closed by prayer.

Tuesday, 5th.

Conference opened by the Choir singing Hymn 274, and prayer by Elder Orson Pratt.

Elder Orson Pratt, by request of President Joseph Smith, read a letter from Smith Tuttle, Esq., one of the proprietors of the Hotchkiss purchase, in reference to some misunderstanding in the adjustment of their claims, and conciliatory of any hard feelings growing out of such misunderstanding.

President Brigham Young spoke on the contents of the letter, and expressed his earnest desire that that business might be speedily adjusted, and a proper title obtained by the Church.

Elders Lyman Wight and Hyrum Smith followed with appropriate remarks.

On motion, Voted, That President Joseph Smith write to Mr. Hotchkiss on the subject.

On motion, by President Joseph Smith, Voted, That the Twelve write an Epistle to the Saints abroad, to use their influence and exertions to secure by exchange, purchase, donation, &c., a title to the Hotchkiss purchase.

President B. Young presented an appeal from the decision of the Elders' Quorum on a charge made against Elder John A. Hicks by D. B. Huntingdon for a breach of the ordinances of the City, for falsehood and schismatical conversation. After hearing the testimony in the case it was voted that Elder John A. Hicks be cut off from the Church.

Closed by the Choir singing Hymn 275; prayer by President Brigham Young.

Adjourned for one hour.

Afternoon, Conference opened by the Choir singing Hymn 104, and prayer by Elder Orson Pratt, who then read the minutes of a Special Conference, held in Nauvoo, Aug. 16, 1841.

President Joseph Smith made remarks explanatory of the importance of the resolutions and votes passed at that time.

On motion, Voted, That this Conference

sanction the doings of said Special Conference.

President Brigham Young proposed to the congregation, that those who would take labourers on the Lord's House, to board, while thus labouring, should manifest their willingness by rising and giving their names. About sixty persons arose.

Conference closed by the Choir singing Hymn 284, and prayer by President Brigham Young.

Conference adjourned *sine die*.

Although the Conference commenced under discouraging circumstances owing to the inclemency of the weather, yet a vast number of the brethren and visitors from abroad were present, and on Saturday and Sunday, the weather having become favourable, the congregation was immense. The greatest unanimity prevailed; business was conducted with the most perfect harmony and good feelings, and the assembly dispersed with new confidence in the great work of the last days.

JOSEPH SMITH, President.

ELIAS SMITH, } Clerks.
GUSTAVUS HILLS, }

An earthquake at Constantinople, occasioning extensive destruction of property.

Elder Joseph Beebee writes from New York, "he has been preaching in that City, and has baptized twenty-nine."

Wednesday, 6th. Elder Woodruff arrived in Nauvoo.

Elders Kimball, Richards, and Woodruff laid hands on President Young, who was very sick; when he recovered.

Thursday, 7th.

Elders Brigham Young, Heber C. Kimball, Orson Pratt, Lyman Wight, John Taylor, Wilford Woodruff and Willard Richards, of the Quorum of the Twelve Apostles, as-

sembled in Council at the house of Elder John Taylor. Voted, That

Elder John D. Lee go on a mission to Jackson and Rutherford Counties, Tennessee.

Elder David Evans, to Augusta, Iowa Territory.

Elder Elisha H. Groves, to Iowa County, Wisconsin.

Elder Hiram Clark, to Pike, Brown, and Adams Counties, Illinois.

Elder Joseph Ball, to South America.

Elders Harrison Segers, to Jamaica.

Elder William Bosley, to Utica, New York.

Elder Amasa Lyman, to New York City.

Elder Arza Adams, Kingston, Canada.

Elder Lyman Stoddard, to go with E. H. Groves, Wisconsin.

Elder Phinehas H. Young, to Cincinnati, Ohio.

Elder Abraham Palmer, to Chicago, Illinois.

Elder George W. Gee, to Pittsburg, Pennsylvania.

Elder James Blakesley, to Nauvoo, Illinois.

Elder J. D. Parker, to New Orleans, Louisiana.

Voted, That Phinehas H. Young be ordained to the High Priesthood and recommended accordingly.

That Daniel Carns be nominated for President of the Elders' Quorum.

That a Conference be held at Father Morley's, at Lima, on Saturday and Sunday, the 23rd and 24th instant.

That a Committee of three, namely, Brigham Young, Willard Richards, and John Taylor be a committee to draft an address to the Eastern Churches, as directed by the General Conference.

Adjourned to Bishop Miller's to-morrow eve, at 6 o'clock.

B. YOUNG, President.

W. RICHARDS, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 1, 1856.

NEWS FROM CALIFORNIA.—We learn the following items from the *Western Standard*—Elders John Hyde, junior, and Alma L. Smith, missionaries from Utah to the Sandwich Islands, arrived at San Francisco, the former on the 13th of August and the latter on the 21st.

Elder Robert Skelton, from the East India Mission, arrived at the above place, August 20th, on his way to the mountains.

Elder John T. Caine, from the Sandwich Islands, also arrived at the same port, per

Frances Palmer, August 25th. He, with a number of others, was appointed by a General Conference, in 1854, on a mission to the Sandwich Islands, and, having satisfactorily fulfilled it, has been released to return to the valleys of Deseret.

Elder Farnham, late President of the Australian Mission, landed at San Pedro, August 15th, with a company of one hundred and twenty-five Saints, in good health and spirits. On the 26th, the most of them were on their way to San Bernardino, the balance being obliged to wait for teams. President Farnham was at San Francisco on the 30th, and gave favourable reports of the work in Australia.

The following Elders, for the Australian Mission, took passage, August 21st, on the *General Wool*, bound for Melbourne—A. P. Chesly, Joseph Kelly, Z. Snow, W. M. Wall, Thomas S. Johnson, G. W. Parrish, John C. Witbeck, Martin P. Crandel, Thadeus Fleming, and James Phelps.

CATALOGUES.—Since our instructions, urging the extensive circulation of pamphlets, we have been requested by the Presidents of some of the Conferences, to furnish them with the same number of Catalogues that we do of each chapter of the series, to be bound with them for circulation. We consider that this will be a better plan, than to print an abridged Catalogue on the inside of the covers. We shall, therefore, send just as many Catalogues as we do of the pamphlets to each of the Conferences of Great Britain. We desire the Presidents to see that these are bound with the pamphlets put in circulation. By these means, all the inhabitants of these countries can be extensively notified, in a very short time, of the great variety of Latter-day Saint publications, and of the places wherethey may be obtained. The Conferences may expect the first two or three chapters, together with the Catalogues, by the fore part or middle of November. Price of Catalogues, one shilling and sixpence per hundred.

ARRIVAL.—Elder John W. Coward, and his son William, arrived from St. Louis, on the 9th instant, per *Atlantic* from New York, which left there on the 27th ultimo. Elder Coward is here on business of the Church, and expects to return in a few weeks.

HOME CORRESPONDENCE.

NEWCASTLE-ON-TYNE, DURHAM, AND
CARLISLE CONFERENCES.

8, Ravensworth Street, Bishopwearmouth,
Sunderland, October 4, 1856.

President Orson Pratt.

Beloved Brother—It affords me great pleasure to have the privilege of posting you up, with regard to the spiritual and temporal prosperity of the Saints, and our labours in this Pastorate for the last quarter.

On the 14th ult. we held a Conference at Carlisle. The Saints there feel well, and I observed an obvious improvement in their faith and works. They take hold of the tithing with becoming alacrity, and manifest a determination to do anything the Lord requires at their hands. I was much pleased to see the willingness of Elder William Smith from Birmingham, to take hold with avidity, and co-operate with his worthy President in the promotion of the principles of righteousness. It was his voluntary determination to go

forth among the Gentiles and preach to them without purse or scrip, depending upon the Lord and not the Saints for support. In this respect his example would be worthy of emulation by many of the young native brethren who desire to be proved and tested. . . .

On the 21st ult., I met with the Saints in Conference at Newcastle-on-Tyne, and it was a source of great pleasure to me to observe the additional faith and integrity they had manifested in that Conference also. They are proving their faith by their works. In financial affairs they are gaining the ascendancy over preceding quarters, the various funds amounting to £23, over and above that of the quarter previous. We may attribute this increase to the introduction of the practice of tithing. Seventeen baptisms during the last quarter is an additional testimony in favour of the Travelling Elders. I am truly very thankful to you for the great favour you have bestowed upon me and the Saints in the person of Elder Jacob

Gibson from Zion. It was with unexpected though agreeable surprise that I had the pleasure of greeting him with welcome. . . . His services are much needed in the Newcastle-on-Tyne Conference, and I feel that he will be a great and mighty auxiliary in the hands of God, in co-operation with President Croston in building up and strengthening the Saints, and in preaching the Gospel to the world.

The Durham Conference was convened in this place on the 28th ult., and notwithstanding the great inclemency of the weather, the Saints came from all quarters, with their garments soaking wet, to hear the instructions and exhortations of those chosen to guide and direct them in the path of duty. As seals to the ministry of the faithful Elders, 40 additional souls have been made recipients of the principles of eternal truth. One entire Branch of eleven souls has been organized. Thirty five pounds in money in advance of any preceding quarter also shows in a most obvious manner the results of practical obedience to divine mandates.

The Saints verily know that by their faithfully paying their tithing, and in other respects practically following the sweet promptings of the Holy Spirit, great good will accrue from such a source—their emancipation will be hastened, and their eternal salvation permanently secured. We have called out a local Elder, whose name I will forward you hereafter, who volunteered his services to go and break up new ground, trusting in that God who clothes the lillies of the field, for support.

I cannot speak too highly of the valuable services of Elder A. M. Musser in this Conference, he is a man of God in every sense of the word, and a great support to President Workman. He oft-times expresses his gratitude for the privilege of labouring for a while in Old England, after spending three years in the dark regions of India, and travelling not less than forty thousand miles without purse or scrip, suffering many privations and hardships for the Gospel's sake, and according to his own testimony never soliciting the first farthing of any man, woman, or child.

I have much pleasure in acknowledging the kind visit of Elder W. G. Young, whose teachings were very opportune, refreshing, and consoling, acting in a sanative and stimulating manner upon the

minds of the Saints. I also beg to acknowledge the passing visit of Elders James A. Little and A. Calkin, for which we feel very grateful. Through the assistance of my brethren from Zion, and the local Priesthood, who have been much strengthened and encouraged of late, we intend to make the inhabitants of this Pastorate much more familiar than what they now are, with the principles of "Mormonism."

I heartily concur in your plan for effecting this great enterprise. The distribution of tracts has been upon my mind for some time. The promotion of your views shall engross my whole attention. I do really feel that a fresh impetus will be given to the work on the introduction of this plan of propagating the principles of the Gospel, and that it will be productive of the greatest amount of good.

On Monday last, which was observed as a fast day I had all the Priesthood together in the capacity of a Pastoral meeting. Much good instruction was imparted by Elders Young, Gibson, Musser, Workman, and myself. In the evening we held a social party, to which Saints and strangers were invited. After observing the usual introductory formalities, recitations, toasts, songs, and speeches, refreshments, &c., became the order of the evening, which were kept up till about eleven o'clock, all retired highly refreshed and gratified.

The Saints throughout my Pastorate are a good and faithful people, and I feel it a great honour to have the privilege of presiding over them. It also fills me with thankfulness to know that the Presidents of Conferences, and the Travelling Elders are one with me in all things.

Brother Pratt, in conclusion I beg to acknowledge my gratitude to my heavenly Father, for bestowing upon me the inestimable blessings of the Priesthood, and selecting me from amidst the cares of life out of a large family, and making me a happy instrument in His hands to co-operate with my brethren in promoting the general interests of heaven and my fellow-beings. When I look at my original nothingness, compared with my present humble position in this kingdom, I cannot command words to express my true feelings. I crave an interest in your prayers.

With kind love to yourself, and brothers Benson and Little, and all in the Office,

I remain your brother and servant in the Gospel of Christ,

HENRY LUNT.

IRELAND.

Encouraging Prospects for the spread of Truth in Ireland.

29, Great George Street, Belfast,
October 8, 1856.

President Pratt.

Dear Brother—I feel pleasure in submitting to you a brief report of the Irish Mission.

On the 24th of August last, I met the Dublin Saints in Conference, a report of which I directed President Rutledge to forward to you, which I presume you have received; so I will only briefly remark, that I rejoice at its present prospects.

They have *never* been so bright there before. A spirit of inquiry is abroad among the people, and the Priesthood are taking advantage of it. Public lectures are being delivered, and everything seems to bear testimony, that the Spirit of Israel's God is striving with the people, and the scattered of Israel in that region of country are about to be gathered out; in a word, President T. H. Rutledge is doing his duty faithfully, as a man of God, in his high and holy calling, as President of that Conference. Leaving that matter, therefore, I will proceed to give a short report of the Belfast Conference, which came off on the 4th and 5th instant.

I met with the Priesthood in our neat little hall to receive the reports of the various Branches. I found a first-rate spirit manifested all through, and a willingness on the part of the brethren to walk up to the line of duty, that cheered my heart.

The reports from the various parts of the Conference are cheering; inquiry! inquiry! and the vigour of strong minds, are being applied to burst the chains of tradition and priestcraft, which have bound them so closely for ages gone by.

In the larger part of the Belfast Conference, a good spirit prevails, and the truth is spreading on the right hand and on the left. We have organized a new Branch at Lisburn, six miles from this town, since our last report.

On Sunday, 5th instant, we assembled in Conference, and truly I felt to rejoice

before my Father in heaven, to see our hall filled with Saints ready to move at a nod and strangers anxiously inquiring. We enjoyed a first-rate time, and felt, and will continue to feel, the teachings, counsellings, and *prophesyings* of the Valley brethren who were with us.

I feel here to make honourable mention of President James McGhie, who has in everything carried out my counsels, and as a man of God faithfully acquitted himself of the trust reposed in him. Before the Conference, we introduced the subjects which had engrossed the attention of the Council—sustained the Prophet Brigham, with the various authorities in their order—put every item to the vote, and every vote was *unanimous*.

On Monday evening we closed our Conference, with a *soiree*, to which Saints and strangers were alike welcome. Our hall was tastefully decorated with appropriate mottoes, wrought with native flowers and evergreens which adorned its walls, while it was filled with cheerful participants in pleasure. And I must say, that though I have attended a number of Conferences and parties, got up in the best style in England and Wales, *I never, no never* saw, this side of Zion, such union, such oneness, and such congeniality of spirit, in all my travels. Elders Angell and Craig expressed in happy terms their unbounded satisfaction, and said they really felt at a loss to draw the line of distinction between it and some of the choice parties they had attended in the Valleys of the mountains.

Brother Orson—I am satisfied with my mission; nay more, I rejoice in it. I have a willing people to preside over, and God is blessing our labours. I have introduced the law of tithing through all the mission, and it would really do your heart good to see them bringing in their mites, and only wishing with tears that they had more to give.

Our Tract Society, with its various branches, keeps alive in its mission, and is spreading the written word to hundreds; much good is resulting from its operations, and we hope soon to be able to give you a liberal order for the new series.

President McGhie, Elders Angell, Craig, and myself, together with all the Irish Saints, join in warmest esteem for yourself, and all those associated with you.

Yours in the bond of the everlasting covenant,
JOHN SCOTT.

FOREIGN CORRESPONDENCE.

TEXAS.

Bitter persecutions of the Elders by the mobs.

Anderson, Grimes County, Texas,
September 7, 1856.

Mr. Asa Calkin.

Dear brother—After a long delay I seat myself to write you a few lines. It is now about ten months since we parted at St. Louis, you on your way to England, I to the land of Texas; I have never heard anything from you or about you since, but I suppose all is well.

I have been in this land about nine months, where I have travelled hundreds of miles in search of the honest in heart, but have learned that they are few and far between. Sometimes I travel hundreds of miles without a door being opened in which to preach, and when we do find one, two or three discourses will bring a mob on us of the worst kind. I have had many very narrow escapes, our lives are in jeopardy day by day among the people of Texas.

Last March I was forced from the lecture-room into a dark lane, where a barrel of tar was in readiness for them to throw me into. While they were breaking the head of the barrel, the night being dark, I ran through the crowd, and made my escape from the place. A short time since, while preaching in a court-house, an armed mob, painted in the most frightful manner, dressed in uniform, rushed into the court-house, and dragged me from the stand without giving me time to put on my hat. They exhibited me around the town as they would a wild beast, amid shouts, ringing of bells, blowing of horns, whistles, cries of polygamy, Utah, &c. After leading me through the principal streets, a council was held over me, and sentence passed, which was as follows—after being taken to the tavern, I was to be set at liberty, to leave the next morning by sunrise, and if ever I returned again, I should get a coat of tar and feathers, and be rode on a rail; not that they had any objections to anything I had said or done, but because I did not preach something that they could make a handle of, in order to have an excuse to mob me, but mob they must anyhow. This will give you some idea of

what we have to pass through in this land of freedom.

Brother Snedaker was taken from a house—being detained in a settlement by sickness. A painted mob took him from the house bare-footed, made him walk over prickly pears, then dragged him by his feet over the rough ground, kicked him, pulled his hair, and danced around him like Indians over a prisoner, showing him no quarters; they then forced him on horse-back, marched him through the settlement, and exhibited him to the people, until daylight appeared. Then he was ordered from his horse, when they threw him down, spit plenty of tobacco juice over him, kicked him, beat him with a club, and then liberated him. Great treatment for a sick man, but he improved in health from that hour.

An armed mob of thirty men pursued brother William Moody, and brother Duncan, who were labouring in another portion of Texas, but they were like the Irishman's flea, they were not there. We have warm times in the South. Mob law is the order of the day, and people are bold to say, we are in more danger than an abolitionist. Texas is fast rejecting the heavenly message, and thirsting after the blood of the servants of God, but through the mercies of our heavenly father we yet live, and feel to continue our labours, for we realize that there are yet a few who will gladly receive the Gospel. I have baptized nine since I came to this land. We have a small company fitting out for the mountains, the coming spring. So you see in spite of the exertions of the devil and his servants, some few will take hold of the bait, and be caught in the Gospel net. Oh America! once the land of the free, the home of the brave, now the land of tyranny and cowards, how is the fine gold become dim, how fast is peace leaving this nation!

Like the Nephites they are preparing for the slaughter, and once more has a great and mighty people to welter in their gore, for rejecting Apostles and Prophets their doom is sealed. O that this people were like the people of Nineveh, and would repent, that God may turn away His anger, but alas! this nation is too far sunk in wickedness, and too proud,

therefore they must fall, and great will be the fall thereof. Knowing the fate of this people in connexion with all nations, what shall hinder us from being diligent in warning the people, that the few honest may escape the dreadful calamity which hangs over this people. May the God of Joseph clothe us with mighty power, and help us His servants to labour while the day lasts, that we may prove saviours to the honest, and thereby save ourselves.

I suppose your lot is cast in a more peaceful sphere of action, but my prayer is that we may act well our parts, and meet again in our peaceful mountain home. If the Lord will, I shall return next spring. I shall be glad to hear from you before I leave Texas. Brother John Moody is here on a mission, he left the Valley last April. If you see brother William Smith, please remember me to him, give him my directions, for I should be glad to hear from him. I do not know where to write to him. We have had very warm weather in Texas, the thermometer ranging 106 degrees in the shade—but little rain through the summer—not half a crop generally. My health has not been very good since I have been here, I have been too sick to travel for the last seven or eight weeks. I am getting better, and hope to be able to try it again in a few days.

I desire an interest in your prayers, that I may be preserved from wicked men, and be able to do much good in building up the kingdom of God. That you may be blessed and qualified for the discharge of every duty devolving on you, and return in peace to Zion, is the prayer of your devoted brother and fellow labourer in the kingdom of God.

JOHN OSTLER.

MISSOURI RIVER.

(From the "Mormon.")

Steamer "Polar Star,"
September 15, 1856.

President John Taylor.

Dear Brother,—I am now returning to St. Louis, from Florence, N. T., whither I have been to take a farewell of President F. D. Richards, and the other returning missionaries, and to assist in closing the emigration business of this season.

The last company of emigrants with hand-carts left Florence on the 26th ul-

timo, under the charge of Elder Martin, and the last ox train of emigrants left the same place September 2nd, under Captain Hunt. Elder William Walker's freight train of extra baggage was yet at Council Bluff's when I left on the 11th. I fear the emigrants who enter Salt Lake Valley this fall will not see their extra baggage before another year, although brother Walker is intending to push forward as far as he can. I accompanied the brethren of the "Swiftsure Train" beyond the Elkhorn River, where I parted from them on the 5th instant. It consisted of four carriages and three light wagons, hauled by four mules each.

Notwithstanding the hurry and bustle of starting off the last companies and closing up the complicated business of the season, it was a joyful termination of the laborious summer work, and a happy meeting with those faithful men of God, who after long years of separation from home and kindred dear, and of faithful toil and labour in foreign lands, are now about to be released from their labours, and rest themselves while they journey across the Plains.

May the choice blessings of Israel's God whom they serve, abide upon them, and speed them on their way to the embrace of their anxious and loving families and friends. May they ever live in the affections of the Saints of God, and the memory of their noble deeds never perish.

So far as is yet known, the experiment with hand-carts is likely to succeed quite as well as the most ardent advocate of the measure could have anticipated.

At our latest advices, the advance companies were in the region of Fort Laramie, and all were in excellent health and spirits, moving on finely, and far outstripping the ox train.

Florence is a flourishing town, alive with business, and houses rising all around as if by magic. It is a beautiful place, and is withal an excellent outfitting point.

I left Elder Andrew Cunningham to preside over the Saints there and in western Iowa. I organized a branch at Florence, and near fifty had already renewed their covenants by baptism before I left them. He will start soon with a party of men to make claims on the western limits of the Omaha Purchase in the region of the Loup Fork.

It is to be hoped that a sufficient number of faithful energetic brethren will

report themselves to him early in April, or before, to form companies for settlements between there and the mountains.

Our Conference will come off on the 6th proximo in St. Louis. We should be happy to enjoy the benefit of your presence and wise counsel in our midst, if consistent with other duties.

I remain your brother in Christ,

ERASTUS SNOW.

NEW SOUTH WALES.

25, Bank Street, Chippendale,
Sydney, July 7, 1856.

Beloved President F. D. Richards—Through the blessings of God I am permitted to write to you, and give you a brief history of the work of the Lord in Australia, since the departure of our late President Augustus Farnham, who left here on the 27th of May last, leaving me in charge of the Australian Mission.

President Farnham took his departure with a company of Saints from this and the adjacent colonies, to the number of 130, including children. Since then we have been endeavouring to roll on the work, and I can truly say, that the blessings of the Lord have attended our administrations.

Our first Conference, since their departure, was held yesterday, in the Old Assembly Rooms, King-street, which was well attended, and I feel glad to inform you that the spirit of union prevailed in the Conference throughout the time it lasted, a time which will be remembered by the Saints in days to come. There were present Elders and Saints from the country Branches and Conferences. Their reports were good, and the Spirit of God seems to be working with the Saints to enable them to live their religion. The Victoria and South Australian Conferences were reported by letter from their respective Presidents. The report they give is very good; prosperity attending the cause, and the Saints making every preparation to get out with the next company. Elder John W. Norton who has formerly presided over the Adelaide Conference has returned home, leaving the Presidency upon Elder James Chantun.

I expect to leave Sydney the sixteenth of this month, for the purpose of visiting Melbourne, Adelaide, and surrounding

countries, and to see how things are moving in the various Branches of the Saints.

To perform this journey it will take me about two months; on my return I will write to you again.

I close this, by asking an interest in your prayers.

Ever subscribing myself, your affectionate brother in the covenant of the Gospel.

ABSOLOM P. DOWDLE.

25, Bank-street, Chippendale,
Sydney, July 8, 1856.

Beloved Brother—I avail myself of this opportunity to drop you these few lines, knowing that it is pleasing to you to hear from the Elders who are in distant lands, helping to roll forth the work of the Lord.

Two years ago I arrived in Adelaide, from the Island of Jersey, with my wife and child. I connected myself with the Elders there, lending them all the assistance in my power, and rejoice to say that our labours were crowned with success, for the honest in heart came one after another, and were baptized—received the Holy Ghost, testified to the truth, and magnified God. This success was not earned without difficulties, for on the one side were arrayed all the false teachers of the day, crying delusion, imposture, and fanaticism; on the other hand were the mob, influenced by their teachers, manifesting the same spirit of persecution as their fathers and forefathers had done before them. They were not satisfied with cursing and reviling the Saints, but even threw stones and dirt at them. Nor was this all, but in the rear stood those enemies of truth who have ever made themselves conspicuous, namely, the apostates and forsakers of the faith; some who had received the Gospel in different parts of England, and stood for a time, but then made a shipwreck of their faith; others who had heard the truth, but turned a deaf ear to it. A great number of such have emigrated to these lands, and they exert all their powers and energies to oppose the Saints whenever they meet them. But with all this, the standard of eternal truth has been reared in these lands, and many are flocking around the same.

Many of those who have obeyed the

truth in these lands, are gone to Zion, and others are preparing to follow their footsteps. I laboured under the able Presidency of Elder Dowdle, in the colony of Adelaide. The Lord has been with us in all things. I was sent for before the company, under the guidance of President Farnham, left for Zion. Elder Dowdle has had the charge committed to him of presiding over the whole mission. I have been called to form one of the Presidency, and to preside over the New South Wales Conference, for which I feel to rejoice. When I see that I have been thought worthy to have that position, I feel first-rate, and am determined to do all that lies in my power for the work of the Lord.

I am in expectation of gathering next season, and I have no doubt it will very nearly make a sweep of these Colonies. The work is doing well in Sydney; the Saints are in love and union, and I feel proud to have such a flock under my charge. Our meetings are well attended by Saints and strangers, but, according to present prospects, though five or six shiploads of Saints have emigrated from here since this mission was

established, I believe the work is only begun.

I would feel thankful to you, dear brother, if you would insert a line from me in your *Star*, so as to give my address to my Jersey brethren, as I have not yet had a line from any of them. I feel interested in the work of God in that land, as it is my native land, and the place where I discovered and obeyed the eternal principles of life and salvation.

In conclusion, I desire the prayers of all the faithful. May the Lord bless and prosper you; crown your labours with success, and make your arm mighty to pull down the strongholds of sin and Satan, and build up the kingdom of God. I trust the time is not distant when we shall strike hands on the land of the brave, the free, the meek, and the noble of the earth.

I remain, your brother and fellow-labourer in the kingdom of our God,

WILLIAM CHEVALLIEN.

P. S.—My address is, William Chevallien, Post Office, Sydney, New South Wales.

VARIETIES.

LOSING a cow for the sake of a cat. This is the Chinese interpretation of going to law.

SELF DENIAL.—There never did, and never will exist, anything permanently noble and excellent in a character which is a stranger to the exercise of a resolute self denial.

BE NOT OVER ANXIOUS.—Almost all men are over anxious. No sooner do they enter the world than they lose their taste for natural and simple pleasures, so remarkable in early life. Every hour do they ask themselves what progress they have made in the pursuit of wealth and honour. And on they go, as their fathers went before them, till weary and sick they look back with a sigh of regret to the golden time of their childhood.

THE BLESSINGS OF A GOOD TEMPER.—Good temper is like a sunny day; it sheds a brightness over every thing. It is the sweetener of toil, and the soother of disquietude. Every day brings its burthen. The husband goes forth in the morning to his business; he cannot foresee what trial he may encounter, what failure of hopes, of friendships, or of prospects may meet him before he returns to his home; but if he can anticipate *there* the beaming and hopeful smile, and the soothing attention, he feels that his cross, whatever it might be, will be lightened, and that his domestic happiness is still secure.

THE PROGRESS OF INVENTION.—It is but about half a century since Robert Fulton first applied the wonderful agency of steam to the propelling of boats. Now it is stated that the entire European capital in steamboats is \$140,000,000. Of the English 1300 boats, not fewer than 700 are steam-boats. It is less than thirty years since the first steamer navigated a German river. The steam navigation of the Rhine did not begin till 1827, nor that of the Upper Elbe till 1837. How significantly does the progress of society in the cars, and the means of intercommunication foreshadow the coming of the day when "many shall run to and fro, and knowledge shall be increased!" Ours are times full of the seeds of future wonders. How thoughtfully should the influence which we may exert after we are dead, be put forth at such a time.

AN INCH OF RAIN ON THE ATLANTIC.—Lieut. Maury, in his Physical Geography of the sea computes the effect of a single inch of rain falling upon the Atlantic Ocean. The Atlantic includes an area of twenty-five millions of square miles. Suppose an inch of rain to fall upon only one fifth of this vast expanse. "It would weigh," says our author, "three hundred and sixty thousand millions of tons; and the salt which as water, it held in solution in the sea, and which, when the water was taken up as vapour, was left behind to destroy the equilibrium, weighed sixteen millions of tons, or nearly twice as much as all the ships in the world could carry at a cargo each. It might fall in a day; but occupy what time it might in falling, the rain is calculated to exert so much force—which is inconceivably great—in disturbing the equilibrium of the ocean. If all the water discharged by the Mississippi River during the year were taken up in one mighty measure, and cast into the ocean at one effort, it would not make a greater disturbance in the equilibrium of the sea than would the fall of rain supposed. And yet, so gentle are the operations of nature, that movements so vast are unperceived."

A SONG.

TUNE—"Love not."

BY CHARLES W. PENROSE.

Come ye! Come ye! who pine for liberty,
Who in a land that is with plenty blest,
Linger in want and mourn in misery,
Come to a land of freedom in the west.
Come ye, Oh! come.

Come ye! Come ye! who grovel in despair,
Who by the despot's icy chains are bound,
Arise, burst off your shackles, and prepare
To dwell in peace, where justice reigns around.
Come ye, Oh! come.

Come ye! Come ye! whose hearts beat high with joy,
Or soon will all your joy and pleasure cease,

Jehovah soon, in anger will destroy
All those who dwell not in this land of peace.
Come then, Oh! come.

Come then, Oh! come, it is a glorious land,
A beauteous vale by mountains high encased,
Where Saints of God, a loving happy band,
Will dwell when haughty tyrants are abased.
Come then, Oh! come.

Come then, Oh! come, for there will Zion be;
Clothed in her glory, deck'd with jewels bright,
There will her children dwell in unity,
And Gods rejoice to gaze upon the sight.
Come then, Oh! come.

ADDRESSES.—Henry I. Doremus, Mr. Samuel Morgan's, Little Dean's Hill, near Newnham, Gloucestershire.
F. S. Turner, Mr. R. Ruck's, Redmarley D'Abilott, Worcestershire
J. R. Morgan, Mr. Charles Kimber's, White's Yard, Dyer's Street, Birencister.
Edward Senior, Mr. John Sykes, Kilner Bank, Dalton, near Huddersfield.

Money List, Oct. 10—17, 1856.

William Shires	£2 0 0	Brought forward	£10 9 6
Thomas Stephens	3 9 6	Henry Brown, per W. J. Smith	5 0 0
John Aird.....	5 0 0		
Carried forward.....	£10 9 6		£15 9 6

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THE
After-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, November 8, 1856.

Price One Penny.

HE THAT DOETH THE WILL OF GOD SHALL KNOW OF THE
DOCTRINE.

Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself.—*John vii. 16, 17.*

According to the above statement of Christ's, it is evident that he intended it to be understood, that every man who obeyed the Gospel would obtain an infallible witness of its divine origin. It is also evident that he was fully convinced that if any person entered into the kingdom of God, and espoused the religion of heaven, he would not be in doubt concerning it. Nowhere does he intimate that any one might be in the narrow way that leadeth to eternal life, and yet be in darkness and uncertainty touching his position. Moreover, it is opposed to the Saviour's teachings to imagine that the plan of salvation, and the things of God are like a prize placed upon the hazard of the dice, and as a speculation that has a thousand chances to one against the gambler, the issue of which will, probably, entail upon him and his family future ruin and misery. Neither is it to be gathered from the instructions which at any time fell from his lips, that the faithful were left to rely on human strength and wisdom, and to be given over to the illusive conceits of a disordered mind; nor were they by entering into his Church to be made subject to being "tossed to and fro, and carried about by every wind of doctrine, by the

slight of men, and cunning craftiness, whereby they lie in wait to deceive."

On the other hand, Jesus distinctly gives us to understand, that the children of the kingdom are not to be likened to the blind groping for the wall. In his ministry he ever sought to give the disciples as distinct and clear ideas of the kingdom, and things of God, as it was possible for language to convey; and to lay before them views of the great economy of salvation as broad and comprehensive as their minds were prepared to receive. To this end all his sayings, doings, and parables tended. With great earnestness he dwelt upon the necessity of his going away that the Comforter might come, which would lead them into *all truth*, show them things to come, and unfold to their understandings the mysteries of the Father; that thus in the Holy Ghost they might have a *sure and infallible* guide.

Instead of uncertainty being evidence that a person is in the possession of truth, and on the right path, it is positive proof either that he is ignorant as to that which he seeks—a blind man groping his way—or that he is altogether going wrong. In both cases there is darkness—either a thick fog envelopes his mind, or he is

in a land of fogs, and travelling in a path which leads to outer-darkness.

Neither of these conditions can be true of him who has obeyed the Gospel; for if he is a child of light, he is not under darkness of mind, nor concerning his way. If he is in possession of the spirit of light and truth, then every ray that beams upon his understanding increases that which he already has, and strengthens his spiritual vision to bear the opening glories that are before him. Instead of these opening glories and fresh revelations causing confusion in his mind, they enlarge the Deity within his soul, and more clearly define to him that which he has before seen as through a glass. Every object which he meets as he travels towards the throne of God, every fresh revelation of celestial order and perfection will be the reality of the miniature stamped on his mind by the Holy Ghost—the embodiment of the ideal which has been gradually forming itself to his spiritual eye, and preparing him to embrace the original when it should present itself to his adoring senses. Every advancing stride in his onward course brings additional evidence to command his faith; it makes his knowledge and experience more perfect, adds certainty to his mind that he is in the right way, gives stability and steadfastness to his feet, and brings the goal of his hopes and labours nearer to his view. By the keys committed to him, he unlocks more extensive fields of truth, and travels on, ever a child of light.

The analogies of natural and spiritual existence are perfect. Every progressive step is a repetition of the first one in a superior degree. The path of development and exaltation is like a flight of stairs—the top one is similar to the bottom. The higher is not radically different from the lower; they merely occupy their own relative positions in the scale; so it is throughout the endless gradations of truth, in the infinite kingdoms of God. In them, there is nothing strange and embarrassing to be found, but, from the beginning to the end, a perfect agreement prevails.

This spiritual growth and agreement; this increase of light, truth, knowledge, and certainty, in the minds of those who have found the narrow path of exaltation; and this drawing nearer to the object, the farther a person travels in the right direction, is not a new philosophy, but is

consistent with the analogies of universal existence, and in strict keeping with the common experience of every day life.

The natural philosopher, as he approaches the solution of any of the problems of science, becomes more certain that he is on the right track; every link in the chain grows more defined and tangible; his knowledge increases, and at last he reaches the prize. He is then certain that he has found that for which he sought, and no doubts rest on his mind concerning this point. He forthwith publishes his discovery to the world, and fearlessly declares, that all who will take the same steps which he has taken shall know of the truth of his statements.

But those who build upon systems of error, and establish their faith on false doctrines, dare not invite this broad investigation; they rather seek to hide themselves and their theories behind the bulwarks of popular ignorance. They dare not calmly abide scrutiny. They feel not a consciousness that confidence will grow up in the minds of others by investigation, and that the ripe fruit of knowledge invitingly awaits the bold hand of the obedient to pluck it from the tree of God's eternal truth which grows in the soil of their systems. They have not, themselves, found such a precious prize, and, therefore, they do not expect that others will. Yet, the fact that they are not continually gathering revelations from *ten thousand trees*, groaning under the burden of rich spiritual fruit, and ever feasting at a rich banquet of discoveries in the science of heavenly things, are certain signs that they are not husbandmen in the paradise of God, and diggers in the luxuriant fields of truth; and the fact of doubt and a lack of knowledge existing in their minds are positive proofs that they are built upon a sandy foundation, and that their doctrines are erroneous. Indeed, doubt and a lack of knowledge is simply darkness and ignorance expressed in another form.

Sectarian priests dare not predicate knowledge upon obedience to their false systems, nor promise to their deluded followers that they shall arrive at a certainty concerning the truth of the dogmas which they teach. They have made no discoveries in the sublime science of true religion. They have gathered no ripe fruit from that tree of celestial growth; they possess no surety that they are sowing the seeds of eternal life, nor do they ob-

tain revelations from God direct to themselves. They do not live in the enjoyment of the spirit of inspiration and prophecy—the Holy Ghost that unfolds to the people of the Most High the heights and depths, the lengths and breadths of the everlasting Gospel. If they pretend to have received that Spirit, they at the same time declare that its operations are not the same now as in olden times, and thereby give a contradiction to their own statements. They contend not for the knowledge, blessings, and faith once delivered to the Saints, neither do they think them possible to be obtained by modern believers. In other words, they are inconsistent enough to imply that the cause might be obeyed, but that the effects will not follow. They have no promises to make of light and truth to be revealed to the mind of him who will observe certain conditions, and walk in a given path. They dare not predict that he who will observe their words shall know of the divine origin of their mission and doctrines; nor be such fair and fearless champions for their false religions as scientific men are for their sciences. All that these uninspired teachers can consistently hold out, upon the authority of their calling and experience, might also be offered by Hindoo priests to their disciples; for neither have received any direct communications from God, nor have either made any discoveries of Gospel light and truth. If the one class has a record of a superior system and morality to the other, it is because Prophets, Apostles, and Saints in ancient times drew nigh unto God; and if sectarian Christendom possesses the letter of some portion of their experience, that will not give life to its dead forms, nor make its errors truth. Its churches are not luminous bodies, and if they have obtained any glimmerings of spiritual light, it is only that which is derived from external sources—reflections of those luminaries which anciently performed their revolutions in God's earthly kingdom—and is not the glory of these human systems, nor the refulgent brightness of false religions.

The scientific man promises everything, challenges investigation, and confidently abides the result; but the sectarian priest gives no such assurance; while he shuffles at every point, and trembles at investigation. Being built upon systems of error, and blinded by traditions and ignorance,

to give himself and his cause a temporary security, he declares that true religion is not demonstrable, and that religious certainty is impossible. He makes articles of faith, stating that God will give no more revelations of His will to man, that the visions of eternity are for ever closed to mortal view, and that the thunders of Prophets' voices are hushed in silence, so profound that the impending ruin of a world cannot break the spell. To him the soul and its destiny, the living and the dead, heaven and hell, immortality and God, are mysteries which death alone can unravel; and he considers it madness and impiety to seek to obtain a knowledge concerning them. Such a priest is most assuredly a blind leader of the blind.

Where is the man in these days of scientific enlightenment who would dare to stake the sanity of his mind on an antagonism to the application of the principle of positive philosophy in natural things. As far as their knowledge and experience extend, all realize its truthfulness, and every man is himself an illustration thereof. This is as true concerning the most ignorant country boy, whose powers of mind and thought rise no higher than to shout at the rooks and follow the plough tail, or the untutored savage, to whom books, railroads, telegraphs, and machinery would be mysteries, as it is to the astronomer, who through powerful telescopes sees countless systems appearing like twinkling eyes of tiny birds, which draw from him the impulsive ejaculations—"What is their history, origin, and destiny? Who can count the infinite characters written therein?"

The farmer knows that if he plants, every other condition being favourable, he will also reap. If we wish to go to a given place at ten miles distance, our past experience makes us certain that, providing we travel ten miles in the right direction, we shall reach the object of our desires. Indeed, we have proved this to be true so many times that we do it as a thing of course, without thinking of the matter. If a building is to be constructed, all that is required is the necessary skill, material, and time, and it is done. No one undertakes to reason to prove these obvious facts. Suppose a man undertakes to construct a machine, or to do anything within the bounds of consistency, and the limits of scientific laws, but, having failed, should declare that, though a mechanical

problem, yet, it could not be solved; that though such a machine had often been constructed, yet, upon trying himself, he had found that it could not be made. Who would pay any attention to his assertions? He would simply be considered a bungler in mechanics, and a fool in general science. Yet his case is exactly analogous to that of those who say that true religion cannot be demonstrated; that though by its power the ancient people of God held communion with Him, and the eternal worlds, such things are not now within its compass; that it is impossible in this age to realize by its means the blessings and knowledge which made up the experience of all the Prophets, Apostles, and Saints, who lived during the first four thousand years. There are millions who have believed and made similar assertions. Wherefore, then, should we not judge them according to the same stern logic and consistency as we would the person in question.

Positive philosophy is found to hold good in nature, without one exception, and it is so vivid and tangible in the experience of every scientific man, that was a person to propound anything different, and to advocate indefinite laws, and uncertain doctrines, as touching the sciences, his mind would be considered in a state of insanity, and a commission of lunacy would feel the greatest confidence in acting upon such evidence. This is as we find it in relation to natural things. There men look for clearness, order, and classification, and for effects to follow their causes in the most positive manner; but no sooner do the majority enter the field of religion, than they throw away positive principles, and lay down as a fundamental doctrine that the Gospel cannot be demonstrated, nor anything known of God and spiritual things. Here they rush into chaos and uncertainty. In ignorance they begin their religious career, and in ignorance they end it. Their experience is more fruitless than that of speculators in a lottery; for in that, though there should be ten thousand blanks to one prize, that one, somebody obtains. But sectarian religionists all draw blanks. They have no fresh truths, divine revelations, and gifts of the Holy Ghost, for their prize. They all draw the same tickets, and those are of doubt and ignorance; and they must be tickets of error, for truth brings certainty, know-

ledge, and light to him who wins it as his prize. This is not because positive philosophy will not hold as good in heavenly sciences, as in earthly ones, but on account of mankind, generally, being bunglers in theology, and fools in spiritual things.

Jesus showed himself a true religious philosopher, and one worthy of being the great law-giver of the Gospel, when he laid down as a fundamental law of the system which he taught—"If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." Although his mission, and the principles which he revealed were of such a startling nature to his hearers, yet, he not only gave them to understand that the truth of his doctrines was demonstrable, but he also fearlessly promised a knowledge of its origin to all the obedient. The same confidence in his mission, and in the fact that certainty would be obtained concerning the source, both of that and his system, by all who would do the will of the Father, is continually manifest throughout the whole of his ministry. Besides the one we have quoted for our heading, we find such sayings as the following—"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." "Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shew it unto you." "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." There is nothing dark and ambiguous about such sayings. As strongly and simply as language can convey ideas, does this master of theology endeavour to inculcate into the minds of his disciples, the fact that those who received the Gospel and the gift of the Holy Ghost would grow in the knowledge of truth and revelation.

The reason of the confidence of Jesus in his mission, and in the system which he taught, and of his boldness in making such promises, was because he knew that

the doctrines which he laid down constituted that plan by which God had decreed before the foundation of the world that all mankind should be saved. He knew that he offered to his hearers a system of truth, and that it could therefore be demonstrated. He came from the Father, and the Gospel had the same origin, and he was ever confident that God would honour that which came from Himself, by making it known to the obedient by the power of the Holy Ghost. Indeed, he understood that it could not be otherwise; for spiritual effects must follow spiritual causes, as unerringly as natural effects follow natural causes, and for this reason he had no misgivings about the matter. Were it not so, then the doctrines of religion coming from the mouth of the Lord of Life and Glory, must be as worthless in their nature, as powerless in their effects, and as uncertain in their operations, as when flowing from the lips of any of the sectarian theologians of the present day.

"He that doeth his will shall know of the doctrine whether it be of God or whether I speak of myself." Not by signs and miracles, but by the power of the Holy Ghost. It is nowhere said in the Scriptures that spiritual things are discerned by miracles; nor is it recorded that Jesus ever intimated that signs, wonders, books, forms, and ceremonies, were to lead the faithful into all truth, give them eternal life, and sanctify and fit them to dwell in the presence of the Father. Truly, these are hand-maidens and co-workers with the Spirit, and they all belong to the body of Christ; but without the Holy Ghost the written word killeth, forms and ceremonies become cold and stiff, and signs and wonders tend to bewilderment and delusion. No man ever obtained a knowledge of God by such means; no one has clearly understood the things of the kingdom through these mediums; no one can know that Jesus is the Christ upon their authority; neither by the evidence of these alone has any Latter-day Saint ever learned that Joseph Smith was God's Prophet, and the Book of Mormon a divine record. Though angels were to lay golden plates before the eyes of all the world, and declare with the voice of ten thousand trumpets that Jesus is the Christ, and that Joseph holds the keys of the last dispensation, though all mankind had committed to heart every inspired word ever written, and each per-

son had power to cause fire to fall from heaven, and to work other mighty miracles; even all this alone would not save one soul, prove the divine authenticity of any work, be an infallible guide to the footsteps of candidates for celestial glory, nor usher a single member of the human family into the presence of the Father. It was the Holy Ghost that the Saviour said he would send to his disciples, to lead them into all truth and show them the things of God. It was that Spirit which was to be the Comforter, and *sure guide* of the Saints. He was not even to speak upon his own authority, but to testify only of that which he should hear.

Unless man possesses this infallible witness of God and spiritual things, we can easily conceive how, by such agents as the former, a thicker veil of darkness might be drawn over his mind, and what monstrous births of sectarianism, contention, doubt, and chaos, they might bring forth. Indeed this is not a point upon which the world is poor in experience. Every page of history is stained by society's relying exclusively upon forms, ceremonies, and the written word; upon spirits, angels, miracles, and signs. They have made up the sum of every false religion from the days of Adam until now. These are all that the world and sectarian churches have ever obtained of spiritual things, and strange as it might appear infidelity is their offspring. Every church, system of religion, and priesthood which have not belonged to God, have all been established upon books, traditions, signs, wonders, angels, symbols, creeds, and ceremonies. Egypt, Babylon, and other heathen nations have had their soothsayers, astrologers, magicians, and oracles. They are said to have turned water into blood, and sticks into serpents; to have brought up plagues and wrought wonders. The Catholic church has had its winking images, bones of saints, traditions, miracles, and ceremonies. Protestants have founded their faith and systems upon Bibles, tracts, colleges, and traditions; and upon miracles performed anciently, angels that have administered in olden times and Prophets, Apostles, and Saints, who died many centuries ago. Latterly we have seen an extraordinary movement in which a large body of men of all classes, creeds, and morals have joined. Mesmerism and clairvoyance have exhibited to the public startling phenomena. Biolo-

gists, in the presence of thousands, have called for subjects from their audience, and having put their spell upon them, have, to the imaginations of those subjects, turned water into wine and many other kinds of fluid. They have struck their patients blind, paralyzed their limbs, filled their bodies with pains, and healed them again; chairs have by them been turned into tigers, sticks into serpents, and a variety of other signs and wonders performed, which, to those operated upon, have seemed as real as anything witnessed in every-day life. Mediums have held their circles, and muttered and peeped, and sought unto familiar spirits, skeleton hands have appeared, fac-similes of great men's writing have been found in drawers and other places, and purporting to have been done and deposited there by the spirits of the men themselves; papers are edited under the special direction of invisible agencies, tables are turned, furniture of great weight suspended in the air, and a variety of useless and confusing, but remarkable manifestations are witnessed. Miracle has been thrown at miracle, Bible against Bible, tract at tract, doctrine in opposition to doctrine, traditions have fought with traditions, church has rose up and contended with church, spirit rapped in rivalry with spirit, and that which one has given as truth, the other has declared to be a lie.

This has been the result of society's erecting superstructures upon such sandy foundations, and men trying to find out God, and to obtain a knowledge of heavenly things by these means. Thus doubt, uncertainty, darkness, and sectarianism reign until this day, and mankind have been in a state of perplexity for thousands of years; nor even now have the world determined whether all this is natural or supernatural; what is from God and what from the devil; which is delusion and which is truth. Indeed the decisions of men concerning these matters are as chaotic, uncertain, and meaningless, as those subjects themselves upon which they give judgment.

These considerations, and this experience of the world will, perhaps, at first sight, seem to some to strengthen the views that religion cannot be demonstrated, and an answer obtained concerning those spiritual mysteries which are pressing themselves on the consciousness of every man; while others might think that they go to

prove that miracles, doctrines, angels, ceremonies, and religion are altogether a delusion, and that infidelity alone is worthy the acceptance of thinking men. We will not, however, in this article enter into a discussion to show the impossibility of a system of negatives being a system of truth, nor dwell upon the consideration that infidelity in admitting that it cannot find out God, nor answer concerning immortality, and a thousand other mysteries, felt most by the highest natures, and those who think most, but repeats the same things which has been said by every false theology. The admission that he cannot arrive at certainty and knowledge concerning spiritual things, when made by an infidel, amounts to neither more nor less than when made by believers in delusive religions. They both simply admit that they have discovered nothing, and that they are in the dark concerning God and heavenly things.

But because false systems of religion have existed for many thousand years, and obtained the majority of mankind as its votaries, does it therefore follow that there is no genuine system of religion? Because error exists is there consequently no truth? Do we take an extensive circulation of a spurious coin as evidence that a sterling currency is impossible? Does a wrong calculation demonstrate that a correct one cannot be made, and that there is no positive science of figures? Because sectarians and infidels are in the dark concerning God and spiritual things, does it therefore follow that there is no divine light—no certain Gospel illumination.

Jesus has declared—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is evident from the Scriptures that all the Apostles, Prophets, and Saints of God of old were perfectly satisfied of the call which they had received, and with the work which they had espoused. Indeed, they were the only ones that ever obtained a knowledge of their Creator and celestial things. They were children of the light, while the rest of mankind remained in darkness. One of those Apostles, verifying the words of Jesus, made the following emphatic assertion—"We know that we are of God, and the whole world lieth in wickedness." They demonstrated the Gospel, and found out God by the power of the Holy Ghost.

HISTORY OF JOSEPH SMITH.

(Continued from page 696.)

[October, 1841.]

Saturday, 9th. Copy of a letter to Smith Tittle, Esq.

Dear Sir—Your kind letter of September was received during our Conference, which is just over, containing a full and particular explanation of everything which gave rise to some feelings of disappointment in relation to our business transactions; and I will assure you it has allayed on our part every prejudice. It breathes the spirit of kindness and truth. I will assure you that we exceedingly regret that there have been any grounds for hardness and disappointment. But as far as I am concerned, I must plead innocent, and you will consider me so, when you come to know all the facts, I have done all that I could on my part. I will still do all that I can. I will not leave one stone unturned.

Now the facts are these. I sent my brother Hyrum, and Doctor Galland with means in their hands—say not money—but with power to obtain every property or money which was necessary to enable them to fulfil the contract I made with Mr. Hotchkiss. My brother Hyrum was under the necessity of returning to this place on account of his ill health, leaving the business in the hands of Dr. Galland, with the fullest expectation that he would make over the property or money to Mr. Hotchkiss, and make everything square so far as the interest is concerned, if not the principal. He was instructed to pay the interest that had accrued, and should accrue up to the fall of 1842, so as to be in advance of our indebtedness.

I had also made arrangements with the Eastern Churches, and had it in my power to deed over lands for the whole debt, and had expected that an arrangement of that kind would have been entered into.

I am well assured that Dr. Galland did not lack for any means whatever, to pay the interest at any rate, if not the principal; and, why he has not done according to my instructions, God only knows. I do not feel to charge him with having done wrong, until I can investigate the matter, and ascertain to a certainty where the fault lies. It may be through sickness or disaster, this strange neglect has happened. I would to God the thing had not happened.

When I read Mr. Hotchkiss' letter, I learned that he was dissatisfied. I thought

that he meant to oppress me, and felt accordingly mortified and sorrowful in the midst of affliction, to think that he should distrust me for a moment, that I would not do all that was within my power.

But upon having an explanation of the whole matter, my feelings are changed, and I think that you all have had cause of complaining. But you will, in the magnanimity of your good feelings, certainly not blame me when you find that I have discharged an honourable duty on my part.

I regret exceedingly that I did not know some time since what I now know, that I might have made another effort before it got so late. Cold weather is now rolling in upon us. I have been confined here this season by sickness, and various other things that were beyond my control; such as having been demanded by the Governor of Missouri, of the Governor of this State, and he, not having moral courage enough to resist the demand, although it was founded in injustice and cruelty. I accordingly was taken prisoner, and they put me to some ten or eleven hundred dollars' expense and trouble, such as lawyer's fees, witnesses, &c. &c., before I could be redeemed from under the difficulty.

But I am now clear of them once more, and now in contemplating the face of the whole subject, I find that I am under the necessity of asking a little further indulgence—say, till next spring, so that I may be enabled to recover myself, and then, if God spares my life, and gives me power to do so, I will come in person to your country, and will never cease my labours until the whole matter is completely adjusted to the full satisfaction of all of you. The subject of your debt was fairly presented before our General Conference (held on the first of this month, consisting of some ten thousand people) for their decision on the wisest and best course in relation to meeting your demands.

The "Twelve," as they are denominated in the *Times and Seasons* were ordered by the Conference to make arrangements in the eastern Branches of the Church, ordering them to go to you and turn over their property as you and they might agree, and take up our obligations and bring them here, and receive property here for them; and I have been ordered by the Conference to write this letter to you, informing you of the measures which are about to be taken to make all things right.

I would inform you that Dr. Galland has not returned to the western country as yet. He has a considerable amount of money in his hands, which was to have been paid to you, as we intended. He is on his way, for aught we know, and is retarded in his journey by some misfortune or other. He may return, however, as yet, and give a just and honourable account of himself. We hope this may be the case. I am sorrowful on account of disappointments. It is a great disappointment to me, as well as to yourselves.

As to the growth of our place, it is very rapid, and it would be more so, were it not for sickness and death. There have been many deaths, which leaves a melancholy reflection, but we cannot help it. When God speaks from the heavens to call us hence, we must submit to His mandates.

And as for your sincerity and friendship, gentlemen, we have not the most distant doubt. We will not have any. We know it is for your interest to do us good, and for our welfare and happiness to be punctual in the fulfilment of all our vows, and we think for the future you will have no cause for complaint. We intend to struggle with all our misfortunes of life, and shoulder them up handsomely, like men.

We ask nothing, therefore, but what ought to be required between man and man, and by those principles which bind man to man, by kindred blood, in bearing our own part in everything which duty calls us to do, as not inferior to any of the human race; and we will be treated as such, although we differ with some in matters of opinion in things (viz, religious matters), for which we only feel ourselves amenable to the Eternal God. And may God forbid that pride, ambition, a

want of humanity, or any degree of importance, unjustly, should have any dominion in our bosoms.

We are the sons of Adam. We are the *free born sons of America*, and having been trampled upon, and our rights taken from us, even our *Constitutional* rights, by a good many who boast themselves of being valiant in freedom's cause, while their hearts possess not a spark of its benign and enlivening influence, it will afford a sufficient excuse, we hope, for any harsh remarks that may have been dropped by us, when we thought there was an assumption of superiority designed to gall our feelings.

We are very sensitive as a people—we confess it; but we want to be pardoned for our sins, if any we have committed. With regard to the time when the first payment of interest should be called for, it appears that we misunderstood each other, but suffice it to say, that it shall not prevent our making arrangements concerning the *whole matter*. It is still, however, my firm conviction that my understanding concerning the interest was correct.

I remain, gentlemen, with sentiments of respect,

Yours, &c.,

JOSEPH SMITH.

Monday, 10th. The Twelve met for the purpose of counsel, and spent most of the day in visiting the sick.

Elder Erastus Snow writes from Northbridge, Massachusetts. He had been labouring in Salem and vicinity four weeks, organized a Branch of thirty members, and the prospects are flattering.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 8, 1856.

EMIGRATION.—It is desirable that the Saints who design to emigrate from Europe to Utah the coming season, should leave this country sufficiently early to accomplish their journey before there is danger of being overtaken on the road with the cold and storms of Autumn. This has been one great object kept in view heretofore, but there have been circumstances to cause delay which have not been under the control of the Presidency here. For the accomplishment of this next season, circumstances now appear favourable; and we take an opportunity thus early to give some instructions to the Saints on the subject of emigration.

It is not yet fully determined what will be the price per person, charged by the

P. E. F. Company, for taking emigrants from here to Utah the coming season with hand-carts, but it will not, probably, vary much from the prices of last year. We will inform the Saints on this point as soon as it is decided. In the mean time, we wish all who are desirous to emigrate, and who can raise the amounts required last year—£9 for those over one year old, and £4 10s. for those under one—to send up their deposit of £1 to this Office as soon as they can do so; and it is desirable that none should delay doing this later than the 1st January next, in order that we may have timely notice of the number of emigrants, and not be delayed in chartering ships.

The deposit should be accompanied with the name, address, age, occupation, and the name of country in which the person for whom it is sent was born.

We do not expect to ship any through emigrants from here later than the 25th of March, in order that they may reach the place of outfitting for the Plains early in May. In addition to the shipping deposits of those intending to emigrate, we wish them as fast as they get possession of the money with which they intend to pay for their emigration, to remit the same to this Office. At an early date we shall send an Agent to the United States to assist those having the charge of the emigration there in getting everything in readiness, that the companies may start across the Plains with but little delay on their arrival at the point of outfit; and it is absolutely necessary to have the funds on hand in order to accomplish this desirable object. A little reflection will show those who intend to emigrate the necessity of strict attention to this counsel, as long delays on the frontiers may result from want of a ready compliance on their part.

A prompt observance of these instructions, concerning deposits and remittance of funds, is as necessary on the part of those who intend to go through independent of the P. E. F. Company, but who wish our Agent to have their outfit in readiness for them on their arrival on the frontiers, as it is for the P. E. Fund passengers.

Owing to the difficulty of selling property in this country, which has been donated in Utah for the emigration of the poor, we do not expect that the P. E. F. Company will be able to assist many of them to emigrate this season, excepting those who donated £5 to assist others last season, on the condition that they be emigrated this.

UTAH MAIL.—On the 23rd of October the mail arrived from Utah, bringing letters bearing date August 31, and numbers 22, 23, 24, and 25 of the *Deseret News*. We publish in this Number of the *Star* a letter from Elder Woodruff, which contains the principal items of interest.

We gather from the *News* the following additional items. The Saints feel well, rejoice in the work that God has assigned them, and have a fair prospect of a sufficient amount of provisions to last them until another harvest.

Elder Philemon C. Merrill, from his mission to England, arrived in Great Salt Lake City on the 13th inst. He was a little in advance of his company, for the purpose of making preparations for camping, herding stock, &c. Elder Merrill reported the company in excellent health and spirits.

On the 15th, Elder Samuel A. Woolley, from his mission to Hindostan, and Dr. Jeter Clinton, from his mission to the States, arrived from the same company; on the 16th several more of the company rolled on to the public square in the 17th Ward, among whom were Elders Enoch B. Tripp, Elisha Edwards, and Edwin Whiting from their mission to the States.

The remainder of the company arrived on the 18th. The missionaries seemed much rejoiced with the privilege of again greeting their families and friends in the mountains, and of participating in the blessings which only Saints enjoy.

FOREIGN CORRESPONDENCE.

DESERET.

Historian's Office,
Great Salt Lake City,
August 30, 1856.

President Orson Pratt.

Dear Sir—The eastern mail arrived on the 28th instant, and brought many letters from our friends at Washington, and other parts of the globe, with the *Star*, *Mormon*, and many other papers, which gave us the general news of the day, and showed us that the political state of the atmosphere at Washington, and throughout the nations, was anything but calm and serene. We heard but little from our hand-cart emigration, or any of the back companies. Philemon C. Merrill and company arrived on the 16th instant; as far as we could learn all well. I had an interview with Dr. J. Clinton, who was well and in good spirits.

The weather has continued dry since we last wrote. Our wheat harvest is gathered, and proves to be a much better crop than we could have expected, considering the drought; the heads were well filled, even where the wheat was so short that it had to be pulled, which has been the case with many acres this season. Our corn crop looks quite well. The potatoe crop is nearly a failure, they mostly run to vines; beets and garden vegetables look well. This season is not our peach-bearing year, yet some orchards will bear a middling crop—some very fine apples in the orchards.

President Young's apple trees are, some of them, loaded, and he has a good crop of peaches; his grape vines are loaded, and I think he will have two or three thousand pounds of grapes this season.

It is a general time of health in this Territory, excepting a company that came in from the Mississippi, who brought the small-pox with them, but it has not spread much yet, and we hope it will not.

A company arrived from Carson Valley on the 28th instant, they report that Murray, who was tried for murder last winter, was killed by the Indians, also a man by the name of Reddin.

Your family are all well. Brothers Bates and Luke Johnson are about to start on a mission of about one month, with Seth M. Blair to Ruby Valley on an

exploring expedition to open a new route to Carson Valley. They expect to meet brother Enoch Reese with a company from Carson, to co-operate with them.

Our Agricultural and Manufacturing Society are making quite an exertion to promote home manufactures in this Territory, as the time has come when we see that we are under the necessity of making, in a great measure, what we use. The various Wards of the City and Territory are forming auxiliary branches of the same; intending to manufacture all they can for home consumption.

During this month, Elder Parley P. Pratt, and a few others, have been appointed on missions to the States. Thomas Bullock, Bernard Snow, and some others are sent to Europe.

The Agricultural and Manufacturing Society hold their annual fair on the 1st of October, at which there will be an exhibition of stock, agricultural products, farming and gardening implements, manufactures, ladies' work, machinery, and fruit. A ploughing match will take place on the Governor's land near the City, about Conference time. There will be premiums awarded for the best of each named class; also for the best essays on agriculture, horticulture, pomology, and home manufactures. We expect the fair will be as extensive as the occasion.

Brother Willes, the Territorial inspector of schools, has returned from a tour to the north, and reports the favourable results consequent upon the co-operation of the authorities in the various settlements; also the establishment of sabbath schools, and the organization of Literary Societies.

Among other improvements in the City, a new Baptismal font is now being built, near the Endowment House in the Temple Block.

Yours truly,
W. WOODRUFF.

President's Office,
Great Salt Lake City,
August 31, 1856.

Elder John Kay.

Dear Brother—Your very welcome letter of June 12 came to hand on the 28th instant. I was truly glad to hear

from you, and to learn that you were prospering so well upon your mission. It is a cause of constant joy and satisfaction to me to know that the Lord in whom I trust is steadily rolling forth His work in defiance of, and in opposition to all the combined powers of earth and hell. He is still above and over all, and can cause the wrath of man to praise His holy name. He it is who rules and overrules, who sets up and throws down whom He will, and none can hinder.

The Lord has been merciful to you and all the Elders, as well as to all of His people, and we should show by our acts, that we honour Him by keeping His commandments, and labouring faithfully for the cause of truth, and the bringing forth of Zion.

It is a great favour and blessing to be esteemed worthy to go forth into the vineyard and win souls to Christ, to have a part and lot in this work of the last days, even to enlighten the understanding of the honest in heart, and gather out the remnants of Israel from among the nations, whither the Lord has scattered them, and bring them to the mighty gathering of the last days. This work should, as I presume it does, fill your soul with joy and gladness, and cause you to be faithful and true to the interests of Zion, and to keep yourself pure and holy from this wicked and adulterous generation, to see to it, that you do nothing which shall bring reproach upon the cause which we have espoused, but, manifesting your faith by your good works, fulfil your mission, and return in due time with the blessings and confidence of all the Saints, to the bosom of the Church, and your family in these valleys of the mountains.

Praying the Lord to bless you for ever, I remain, truly your brother in the Gospel of salvation,

BRIGHAM YOUNG.

SCANDINAVIA.

Alborg, October 9, 1856.

President O. Pratt.

Dear Brother—Since I last wrote you I have been in Stockholm, and by the way of Malmö to Copenhagen.

I had a good time in travelling through Sweden. The work is just commencing in different places; the Conferences are small, and the brethren labour under ad-

verse circumstances. It is a common lot for many of the Elders to suffer imprisonment and whipping, still they feel to persevere and magnify their calling. . . . I believe that the Lord will soon open the way more fully in that land, for in it there are many of the blood of Israel. I returned to Copenhagen the 29th ultimo, and on the 4th instant I left it in company with Elders Kay, Haight, and Widerborg, by rail to Korsøer, and took steamer for the town of Hørsens, but as we left the wharf, and not more than fifty rods from it, some part of the engine gave way, and the boat became disabled and could not proceed. There was another steamer in our rear for the City of Aarhus, the Captain kindly hailed her, the boat slackened its speed, and then started a-head and went about two miles on account of the current, then turned round and came back for the unfortunate passengers on the disabled boat. We landed in the said place (Aarhus) about 6 o'clock in the evening; took coach for Veile, where we arrived on Sunday the 5th, at half-past eleven, a. m., and found Conference convened. We met with the Saints in the afternoon. I preached to them; quite a number of Gentiles were there and tried to make a disturbance, but when brother Widerborg stood forth to interpret what I had said, the strangers began to be quiet, and the meeting went on without any further disturbance.

On Monday we held meeting all day, and did considerable business for the Conference; we had good teaching from several of the brethren, and ordained twelve Elders. The Saints rejoiced exceedingly. We arrived in this place last evening at eight o'clock, over land route by coach. To-day Conference commenced at ten o'clock. The Elders gave an account of their labours in the two Conferences that were assembled, and as good a report as could be expected under existing circumstances. They have cheerfully complied with the law of tithing. . . . I have one more Conference to visit after I leave here, in Sealand, which I intend doing next Monday and Tuesday. I shall then leave for Hull, and spend the Sabbath, on the 19th, at Sheffield, in one of brother William G. Young's Conferences, if the Lord will, and then return to Liverpool to see brother Pratt, and sit down and have a good chat, and give you a more particular account of my travels through the Scandinavian Mis-

sion, and tell you all about the good Saints in it, for truly they are a good people, but are mostly poor, as Jesus said. They have had just enough to do to keep the work going on in the extensive range of labours that the Elders have in consequence of the Saints being so scattered. It is attended with more expense than it otherwise would be if they were not so far apart. . . .

This Mission consists of about 3000 poor Saints, scattered throughout three different kingdoms—Denmark, Norway, and Sweden, where the wages are so low, that a man can hardly earn enough to buy his bread, and black rye bread at that.

I remain as ever, truly,
Your brother, in haste,
E. T. BENSON.

INFLUENCE OF SLANDER.

(From the "Western Standard.")

The news which we have received from the East by the last steamer, is, as usual, of a cheering nature. The work of the Lord is progressing surely and effectively, although Satan and his emissaries have not relaxed the vigilance which has ever characterized their efforts to thwart and counteract the influence and labours of the servants of God. In the cities of New York and Boston, where the European emigrating Saints have landed this season, a beneficial moral effect has been produced by the cleanliness, good order, intelligence, and union witnessed among our emigration. Men may swear falsely, and endeavour by every means in their power to propagate lies and injurious reports about the people, as they have recently done at a trial in New York, yet these slanders are abundantly refuted by the fact, which hundreds of disinterested parties bear testimony to—that the "Mormon" emigration, taken as a whole, is superior to any ever before landed in the United States. Honest-hearted men cannot close their eyes to these facts; the difference between the reality and what they had been taught to expect, is so apparent that the impression is indelible, and they perceive at once that they have been deceived.

Our enemies cannot gain any real advantage over us by slandering us. "The truth is mighty, and must prevail." Men may be deceived by their stories for awhile; but the time is rapidly approaching when such deceptions will be swept away. People may be loth to acknowledge it, yet it is a truth, that mankind are becoming daily more and more acquainted with "Mormonism" and its effects; and as the

knowledge of it extends, it will prove irresistible in convincing all who are upright that it is God's truth revealed to man to ameliorate his condition. Time will prove it to their satisfaction. We have no doubts, no fears, no hesitation as to the results; all we desire is for the people to know "Mormonism" as it is, and they *shall* know it sooner or later, for, since its first revelation to the children of earth up to the present time, a day has not passed which has not brought to the world some further light upon the operations of "Mormonism," neither will a day dawn from the present time until night shall cease to be, that will not add its quota to the world's stock of knowledge on this all-important subject.

The effect that the slanders of our enemies will have upon the people as their acquaintance with "Mormonism" and the "Mormons" increases, will be to convince them that they have been grossly deceived and duped, and that the reports in circulation about this people and their system, are totally unreliable. For instance: our enemies continually assert that our missionaries have gone forth to Europe and other places, and by false representations of every kind have contrived to deceive the lowest and most vile, of the poor, ignorant, and down-trodden masses of Europe into the belief of "Mormonism," and that it is of such people that our emigration is composed. This season's emigration in the East will convince every honest-hearted man, at least, who may come in contact with them that in this respect they have been foully belied. It will do more, it will gradually and almost

imperceptibly prepare his mind to distrust and discard, as unworthy of his attention, every bug-a-boo story he may hereafter hear in relation to them.

Again: our enemies have industriously circulated, since the rise of this Church up to the present time, that we were adulterers, thieves, murderers, and everything that was base, and that our settlement in Salt Lake Valley was little better than a den of robbers and outlaws. These stories have obtained such a circulation and influence that numbers have confessed to us that they entered Salt Lake City with trepidation, trembling lest they should lose their lives, or, at least, their property. But how agreeable the disappointment! instead of violence, rapine, and bloodshed, they found peace, good order, and harmony—property and lives sacredly guarded against every species of violence, and the love of virtue predominating in every breast; and those of them that were sick, and needed care and attention, found that the “Mormons” were a people whose hearts beat responsive to the calls of humanity, and to whom it was a pleasure to alleviate the wants of the suffering stranger thrown in their midst. These were incontestible proofs to the minds of hundreds, that so far as these stories were concerned, they were utterly false and without foundation.

In like manner our enemies have perversely misrepresented our doctrines and their effects upon those who believed them. “Mormonism” they have set forth as a system devoid of truth, having no support from reason, and obnoxious to the Scriptures. As the world become acquainted with it they are astonished to find that the “Mormons” predicate their doctrines upon the Scriptures, and are more astonished to find that they are supported by reason. Further investigation also convinces them, that if the “Mormons” believe and practise the doctrines they teach, they must of necessity be a good and pure people. As men arrive at a knowledge of these things the stories that they have heard relative to the absurd

and delusive doctrines believed in by the “Mormons,” have no weight with them; they possess the evidence of their falsity, and knowing them to be false, they are prepared to doubt every other story that they may hear prejudicial to the people. Hundreds of individuals have thus been led to inquire into and prove “Mormonism,” who might, if it had not been a vilified and abused system, have passed it by without any further notice.

“Mormonism” by this means gains converts, the world becomes acquainted with its operations, and those who love the truth and are truly and sincerely desirous of serving God, are attracted to it. Every Latter-day Saint who is in the path of his duty, whether abroad among the people preaching the principles of “Mormonism” orally, or at home in the Valleys of Utah building cities and temples, or leaving the land of his or her nativity emigrating to the mountains, or engaged in any of the fields of labour assigned to us to fill, is disseminating a knowledge of “Mormonism,” and is bearing so loud and powerful a testimony to its truth that the world will be left without excuse for rejecting it.

The Lord has numberless ways of effecting His purposes, and the slanderers of His people He uses as instruments to warn mankind. Were there no slanderers of “Mormonism” there would be nothing to attract the attention of the people. If our enemies had not reported that we were murderers, adulterers, thieves, impostors, disloyal, &c., &c., there would be no contrast; but, having heard these lies, their falsity when they come in contact with “Mormonism” is demonstrated. Coming in contact with “Mormonism” has different effects upon different people; but with the honest-hearted lover of truth it has but one effect, and that is to convince him that it is the system of salvation designed by the Lord for his benefit. He may not arrive at this conclusion at once, but if he cherishes a love and regard for the principles of truth, he will be convinced of it sooner or later.

SELF DENIAL.—There never did, and never will exist, anything permanently noble and excellent in a character which is a stranger to the exercise of a resolute self denial.

LOOK AT HOME.—As a general rule it will be found that our greatest sources of unhappiness are within ourselves, and if we fail to live harmoniously with others, we shall act more wisely to set about correcting our own faults than to pick flaws in their characters. Make the fountain pure, and the stream will flow clearly along, even though it must pass dark forests, lonely chasms, and rough shores.

OUR TIMES.

(From the "Mormon.")

The longer we live, and the more we associate with our fellow-beings, the more we are convinced that the plan of Jesus Christ, for the redemption of the human family, is precisely the means to accomplish that end, and that anything of human invention added thereto, is just so much vanity and vexation of spirit. There is no subject to which the attention of men has been so much and so often directed, as to that of religion, and no subject withal so little understood. There are some persons in the world who profess to be contented with their religious notions, and who, at times, rejoice in a kind of hope, associated with sighing, groaning, and moaning; but the greater portion of mankind are more often squeamish over the name of religion than otherwise. This feeling does not arise from anything of a repulsive character connected with the principles taught by Christ, but from the maze in which they have been enshrouded for generations, and the acerbity and bitterness with which religion has been discussed by those who have professed to be its ministers and living under its sacred influence. It is impossible for any intelligent person to read the page of ecclesiastical history without feeling that the sacred and holy name of religion has been abused, outraged, and rendered offensive by the many crimes which have been committed in its name, by those who have professed to be the most pure and most devoted at its shrine. No man who has intercourse with the masses but what knows that, at the present time, a feeling of aversion to religion is strong, deep-rooted, and every day becoming greater and greater. When interrogated, very few persons would avow their aversion to religion, but the fact is nevertheless visible that this generation is absolutely without God in their thoughts, and live and act as independently as if to Him they owed neither being nor continuity of existence. For that class of persons who rejoice in iniquity we never profess to write—we think it labour lost to wet our pen for such; but to those who walk in the ways of darkness, and err from lack

of that knowledge which, did they possess, they would rejoice in, we have deep sympathy. The religions of men are shrouded in darkness. For generations men have claimed no light from heaven—they have sought none—they have contented themselves with human wisdom, human inspiration to interpret ancient sacred history, and the result has been confusion, division, and mysticism. Men who have had a more than ordinary share of that perception common to humanity, have managed to gain a hearing, spread themselves, and gather around them some less favored, who have almost worshipped them as deities; their words have been written and preserved as the fulness of wisdom and light, and served as the basis for a Christian society, an *ism*, that has been hedged round and round with superstition, to the exclusion of further light and knowledge. Thus men have been bound up by the name of a Luther, a Knox, or a Calvin, for generations. Daring spirits that have ventured, even at the risk of anathemas and the brand of apostacy, to question the limited creed, have in turn, for some supposed better interpretation of the Bible, gathered around them admirers and disciples who have in their turn likewise as sacredly watched and preserved their every word as their fathers had done before to others, and in this manner "old lights" and "new lights" have each their cast iron creeds that know no extension. Each from policy has circumscribed truth, it matters not how obvious, if not in harmony with their rituals and professions of faith; and thus the light of heaven and of experience has been repulsed from their minds, and men have lived enshrouded in the darkness of their own bigotry. Pride and vanity have given to the world, under the name of Jesus, the imaginations of men's minds, till He, the fulness of light and truth has been rejected, and the great and sublime plan of salvation passed by and considered as "a thing of nought," fitted for the darker ages of the world, but not for this enlightened age. With these facts, who can be astonished at the

wide-spread aversion to religion and the stalwart growth of incredulity?

We thank God for "Mormonism"—uncircumscribed by creeds, it rejects no truth; pledged to no man, it follows the direction of the author of salvation; it

has saved thousands from incredulity, planted hope in the bosoms of tens of thousands who knew no hope, and caused many a heart, before cold and indifferent, to rejoice in the plan of salvation. Give it a hearing.

VARIETIES.

BE not affronted at a jest.—If one throws salt at thee, thou wilt receive no harm, unless thou hast sore places. If any one speaks evil of you, let your life be so virtuous that no one will believe him. Always speak and act as if in the presence of God.

ANCIENT REMAINS.—The Burlington (Iowa) Gazette says that while some workmen were engaged in excavating for the cellar of Governor Grime's new building, on the corner of Main and Valley streets, they came upon an arched vault, ten feet square, which, on being opened, was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about fourteen inches thick, well laid up with cement or indestructible mortar. The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and are the largest human remains ever found, being a little over eight feet long.

THE FRUITS OF WAR.—The *Albany Journal* publishes a list of the battles fought during the year 1855, with the number of people killed at each, beginning with the bombardment of Shanghai by the French, at which 100 fell, and ending with the fall of Kars, at which 2600 fell; by which list it appears that 73 battles have occurred during the year, or more than one for each week, with an average loss of over a thousand men killed in each. This list does not include those who have fallen by disease, or in skirmishes, nor the wounded, disabled, those who died in the hospital or the ambulance, or were irreparably maimed, or missing, or prisoners. The number left dead upon the field usually comprises about one-fourth of the entire loss in a battle. By this rule the entire number swept out of useful existence by the wars of 1855 must have reached over 300,000 men. No year has presented so bloody a record since Waterloo.

THE NAKED EDGE.—I am tormented with the desire of preaching better than I can. But I have no wish to make fine, pretty sermons;—prettiness is well enough when prettiness is in its place. I like to see a pretty child, or pretty flower, but in a sermon, prettiness is out of place. To my ear it would be anything but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady's winding a sword with ribbons and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use the naked edge to the enemy.—*Robert Hall*.

CRIME IN CALIFORNIA.—The increase of crime throughout the interior of the State is absolutely appalling. From all quarters is heard the reports of murder, robbing, and arson, until an exchange that does not record several acts of killing, or other crime, is regarded as stale. Some are of the opinion that it is not so much an increase of crime, in the aggregate, as it is a change of locality; but we cannot see that the decrease in this *favoured spot* is so much, as to justify us in imagining that it is produced by the flight of the criminals from this city. There is said to be a regularly organized band of desperadoes in the interior, headed by a leader named Tom Bell, who is trying to emulate the deeds of the notorious Joaquin. Is it not strange that in California, where no pains or expense is spared to evangelize the people—where ministers and missionaries of every denomination and in innumerable quantities, aided by every auxiliary that they can procure or need, are doing all in their power after their fashion to turn men to God, that such evils exist to such an extent? Now, if this was the state of society in poor, benighted, polygamous, "Mormon" Utah, it might not be surprising; but that it should be in Christian California, while Utah is exempted from such evils ought, at least, to arouse attention and inquiry. Why is it?—*Western Standard*.

KIND WORDS.—They never blister the tongue or lips. And we have never heard of one mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They help one's own good nature and good will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely. Kind words make other people good natured. Cold words freeze people, and hot words scorch them, and bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words. Kind words also produce their own image on men's souls. And a beautiful image it is. They smooth, and quiet, and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal.*

THE PROMISES OF THE LORD.

Rejoice, rejoice, ye Saints,
The time is near at hand,
When the Lord will gather you,
From every Gentile land;
And bring you home to Zion,
Where you may happy be,
Among the faithful Sons of God,
Through all eternity.
A Temple you are building,
Unto the name of God,
That you may have your blessings,
According to His word;
By washings and anointings,
That you may understand,
The order of the Priesthood
As He shall give command.
The knowledge and intelligence,
That you must there receive,
Before you can be Saviours
For the living and the dead;

For thus the key of knowledge,
To the earth has been restor'd,
That from the living to the dead
His name may be adored.
The Lord your King, Messiah,
Will suddenly appear,
And on the Holy mountain
His words you all may hear,
When He comes to take the Kingdom
Whose right it is to rule,
And sway the sceptre of the Lord,
Over every faithful soul.
You'll see the dead arising,
In glory and in might,
And crown'd in Ephraim's blessings
In everlasting light;
The earth be reeling to and fro
And millions will be slain,
Zion and Jerusalem,
Will then unite again.

ERRATA.—In *Star* No. 43, Quarterly List of Debts, Glasgow Conference, should be £53 6s. 11½d, instead of £48 6s. 11½. The Total is affected accordingly.

In Number 44, current Volume of the *Star*, the word "death" in the 6th line of the 1st column of page 699, should be "life."

ADDRESS.—Edward Senior, Mr. John Sykes, Kilna Bank, Dalton, near Huddersfield.

Money List, Oct. 17—24, 1856.

H. C. Haight	£7 12 5	Brought forward	£15 12 5
William Brownlow	6 0 0	Thomas Smith	2 0 0
William Shires	2 0 0		
Carried forward	£15 12 5		£17 12 5

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Saturday, November 15, 1856.

Price One Penny.

PRIESTHOOD.

BY ELDER GEORGE TURNBULL.

Priesthood is the means which God has adopted to educate, perfect, and save mankind. In the most approved seminaries, scholars are selected from the advanced classes and made teachers to the lower. Mankind are universally taught by each other, from the babe to the philosopher. In nature, and in all creation, God has made one intelligence dependent upon another, the lesser upon the greater, the lower upon the higher. In His dealings with mankind He has pursued a similar economy. He has chosen from among themselves, those whom He has deemed most fit, to teach His laws, and administer His ordinances to their fellows. Those so chosen are called Priests; they constitute the Priesthood of God on the earth. There are no other priests or priesthoods. These titles have been assumed by other men, but they only belong to those who are called of God. No man can officiate, acceptably, in the name of the Lord, without this calling. Men who have assumed to do it have met with summary and capital punishment, even for acting in, apparently, the most trivial ordinances; while those who have acted in higher offices have been devoured by the opening earth, or consumed by the fire of the Lord. The duties of the Priesthood are many, comprising everything that pertains to the salvation of mankind, tem-

porally and spiritually; it being placed between God and man, according to the declaration of Amos, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets."

There are two orders of Priesthood, with separate and distinct offices and duties. The one is called the order of Melchisedec, the other the order of Aaron, or the Levitical Priesthood. (Heb. vii.) We read of no other order of Priesthood in the Scripture, but the qualifications and duties of those two orders seem ample for all the requirements of mankind. Those two orders are instituted in the Church of Jesus Christ of Latter-day Saints, as the following quotation will show—

"There are in the Church, two priest-hoods, namely, the Melchisedek, and the Aaronic, including the Levitical priest-hood. Why the first is called the Melchisedek priesthood, is because Melchisedek was such a great high priest. Before his day it was called *the holy priesthood, after the order of the Son of God*; but out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that priest-hood after Melchisedek, or the Melchisedek priesthood.

"All other authorities or offices in the church are appendages to this priest-

hood; but there are two divisions or grand heads—one is the Melchisedek priesthood, and the other is the Aaronic, or Levitical priesthood.” (Doc. and Cov. Sec. iii. 1, 2.)

The belief is widely prevalent that Priests and Priesthood have been done away from among men, by the Lord; and many objections to the doctrine of the Latter-day Saints on this subject have been raised in the public mind. It is the purpose of the writer, in this article, to remove some of those objections, and as they are principally embodied in a work published against the Latter-day Saints, I will treat upon them as they are there presented, in contra-distinction to the orthodox opinion. The work I refer to is entitled “The Mormon’s own Book,” by Mr. T. W. P. Taylder; but it might have been more honestly named The Anti-Mormon’s own Book; it is, however, a poor text-book for either.

Our author starts out with the assertion, that “in the Scriptures we read of various orders in the priesthood.” He cannot give the names of more than the two orders already mentioned. There is no other order named in the Scriptures. But he thinks he has found at least two more. “The patriarchs,” he says, “were priests in their families.” Noah and Abraham offered sacrifices. “True believers are *said to be* Priests.” How does he know that the Priesthood which the Patriarchs held did not belong to either of the two orders named in Scripture? Is it because he is not sure whether “true believers” were Priests or not, that he uses the words “*said to be*”? If they were properly “*said to be*” Priests, how does he know that they are after some order not named in Scripture? The conclusion is here jumped at, that, because the Patriarchs and “true believers,” were Priests, they belonged to other orders than those named; while it is not even intimated in Scripture that there are any other orders. Thus this conclusion is unwarranted.

Regarding the two orders that are named in the Scriptures, we are first told that the Aaronic Priesthood “was abolished on the coming of Christ.”

As this is an idea universally entertained throughout Christendom, I beg the reader’s careful consideration of the passages of Scripture which I shall bring forward to prove it a greatly mistaken one.

When this Priesthood was confirmed upon Aaron, it was promised to him and

to his seed after him for an *everlasting* inheritance. “For their anointing shall surely be an everlasting priesthood throughout their generations.” (Exod. xl. 15.) How could this be an *everlasting Priesthood* throughout the generations of the sons of Aaron, if it were abolished at the coming of Christ? If it were abolished the promise of God to Aaron must have fallen to the ground. Mr. Taylder should have proven that the Lord made a mistake in promising this Priesthood for so long a period; or else have shown that He had repented of His promise. He does not allude to the promise at all.

The Priests who persecuted Jesus, and put him to death, were certainly rejected because of their wickedness; and the Priesthood was taken from them. But this does not prove that it was abolished. The whole Jewish nation were likewise rejected and driven from the land which was promised to Abraham, and his seed, for an everlasting inheritance, but the Christian world would not consider that to be proof that the seed of Abraham were rejected, never more to possess that land. It is questionable whether Mr. Taylder would. Why? He would say, “because the promise of God is immutable,” or “because the prophets foretold that they would be dispersed, and also that they would be gathered again and established in their own land.” The same can be said of the Priesthood of Aaron. The promise of God to him is immutable. The Prophets foretold that the Priesthood should be taken from the house of Aaron, and out of the Jewish nation, as the reader will see by consulting Hosea iv. 1—9; Malachi ii. 7—9. And they also foretold that it would be restored to the house of Aaron, and placed among the Jewish nation in the last days, when they should return and be established on their own land, as the following passages will show—

“And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. *And I will also take of them for priests, and for Levites saith the Lord.*” (Isaiah lxvi. 20, 21.)

“For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; *neither shall the*

priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually. . . . If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me." (Jeremiah xxxiii. 17—22.)

"And he shall purify *the sons of Levi*, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Malachi iii. 3.)

From these passages we learn unmistakably that the Aaronic Priesthood will be restored to the Jewish nation, when they return to their own land—that the promise of an everlasting Priesthood is as certain as the constant return of day and night, or the "sure mercies of David"—that they shall offer burnt-offerings and kindle meat-offerings continually, and their numbers will be as great as the host of heaven or the sand on the sea shore—and that Christ at his second coming will purify them until they can offer an offering in righteousness. The belief that the Aaronic Priesthood was abolished at the coming of Christ, is in direct opposition to all these prophecies, as well as to the promises of God to Aaron.

Mr. Taylder adds, as a reason for the assertion that the Aaronic Priesthood was abolished, "for by his once offering of himself as a sacrifice for sin, there was no necessity of sacrifices, according to Levitical ceremonies, which were then abolished." But this statement is as directly opposed to the passages already quoted, as the other. Those passages show that the Levitical ceremonies are to continue, as well as the Priesthood; even burnt-offerings are to be offered, meat-offerings kindled, and sacrifices made continually; and Christ himself will purify the Priests for that purpose. But if this reason were true so far as it goes, would it be a sufficient one for the abolishment of the Priesthood? Had they no other duties to perform than to offer sacrifices? Mr. Taylder says, they had to teach the people. Do the people no longer require to be

taught? They also learned the mind of the Lord by Urim and Thummim. Do the people no longer need to know the mind of the Lord? They had authority to administer the baptism of repentance for the remission of sins. Is baptism no longer necessary? They also administered to the poor, the sick, the unclean, and handled the vessels of the house of the Lord. Are none of these things necessary? If sacrifices were indeed abolished, it would have to be shown that this Priesthood could no longer officiate in any other respect, before this could properly be assigned as a sufficient reason for its being abolished also.

For proof of his assertion that Levitical ceremonies were abolished, Mr. Taylder refers to Hebrews ix. 8, 15. The passages read as follows—"The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. . . . And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance."

There is nothing said in the above passages about the abolishment of Levitical ceremonies. The "first tabernacle," and "first testament," here spoken of, certainly mean the *law*; and I admit that it includes Levitical ceremonies and sacrifices. But the *abolishment* of the law in the sense in which Mr. Taylder uses the term "abolished," is not here signified. Paul in this epistle, is writing to those who were under the Gospel, or *new testament*. His object was to show them the superiority of the Gospel to the law, which is called the "first tabernacle" and "first testament," because it was the first that Paul, and those to whom he wrote, were acquainted with. The Gospel is called the *new testament*, not because it was never known or revealed before, but because it was new to them, and is always new whenever and to whomsoever it is revealed.

The opinion that the Gospel was never preached till Christ came, is just as prevalent as the belief that the Levitical Priesthood and ceremonies were then abolished. But so far is this from being true, that, according to the Scriptures, the Gospel was preached to Abraham four hundred

and thirty years before the law was established; and we are informed by the revelations of God to Joseph Smith, that it was preached to Adam after the expulsion from the garden of Eden. In the Epistle to the Galatians (iii. 8, 17), Paul says, "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel to Abraham."

. . . . The covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul"; from which we learn that the Gospel was in reality the "first tabernacle" and "first testament" being four hundred and thirty years, at least, before the law. Nevertheless, Paul used those terms with the utmost propriety considering the people to whom, and the circumstances under which, he wrote.

We are also informed that the Gospel was preached to the children of Israel in the wilderness. In the third chapter of the Epistle to the Hebrews, Paul exhorts them to take heed of unbelief, and "harden not" their hearts, *as did their fathers in the wilderness*, lest they *also* should fail to "enter into his rest." And in the next chapter he continues, "For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." But although the Israelites in the wilderness had not faith as a people to receive the Gospel, there were some who did not harden their hearts against it. For Paul says, "Some when they had heard did provoke; howbeit *not all* that came out of Egypt by Moses."

. . . . To whom sware he that they should not enter into his rest, but to them that believed not." We thus learn that the Gospel was not only revealed long before the law, but it was preached to that people among whom the law was first established. We are ready to ask, then why was the law established? Paul tells us in the passage quoted above, that they to whom the Gospel was preached had not faith, and it did not profit them, which is a good reason for its being taken away, and the law being established; but still more explicitly he tells us, (Gal. iii. 19.) "It was added because of transgressions," and again, he says, (Gal. iii. 24). "Wherefore the law was our schoolmaster to bring us unto Christ."

It is evident from the passages already quoted as well as from the whole tenor

of the Scriptures, that the Gospel is superior to the law, and, consequently, that those who live under the Gospel, live above the law, and do not require to observe its rites and ceremonies. If then a people who have lived under the law embrace the Gospel, they are made free from the obligations as well as the terrors of the law, and are placed under a superior system to which they are then required to conform. To such the language of Paul, in regard to the "first testament," under which they had lived, and the "new testament" under which they were then living, would be perfectly applicable. To such it might even be said that the law was abolished, they no longer being subject to it. Paul has given expression to this idea in various forms, such as, "after that faith is come, we are no longer under a schoolmaster"—which have perhaps given rise to the belief, that the law was entirely and forever abolished: at all events they have tended to confirm it. When men undertake to interpret the Scriptures without having the Spirit of revelation, by which they were written, such is the lamentable result—they wrest them to their own destruction.

We can easily perceive from what has been said, that the existence of the law and Gospel at the same time, and even among the same people is quite compatible. We have seen that such was actually the case among the children of Israel when some believed, and some believed not the Gospel. And I would submit, that it is as compatible after the coming of Christ as it was before. Such, indeed, will be the case when the prophecies of Isaiah, Jeremiah, and Malachi, regarding the re-establishment and continuance of the Levitical Priesthood, are fulfilled. It is not likely that the Jews will need the services of the Levitical Priests to offer sacrifices for them, for they will probably then have received the Gospel, and become participators in the *new covenant*, according to prophecy, but they will be made ministers to the nations that surround them, and having been so long under the schoolmaster themselves, they will know how to teach others. The following prophecy proves this—"And it shall come to pass, *that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles.* And it shall be, *that whoso*

will not come up of *all* the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." Zech. xiv. 16, 17.

But the Levitical Priesthood is not confined to the ministration of the law. It also pertains to the Gospel as an appendage to the ~~higher~~ or Melchisedec Priesthood. As Mr. Taylder's statement—that this "priesthood had to offer up sacrifices and to teach the people," is not ample enough, I will here present one from the revelations of God that will define its nature and duties more comprehensively. "And the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel, which gospel is the gospel of repentance and of baptism, and the remission of sins and the law of carnal commandments, which the Lord in his wrath, caused to continue with the house of Aaron among the children of Israel until John." (Doc. and Cov. Sec. iv., 4.)

John the Baptist, who was sent to preach the Gospel of repentance, and baptize for the remission of sins, held this Priesthood. He was the son of Zachariah, a Priest, and a descendant of Aaron. He had authority to administer the baptism of water, but not of the Holy Ghost. Philip, one of seven who were ordained under the hands of the Apostles, in order to serve tables &c., and leave the Twelve to the ministry of the word, held the same authority. Therefore, when he had baptized many at Samaria, Peter and John were sent there from Jerusalem to confer on them the gift of the Holy Ghost. In the Church were placed Pastors, Teachers, and Deacons, who were of the lesser Priest-

hood, as an appendage to the higher, for the administration of the Gospel of repentance and baptism, and outward ordinances.

It has been thought that the Lord could not confer this Priesthood upon Joseph Smith, and through him upon the Latter-day Saints, because he and they were not of the family of Aaron. But although the Lord strictly forbade any stranger to that family assuming the Priesthood, He nowhere intimated that He would not confer it upon a stranger if He saw fit. The lesser Priesthood existed in Israel before the restriction was made. (Exod. xix. 22, 24.) And many of the Gentiles who joined the former-day Church must have held it. "No man *taketh this honour unto himself* but he that is called of God as was Aaron." But the Lord has a right to call whom He will. As the Priesthood was not on the earth, it was necessary that it should be conferred upon some one, and who was more fitted than he on whom the higher Priesthood was to be bestowed, for the purpose of organizing the Church of God for the last time? This Priesthood is thus established in the Church of Jesus Christ of Latter-day Saints for the same purpose as in the former-day Church. It was conferred upon Joseph Smith, who was ordained under the hands of John the Baptist, who was sent from the heavens for that purpose. It will, in due time, be restored to the proper family, and continue on the earth until the prophecies are fulfilled, and the sons of Levi offer unto the Lord an offering in righteousness.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 712.)

[October, 1841.]

Tuesday, 12th.

AN EPISTLE OF THE TWELVE APOSTLES, TO THE BRETHREN SCATTERED ABROAD ON THE CONTINENT OF AMERICA, GREETING—

Beloved Brethren—It seemeth good to us to write unto you at this time concerning the great things of the kingdom of our God, and

more especially as we have been called upon by the late General Conference so to do, that the work may not be hindered, but that all may understand their privilege and duty in this day of glorious events, so that by exercising themselves therein, they may attain unto those blessings which God has in store for His people in the last days.

We have abundant occasion, and we re-

joyce exceedingly at the privilege we have had of beholding so many thousands of our brethren and sisters as were assembled at the late Conference; and for the most perfect harmony and good feeling which prevailed throughout all their deliberations; for the great amount of valuable instructions by President Joseph Smith and others; and for the disposition which we have seen manifested, by all who were present, to carry into effect all those noble plans and principles which were derived from heaven, and have been handed down to earth to carry forward the great and glorious work which is already commenced, and which must be consummated to secure the salvation of Israel.

While the minutes of the General Conference are before you, which will be read with interest by every lover of Zion, we shall recapitulate some items, and detail more particularly to the understanding of those who had not the privilege of being present on that interesting occasion, the past, present, and future situation and prospects of the Church, and the Stakes, and those things which immediately concern their best interests.

A short time since, and the Saints were fleeing from their enemies. Whips, imprisonments, tortures, and death stared them in the face, and they were compelled to seek an asylum in a land of strangers. They sought, they found it within the peaceful bosom of Illinois—a State whose citizens are inspired with a love of liberty, whose souls are endowed with those noble principles of charity and benevolence which ever bid the stranger welcome, and minister to his wants: in this State, whose soil is vieing with its citizens in all that is good and lovely, the Saints have found a resting-place, where, freed from tyranny and mobs, they are beginning to realize the fulfilment of the ancient Prophets, “They shall build houses and inhabit them, plant vineyards and eat the fruit thereof, having none to molest or make afraid.”

In this City, the Church has succeeded in securing several extensive plats of land, which have been laid out in city lots, a part of which have been sold, a part has been distributed to the widow and orphan, and a part remains for sale. These lots are for the inheritance of the Saints, a resting-place for the Church, a habitation for the God of Jacob; for here He has commanded a house to be built unto His name where He may manifest Himself unto His people as in former times, when He caused the ark, the tabernacle, and the Temple to be reared, and the cloud, and the fire to rest down thereon; and not that the Temple be *built only*, but that it be *completed quickly*, and that no more

General Conferences be held, till it shall be held therein; and that the Nauvoo House be finished for the accommodation of the brethren from afar, and the stranger who shall come up hither to inquire after the work of the Lord, and worship in His Temple.

Scores of brethren in this City have offered to board one and two labourers each, till the Temple is completed; many have volunteered to labour continually, and the brethren generally are giving one tenth part of their time, or one tenth part of their income, according to circumstances; while those sisters who can do nothing more, are knitting socks and mittens, and preparing, garments for the labourers, so that they may be made as comfortable as possible during the coming winter. In view of these things we would invite our brethren for many miles distant around us, to send in their teams for drawing stone, lumber, and materials for the building; and at the same time load their wagons with all kinds of grain and meat, provision, and clothing, and hay, and provender in abundance, that the labourer faint not, and the teams be made strong; also that journeymen stone-cutters, &c., come, bringing their tools with them, and enlist in the glorious enterprise.

Most of the plats in this City before referred to, as well as several farms and large lots of land in this, and adjoining Counties are paid for, and secured to the Church by good and sufficient titles; while the town plat for the town of Warren, near Warsaw, is secured on such conditions that the brethren can be accommodated with lots on very reasonable terms; but the large plat in Nauvoo, purchased of Messrs. Hotchkiss, Tuttle, and Co. of New Haven, Connecticut, remains unpaid for, and the time has now arrived, when it is very desirable on the part of the Church, as well as on the part of the gentlemen of whom it was purchased, that payment should be made, and a warrantee title secured; to accomplish which we have been called upon by the united voice of the General Conference to address the Churches in the Eastern States, to advise with the brethren in those regions, and devise ways and means whereby this debt may be liquidated, Hotchkiss and Co. satisfied, the plat secured to the Church, and the brethren in the east at the same time transfer their real estate from the place where it now is, to this City or region of country according to their desire.

The contract for the “Hotchkiss purchase” in Nauvoo, consisting of upwards of five hundred acres, was entered into, on or about the 9th of August, 1839, for the specified sum of fifty-three thousand five hundred dollars, and security was given to Messrs. Horace R. Hotchkiss, Smith Tuttle, and

John Gillet, for the amount of the same, in two notes of equal amount, one payable in ten years, and the other in twenty years from the date thereof; signed by Messrs. Hyrum Smith, Joseph Smith, and Sidney Rigdon. In August last, interest to the amount of six thousand dollars, or upwards, had accumulated on said notes which it has not been in the power of the Church to pay, up to the present time. The nature of this purchase, and the situation of the Church is such, that it is necessary that the notes should be taken up, the interest stopped, and a warrantee title secured immediately; a correspondence is now in progress with Messrs. Hotchkiss and Co., to effect this thing, and bring forward a final settlement.

But, say you, what can we do to accomplish this great and desirable object? Let the brethren in the Eastern States, who have lands which they wish to dispose of, so that they may remove hither and secure to themselves an inheritance among the Saints, either in the cities or farms in the vicinity, and are willing to have their lands in the East made over to Messrs. Hotchkiss and Co, towards the payment of the foregoing notes, *communicate with us immediately, at this place, stating to us the extent and value of their property.*

Then, as soon as we shall have received communications concerning property, sufficient to cancel the obligations, and the necessary preliminaries are understood with Messrs. Hotchkiss and Co., we will dispatch an agent to New Haven, to complete the negotiation, transfer your property, take up the notes and secure a deed; and those whose property is thus transferred can have the value thereof here, in city lots or lands in the vicinity; and thus your property will prove to you as good as money, inasmuch as you desire to emigrate; and you will no longer be obliged to tarry afar off, because that money is so scarce you cannot sell and get your pay. If there are those among you to whom God has given in abundance, and they desire to appropriate some portion thereof for the benefit of His people, for the redemption of Zion, for a blessing to the widows of those who have been slain for the Word of God, and been buried in a well, for a sustenance to their fatherless children, and provide for them a habitation, they cannot do it more effectually than by devoting a portion of their substance towards liquidating this claim.

To those brethren who live so far distant that they cannot send in their loaded teams, and yet desire to assist in building the Lord's House, we would say, gather yourselves together and bring of your substance, your silver, and gold, and apparel, and of your superabundance cast into the Treasury

of the Lord, and see if He will not pour you out a blessing till there is not room enough to receive it.

Brethren, the blessings of the kingdom are for you, for the body of Christ, for all the members, and God will help those who will help themselves, and bless those who will bless each other, and do as they would be done unto. The gold and the silver is the Lord's, all the treasures of the earth, the flocks and the herds of the fields, and the cattle of the thousand hills are His; if He were hungry would He crave thy food, or thirsty would He ask thy drink? Nay! He would only ask that which was His own, He would feast on His own flocks, and quench His thirst at His own springs. This God is the God of the Saints, He is your God, and He has made you stewards of all that has been committed to you, and will require His own with usury; and will you not be faithful in a little, that you may be made rulers over many cities? Yes, you will, we know you will.

The journeyings, and gatherings, and buildings of the Saints are nothing new, and as they are expecting, looking, and praying for the completion of the dispensation of the fulness of times, they must also expect that their progress will be onward, or they will be of no avail, for what is not of faith is sin, and can you believe that God will hear your prayers and bring you on your journey, gather you, and build your houses, and you not put forth your hand or make one exertion to help yourselves? No. Therefore, inasmuch as the Saints believe that Father Abraham journeyed to a distant land at the command of the Highest, where himself and household (whose household we are, if we keep the commandments) might enjoy the fruits of their labours unmolested, and worship the God of heaven according to the dictates of their own conscience and His law; that his seed afterwards gathered to Canaan, the land of promise; that David was commanded to build a house where the Son of Man might have a place to lay his head, and the disciples be endowed with power from on high, and were with one accord in one place; they must also believe that this dispensation comprehends all the great works of all former dispensations; and that the children must gather as did the fathers, must build a house where they may be endowed, and be found together worshipping and doing as their fathers did when Jehovah spake, and the angels of heaven ministered unto them; and if these things are not in this generation, then we have not arrived at the dispensation of the fulness of times as we anticipate, and our faith and prayers are vain.

Is it possible that we labour in vain, and

toil for nought, and that we shall be disappointed at the last? No! we know assuredly that the set time to favour Zion has come, and her sons and daughters shall rejoice in her glory. The time has come when the great Jehovah would have a resting-place on earth, a habitation for His chosen, where His law shall be revealed, and His servants be endowed from on high, to bring together the honest in heart from the four winds; where the Saints may enter the *baptismal font* for their dead relations, so that they may be judged according to men in the flesh, and live according to God in the Spirit, and come forth in the celestial kingdom; a place, over which the heavenly messengers may watch and trouble the waters as in days of old, so that when the sick are put therein, they shall be made whole: a place where all the ordinances shall be made manifest, and the Saints shall unite in the songs of Zion, even praise, thanksgiving and hallelujahs to God and the Lamb, that He has wrought out their deliverance, and bound Satan fast in chains.

What then shall we do? Let us all arise, and with one united and mighty exertion, by the strength of Israel's God, oppose the powers of darkness, and every being and principle that may arise up against us, and complete the work already commenced. Let us not for a moment lend an ear to evil and designing men, who would subvert the truth, and blacken the character of the servant of the Most High God, by publishing abroad that the Prophet is enriching himself on the spoils of the brethren.

When brother Joseph stated to the General Conference the amount and situation of the property of the Church, of which he is Trustee in Trust by the united voice of the Church, he also stated the amount of his own possessions on earth; and what do you think it was? We will tell you; his old Charley (horse) given him in Kirtland, two pet deer, two old turkeys and four young ones, the old cow given him by a brother in Missouri, his old Major (dog), his wife, children, and a little household furniture; and this is the amount of the great possessions of that man, whom God has called to lead His people in these last days, this is the sum total of the great estates, the splendid mansions and noble living of him who has spent a life of toil and suffering, of privation and hardships, of imprisonments and chains, of dungeons and vexatious lawsuits, and every kind of contumely and contempt ungodly men could heap upon him, and last of all report him as rolling in wealth and luxury which he had plundered from the spoils of those for whose good he had thus toiled and suffered. Who would be willing to suffer what he has suffered, and labour

near twenty years as he has done, for the wealth he is in possession of?

Brethren, in view of all these things, let us be up and doing. Let those in the Eastern States use all diligence in communicating to us their ability to assist in the Hotchkiss payment, being assured that no exertion they can make will equal what has already been made for them and the Church generally; and let all the Saints come up to the places of gathering, and with their mites and their abundance as God has given them in trust, help to build up the old waste places which have been thrown down for many generations, knowing that when they are completed they will belong unto the people of the Most High God, even the meek, the honest in heart, he shall possess all things in the due time of the Lord.

Be not covetous, but deal in righteousness, for what the Saints shall not possess by purchase and in righteousness they shall not possess, for no unrighteous thing can enter into the kingdom; therefore, beloved brethren, deal justly, love mercy, walk humbly before God, and whatever your hands find to do, do it with your might, keeping all the commandments, and then, whether in life or in death, all things will be yours, whether they be temples or lands, houses or vineyards, baptisms or endowments, revelations or healings, all things will be yours, for you will be Christ's, and Christ is God's.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
LYMAN WIGHT,
JOHN TAYLOR,
WILFORD WOODRUFF,
GEORGE A. SMITH,
WILLARD RICHARDS.

Nauvoo, October 12, 1841.

Wednesday, 20th.—Extract of a letter from Elder Hyde, dated Jaffa, October 20, 1841, on his way to Jerusalem.

On my passage from Beyrout to this place (Jaffa) night before last, at one o'clock, as I was meditating on the deck of the vessel, as she was beating down against a sultry wind, a very bright glittering sword appeared in the heavens, about six feet in length, with a beautiful hilt, as plain and complete as any cut you ever saw; and what is still more remarkable, an arm with a perfect hand stretched itself out, and took hold of the hilt of the sword. The appearance really made my hair rise, and the flesh, as it were, crawl on my bones. The Arabs made a wonderful outcry at the sight. Allah! Allah! Allah! [O Lord, O Lord, O Lord] was their exclamation all over the vessel. I mention this because you know there is a commandment of God for me,

which says, "Unto you it shall be given to know the signs of the times, and the sign of the coming of the Son of Man."

Yours in Christ,

ORSON HYDE.

Saturday, 23rd. I attended the City Council.

Lima Conference convened pursuant to previous appointment. Elders Brigham Young, John Taylor, and Willard Richards, of the Twelve Apostles, were in attendance. Elder Brigham Young was unanimously chosen President, and James C. Snow, Clerk of the Conference.

President Young then made some preliminary remarks, setting forth and explaining the object of the meeting; followed by President Isaac Morley. Elder J. C. Snow then represented the Branch of the Church at Lima, consisting of 424 members, including 9 High Priests, 32 Elders, 4 Priests, 5 Teachers, and 4 Deacons, mostly in good standing.

President Young, Elders Taylor and Rich-

ards, then made some very appropriate remarks, showing and proving the absolute necessity of finishing and completing the House of the Lord now building in Nauvoo, in preference to anything else that can be done, either by mental or physical exertion, in spreading light, knowledge, and intelligence among the nations of the earth.

Conference adjourned till to-morrow, ten o'clock.

In the evening President Morley met with his Counsel, together with President Young, Elders Taylor, and Richards, and brethren of the Lima Branch, for the purpose of entering into certain resolutions necessary, in order to become more active in forwarding the work of the House of the Lord.

After much deliberation, it was moved and seconded, That all those who are willing to consecrate one tenth of their time and property to the building of the Temple at Nauvoo, under the superintendence of President Morley and Counsellors, to signify it by the uplifted hands; when the motion was carried unanimously.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 15, 1856.

"STARS" AND "JOURNALS" FOR 1857.—We desire the Pastors and Presidents of Conferences to ascertain, as soon as possible, what number of *Millennial Stars* and *Journal of Discourses* each Conference will take through the year 1857, commencing with the first Number of the volume of these periodicals for that year, and forward the same to this Office by the 10th of December next. We hope that prompt attention will be paid to this matter, as it is necessary for us to know the required number in time, in order that we may not have too few printed to supply the demand, or so many as to accumulate dead stock in the Office.

We trust that all who are interested in the spread of truth, will use every reasonable exertion to increase the circulation of these periodicals, that through them light may be spread among the people, and the knowledge and faith of the Saints be increased. From the limited circulation of the *Star* during the past year, it has scarcely paid the expenses of publication; this is an additional and weighty reason why efforts should be made to increase the number of subscribers.

In 1850 it was proposed to reduce the price of the *Star* per Number, from 2½d. to one penny, on condition that the number of subscribers be raised to 20,000. An effort was made, and the number was increased from between 5,000 and 6,000, to 23,000; since which time it has decreased, until during the present year the number circulated has only been a little over 6,000. After making due allowance for the fact that the more wealthy of the Saints have, generally, emigrated in the past two years, still, when their present number in Britain is compared with that of 1850, there has been an unaccountable falling off in the circulation of the *Star* since that time,

and it is desirable that every effort should be made to increase its circulation to the full extent at which it can be prevented from accumulating as dead stock on the hands of the Book Agents. The times are much better than they have been during the late war, and labour, and consequently the means of subsistence, are more easily obtained; and we would suppose that many of the Saints who have heretofore been unable to pay for the *Star* might do so now, and reap the benefits derived from reading it.

Some persons may be backward in taking the *Stars* through fear that they cannot carry them with them when they emigrate. To such we would say, that if they are rightly appreciated, the benefits derived from a weekly reading of them cannot be compared in value to the price they cost, admitting that it would be impossible for them to ever take them out of the country. But the expense of taking the volumes of *Stars* across the Plains is not so large but that all, or nearly all, could take them with them. The highest price charged for transporting freight from the Missouri river to Utah is about seven pence or seven pence half penny per pound, and it has generally been less. We should judge that one farthing per copy would pay the expense of this transportation. If the Saints cannot take the volumes of the *Star* with them, there will, probably, be opportunities of storing them with any other extra luggage which they may have, until they can send for them from Utah. But let this be as it may, it should not have any weight for a moment with a Saint who wishes to live in the Spirit of the latter-day work, to keep pace with which it is necessary that the periodicals of the Church should be regularly studied for the information which may be derived from them.

MOVEMENTS OF ELDERS IN CALIFORNIA.—Elder Joseph A. Kelting and lady, and Elders Chaffin and Amasa Potter, Missionaries from Utah to Australia, sailed on the 30th of August from San Francisco on the barque *White Cheer*. Elder Robert Skelton, late of the East India Mission, left the same place on the 1st of September, for San Bernardino, *en route* for Utah.

Elders Alma L. Smith, F. A. H. F. Mitchell, William France, W. B. Wright, J. Brown, R. Rose, and F. W. Young, Missionaries to the Sandwich Islands, sailed on the 4th of September on the barque *Francis Palmer*, for their field of labour.

Elder William Cook, late President of the New Zealand Mission, arrived in San Francisco, September 4, on his way to Utah. These movements of Elders from time to time on the western shores of the Pacific, indicate that much is being done in that part of the world to spread the glad tidings of salvation among the nations.

COMMUNICATIONS FOR THE "STAR."—Anything forwarded to this Office which is intended for publication, should be plainly written, and more especially the names of persons, places, &c. We wish to call the attention of the Elders who send their Addresses for insertion in the *Star* particularly to this subject, as on account of want of care on their part, we are often compelled either not to insert Addresses at all, or to incur the risk of doing it incorrectly.

FORM OF THE EARTH.—The earth being round like a ball, it follows that at a certain distance, even though our vision can reach much farther, its form will prevent us from seeing objects even if its surface were perfectly smooth. It has been calculated that at 600 yards an object one inch high cannot be seen in a straight line; at 900 yards, two inches; at 1,400 yards, five inches; at one mile, eight inches; three miles, six feet; so at that distance a man would be invisible. In leveling it is usual to allow the tenth of an inch in every two hundred yards, or eight inches in a mile, for convexity.

FOREIGN CORRESPONDENCE.

SCANDINAVIA.

20, Rupert-street, Liverpool,
October 22, 1856.

President Orson Pratt.

Dear Brother,—Having just returned from our mission to Scandinavia, we take pleasure in handing you a report of our proceedings since our communication of September 13th.

On the 14th we attended meeting in Copenhagen, in a large and commodious hall, and preached to about one thousand people. The Spirit of the Lord was abundantly poured out. We also met with and addressed the Saints on the 15th. On the 17th we left Copenhagen for Gothenburg, in company with Elders Haight and Widerborg, and had a very rough passage. Nearly all the passengers were sea-sick, and the scenes on board, though of a *sea-rious* nature at the time, afforded matter for amusement afterwards. We arrived at Gothenburg half-past five o'clock a.m., on the 18th, and went to the house of Elder Frantz F. Gronberg, the President of the Branch, where we dined. He had all the Saints in the Branch, numbering seven souls, and about five strangers, who were friendly, invited to his house in the afternoon. While we were engaged in prayer together, we heard the noise of persons coming into the room, but paid no attention to it until we had done praying, when we found three large policemen in our company. The first, after talking to brother Gronberg, took a seat at the table, wrote down all our names, and demanded our passports. One brother, from a few miles distance, who had no passport, they took to the police station, and ordered the rest of us to disperse. After they had gone, we stayed a short time, comforting the Saints while we were bidding them farewell, and laying hands on a sick child, by the desire of its mother, who was not in the Church. The newspapers noticed the circumstance of our meeting, and said that the young man who was taken up was so full of "Mormonism," that he preached it before the police court. Before leaving Gothenburg, we laid hands on brother Gronberg, and blessed him. He had been before the police many times for

preaching the Gospel, but he feels more determined than ever.

On the 19th we set sail up the Gotha, across the country for Stockholm. The scenery on the voyage between Gothenburg and Stockholm is extremely grand and beautiful. There are seventy-five locks and seven lakes to pass through. The altitude attained is three hundred and eight and a half feet. There are several interesting sights on the journey, such as cataracts, extensive lakes, splendid mansions, and the magnificent fort of Carlsborg, which is capable of accommodating thirty thousand soldiers. We arrived at Stockholm at midnight, on the 22nd.

Stockholm is a beautiful place. It is built on seven islands, and is rendered still more interesting by its splendid buildings, rich groves of timber, and fine bay, intersected with islands. We visited the palace, and saw some splendid suites of rooms, galleries of paintings, and statues. We attended meeting on the 24th, and addressed the Saints, who met together numbering thirty, brother Widerborg acting as interpreter. We left next day for Ystad, per steamer *Ganthiod*, and arrived there at half-past one a.m., on the 28th, after a very rough passage. Women porters were on the landing waiting the arrival of the steamer, and two of them carried our luggage on a "bearing barrow" to the hotel. We proceeded the same day, by carriage, through a farming country, to Malmö. We saw the President of that Conference, and gave him such instructions as we were led to do, and next day we left for Copenhagen. We would here observe, that the work is taking a good start in Sweden. Notwithstanding the stringent laws against religious liberty, and the vigilance of the police, the Gospel is spreading rapidly in that extensive territory. There are already twenty-one Branches, and about four hundred and forty members in the country.

On the evening of the 30th, we addressed a large meeting in Copenhagen. There were a great many strangers present. Considerable effort was made to create a disturbance outside, but with little effect. We preached there again on the 1st of October, and on the following

day we were highly entertained in visiting, in company with about twenty Saints, the palace of *Sorgenpi*, which means "free from sorrow," and grounds adjacent. On the 4th we started from Copenhagen at seven a. m., for Hørsens, going by railway to Karsøer, and from thence per steamer. The railway between Copenhagen and Karsøer is sixty miles long, and, we learned, took four years in making. After we had left Karsøer a short time, some part of the engine broke down, so that we had to go on board another steamer, which took us to Aarhus, where we arrived at six p. m. We took a carriage from thence to Hørsens the same night, and arrived early in the morning. We left there on the 5th for Viele, and arrived at eleven and a half a. m. Here we met with two Conferences of the Saints, and preached to them. There were about three hundred present. Two or three persons tried to break up our meetings, but did not succeed.

The 6th was brother Kay's birthday. He is 39 years of age, 5 feet 9½ inches high, 238 lbs. in weight, and feels first rate.

We left Viele on the 7th for Aalborg, where we arrived on the 8th, at eight o'clock p. m., having travelled one hundred miles per post chaise. On the 9th we met with about four hundred Saints. There were two Conferences gathered together here, namely, the Aalborg and Veneyssel. We met again on the 10th, at ten o'clock a. m.; several strangers were present. Meeting was also held in the afternoon, and we spent the evening at the President's house, instructing the Saints. Next day we left per steamer for Copenhagen, where we arrived on the 12th, at eleven o'clock a. m. On the passage the Captain remarked to brother Benson that the "Mormons" were taking the best men and women out of the country. We went to meeting the same night, and addressed the Saints. At half-past twelve o'clock on the 13th, we left there in company with brothers Haight, Liljenquist, and Larson, and went to Sorro; then we went by carriage to Høngerop, at four o'clock, distance from Copenhagen forty-three miles. We here had a meeting called, and addressed the Saints.

On the 14th, at ten o'clock a. m., the Saints and neighbours gathered together in a large house that formerly belonged to

brother Neilson. He had sold it, and reserved the right to hold three "Mormon" meetings in it. We preached to the people, and they rejoiced much in what they heard. We here bade farewell to brothers Haight, Widerborg, and the Saints, and returned at three o'clock to Karsøer. At half-past ten o'clock, we left Karsøer to return to England, after taking an affectionate farewell of brother Liljenquist, who accompanied us there. We landed at Viele at half-past five a. m., left there at seven o'clock by railway, and arrived at Hamburg at half-past ten a. m. We visited the Exchange in Hamburg. There were some thousands of merchants and gentlemen in the building at once. Their voices sounded in the gallery, like the rushing noise of many waters. We sailed from Hamburg on the 16th, at three o'clock a. m. per *Britannia* for Hull, and arrived on the 18th, at nine o'clock a. m., after an agreeable sail, though somewhat rough. The same day we proceeded to Sheffield to attend Conference there on the 19th. Elder W. G. Young received us kindly. Elder James A. Little and several other American brethren were present, and much of the Spirit was enjoyed. The congregations were large, and a good feeling prevailed. Next day, the 20th, we had a Priesthood meeting, and a social party in the evening, which was a time of rejoicing to all present. On the 21st we came to Liverpool, and were glad to meet you and the rest of our brethren, and to find all well in health and spirits.

We cannot close this communication without expressing our many obligations to President H. C. Haight, for his kindness to us during our visit to Scandinavia; and in connexion with him it would be invidious not to name Elders Widerborg, Liljenquist, and all the Presidents of Conferences and Saints with whom it was our happy privilege to associate, all of whom manifested the most intense desire for our welfare while we were among them. The Saints there are a good people, full of faith, and of the Spirit of God. The work is in a prosperous state, and in a very healthy condition. That it may roll on until every honest soul throughout all Scandinavia is gathered out of Bablyon, is the prayer of your fellow-labourers in the Gospel,

EZRA T. BENSON,
JOHN KAY.

CALIFORNIA.

(From the "Western Standard.")

San Pedro, California,
August 23, 1856.

Mr. Editor—Feeling to communicate to you at this time, I will give you a short account of my labours, and the progress of the work, as it has been carried forward in Australasia during my mission in that far-off land, for the last three and a half years.

I will briefly state that the Gospel has penetrated, and been pushed forward through extensive portions of New South Wales, Victoria, South Australia, Van Dieman's Land, and the different Colonies of New Zealand, where many have obeyed the truth, and in all of which a good foundation has been laid for future progress, so that an abundant harvest cannot fail to be reaped from the labours of faithful and efficient Elders who may follow in those fields. Not only are large and spacious halls ready to be opened to receive them, as they go to spread the principles of eternal truth, (which all who have pioneered in the work have so far faithfully laboured to do) but in all sections there are families ready to receive them and to minister to their temporal necessities.

In all of these things I acknowledge the hand of Israel's God, and give to Him the glory, who is ever ready to be with and bless His faithful servants, according to His promise, by preceding them in their path, and by opening the hearts of the people to whom they are sent not only to receive them, but also the message of eternal truth which they bear. That this is the case is plain to be seen by the gathering of the people from those distant lands to Zion; and I feel that the work in those lands is but in its infancy. That the Lord may bless all His faithful servants who are sent forth to labour in the ministry, is my prayer.

Having been called from my field of labour to gather up a company for Zion, I give you a sketch of our passage across the Pacific.

We left port Jackson, N. S. W., on the 28th of May, and proceeded to sea in good health and spirits. The weather being quite pleasant and the sea calm, we had very little sea-sickness. The only disease on board was the whooping cough, which soon ceased, and all was as agree-

able as could be expected by a body of passengers gathered from different parts of the Colonies, and crowded together in so small a space. Every exertion was made by Captain S. F. Sargent and officers to make us comfortable and happy. They spared no pains to render the situation of all as agreeable as possible.

We arrived at Tahiti on the 22nd of June, where we called for the purpose of relieving the Saints who survived the wreck of the *Julia Ann*. We found however, to our great joy, that they had been assisted by friends, who feel for the sufferings of their fellow-beings, independent of sectarian prejudices. The Masonic Fraternity helped them all in their power, and thus rendered their circumstances comparatively comfortable. It gave my heart joy to learn of this act of hospitality on the part of my brethren, the Masons. It being St. John's day, a very friendly invitation was sent on board to Mr. Wilber and myself to join in their celebration; but in consequence of a press of business, neither of us could attend. I was truly glad to meet Elder Addison Pratt here, an old, tried friend and brother, from whom I heard intelligence from home, which proved a source of consolation to me.

We left Tahiti on the 28th of June, and touched at Honolulu, Oahu, Sandwich Islands, on the 16th of July. We remained only a few hours, but had the satisfaction of meeting with President Silas Smith, Elder John T. Caine and others of that mission, besides several of the Saints left there from brother Frost's company; they were all in good health and spirits, and the latter very anxious to get to Zion.

From Honolulu we proceeded with a favourable breeze. The next day our company was thrown into considerable excitement, occasioned by the falling overboard of a young lad, while attempting to draw a bucket of water. The sea was rather rough, and the vessel running about ten knots an hour; life buoys were immediately thrown out, the headway of the vessel stopped, and a boat launched as quick as possible; he had, however, floated considerably astern before this could be accomplished, and some thirty minutes elapsed ere he was picked up. When we received him on board safe and sound, we felt to give thanks to our heavenly Father for his remarkable preservation.

The 24th of July—the anniversary of the arrival of the Pioneers in Great Salt Lake Valley—was celebrated with exercises suitable to the occasion, an account of which is forwarded for the benefit of your readers.

We arrived at San Pedro on the evening of the 15th instant, having been blessed with a pleasant passage, together with a liberal portion of the Holy Spirit, which caused peace and union to pervade in our midst.

I immediately proceeded to San Bernardino, where I made arrangements for

teams to convey the Saints to that place, and returned on the 20th instant. I found the Saints comfortably encamped in tents, and all doing well. Sister L. Stephens gave birth to a fine healthy boy this morning. The moving of the Saints is now going on, and all will shortly be *en route* for San Bernardino.

May the Lord God of Israel bless and prosper you in your efforts to stem the torrent of lies, to unmask error, and diffuse the light and influence of truth abroad.

Your brother in the Gospel,

A. FARNHAM.

HOME CORRESPONDENCE.

SHEFFIELD, BRADFORD, LINCOLNSHIRE,
AND HULL CONFERENCES.

18 Dock Street, Leeds,
October 27, 1856.

President Orson Pratt.

Dear Brother—I regard it a duty, and therefore take pleasure in writing to you, that you thereby may know that we are still alive, and doing what little we can to assist you, and our brethren in extending the great work of God in these lands.

During the first quarter we were favoured with a visit from my uncle, P. H. Young, and notwithstanding his health was bad, he preached in several of our Branches, and caused our hearts to rejoice, for the spirit of Zion was with him.

Brother Benson blessed us with a visit in August. During his stay with us we held a council of all the Presidents and Travelling Elders in this Pastorate, to give him an opportunity of seeing them, learning their condition, and of giving them the necessary instructions relative to their duties in the kingdom of God. While he was with us we made some changes that have proven to be a blessing to the work. Brother Benson tarried with us eight days, and preached every night and almost every day. I feel greatly blessed by having had the privilege of travelling through this Pastorate in company with him, and am amply rewarded for all labours performed, by receiving of his spirit, which is the Spirit of God.

Brother Hatch and myself met like two drops of oil; and our labours have been blessed. We and the Saints generally throughout the Pastorate have observed

fasts, and prayed for power to rest upon us that we might be enabled to preach the truth successfully, and also to raise means with which to purchase tracts for distribution. We received your instructions through the *Star* relative to the distribution of tracts, and are happy to find that they correspond with our own opinions conceived prior to the reception of the instructions, which go to show that we are taught by the same Spirit.

We have distributed about five thousand of the tract entitled *Marriage and Morals in Utah*. The result seems to be good. Many now attend our meetings who manifested no interest in them before; some gentlemen have written to us requesting further information, while others have invited us to their houses to converse with them upon the principles of the Gospel. In every instance, where we have visited them, a good spirit has been manifested. We are getting our tract societies organized, and are determined to do all that we can to carry out your views. I am of the same opinion that you and brother Benson are, and that is, that many of the people only need to know the principles that we believe and teach; in order to be induced to obey and receive them. I feel like labouring day and night to spread the Gospel that all may have an opportunity of being saved.

On Sunday and Monday, the 19th and 20th of this month, we held the Sheffield Conference. Brothers Benson, J. A. Little, J. Kay, H. Lunt, L. W. Hatch, and brother P. Robison, from Utah were present. During the Conference we had much

good instruction from the brethren, especially from Brother Benson, whose words caused every heart to leap for joy. While talking, he prophesied in the name of the Lord that the Sheffield Saints would be blessed, and that the work of the Lord would increase in that place; and so far his words have been fulfilled, for there is an increase of energy, love, and union among the Saints. Several have been added to the Church by baptism; but the best evidence that we have of our doing good is that we have made the devil, in the shape of pious priests, mad.

Brother Pratt, I feel thankful to you for the many kind favours that you have conferred upon me and my brethren; and I also feel thankful that I can say that everything is in good working condition in this Pastorate. It is my faith that we will do as much good during the next three months as we have in the nine

of this year that have passed. Brother Rudd and myself visited a small Branch of the Church last night, composed of about a dozen Saints, and found a large congregation in attendance. Some, as they evinced, had come for the purpose of mobbing us, but the Lord was with us, and they did not carry out their designs. At the close of the meeting three young men requested us to baptize them.

The brethren are all one with me, and a good spirit prevails throughout the Pastorate. I hope that you will accept of this short statement and at the end of the quarter I will give you a full report of the condition of my Pastorate. I pray God to bless you, brothers Benson and Little, and all who are labouring in the Office.

I remain your humble servant in the kingdom of peace,

W. G. YOUNG.

VARIETIES.

THE desire of power in excess caused the angels to fall; the desire of knowledge in excess caused man to fall; but in charity there is no excess.—*Bacon*.

It is just as possible to keep a calm house as a clean house, a cheerful house, and orderly house, as a furnished house, if the heads set themselves to do so. Where is the difficulty of consulting each other's weakness, as well as each other's wants; each other's tempers as well as each other's health; each other's comfort, as well as each other's character.

MARRIAGES, BIRTHS, AND DEATHS.—The Seventeenth Annual Report of the Registrar-General for England has just been issued. It treats of the marriages, births, and deaths in 1854. The total of *marriages* was 159,727. Of these 134,109 were "according to the rites of the Established Church," of which 3,811 were on the Superintendent Registrar's certificate. Marriages not according to the rites of the Established Church were 25,618—namely Roman Catholics, 7,813; other Christian denominations, 9,873; at Superintendent Registrar's office, 7,593; Quakers, 52; Jews, 287. One "man" married under sixteen years of age and twenty-eight "women;" the largest numbers married between twenty and twenty-five years; the four oldest women who married were above seventy-five years, but thirty nine men were above seventy-five, nine of them above eighty. Two "spinsters" were above seventy when they married, one "bachelor" was above seventy-five. *The Births* in 1854 were 634,405—324,069 males, 310,336 females. The largest number was in the quarter ending June; the March quarter came next, September third, December last. Of these births no fewer than 40,735 were illegitimate children. *The Deaths* were 437,916—222,422 males, 215,494 females. The September quarter was the most fatal; March next, then December; the June quarter was least fatal; June carried off some seven thousand fewer victims than December, March two thousand more than December, and September another two thousand in excess.

ANGELS' VISITS.

(Selected.)

Oh! tell me not that "Angels' visits
Are few and far between,"
Because those pure and holy beings,
To mortals are unseen.

Who have not felt their presence cheer us
Throughout life's chequered day?
Soft as the lightest wings of Zephyrs,
They move around our way.

Cloth'd with eternal light of heaven,
 As messengers they fly,
 To minister, protect, and counsel,
 Unseen by mortal eye.

Our prayers, our anxious expectations
 That from our hearts have flowed,
 Our faithful works, and love, and duty,
 By them are borne to God.

See the sweet babe, while vacant gazing
 On mother's lap of care;
 Its happy smile, its arms outspreading—
 An Angel visits there.

When in the years of early childhood,
 And all seem strange and new,
 What lofty thoughts, and words are prompted
 By their sweet influence too.

When deep and anxious cares oppress us,
 Or trials rack the heart,
 Then rays of light, and words of solace
 They silently impart.

When lone, or by our friends deserted,
 The world a dreary waste;
 They ope the portals of the heavens,
 And give our hearts a taste.

When dark presentiments of evil
 Harass the human breast,
 They drive the phantom from before us,
 And set our souls at rest.

When pleasures tempt, and threat'ning danger,
 Around our pathway lie;
 We gain relief, oft unexpected,
 By some kind Angel nigh.

Have we not felt their glow around us,
 Like halo round the sun;
 A happiness and peace possessing,
 Like heaven on earth begun?

The coming evil oft with kindness
 In warning dreams they've told;
 Unseen to us our faltering footsteps
 Led to the Gospel's fold.

And when reflecting on the future
 Our minds are borne away,

G. S. L. City, May 2, 1856.

We gain an inkling of its glories
 By power that they convey.

When wrapt in thought on absent dear ones,
 Would share their joy and fear,
 How oft in slumbering hours the Angels
 Conduct our spirits near.

When ranging o'er the field of nature
 To gather truth, and learn
 Its laws sublime, then they but whisper
 And we the light discern.

When men develop wondrous science,
 And arts display new pow'rs,
 'Tis what on other worlds existed,
 And Angels give to ours.

The Poet's eye describes the virtues
 In scenes that round him roll;
 Or sings what man and nature should be,
 For Angels fire his soul.

What truth, intelligence, and wisdom,
 And glowing hearts of love,
 Have been bestow'd, by those sweet guardians
 That round our presence move.

What raptures fill their holy bosoms,
 And swell th' angelic lays,
 When swift as light they bear the tidings
 That man the truth obeys.

But ah! what deep and bitter anguish
 Pervade the heav'nly host,
 When man proved callous and rebellious
 His priceless soul is lost.

And oh! when sickness lays us prostrate
 Upon the bed of pain,
 Around our hearts like Hope they hover,
 And shed their influence then.

And when from Death's repuls'd embraces
 The spirit takes its flight,
 The Angel-messengers convey it
 To realms of greater light.

Then tell me not that "Angels' visits
 Are few and far between;"
 Because those pure and holy beings
 By mortals are unseen.

W. G. MILLS.

ADDRESSES.—F. S. Turner, Mr. E. Ruck's, Redmarley, D'Abittott, Worcestershire.
 J. R. Morgan, Mr. Charles Kimber's, White's Yard, Dyer's Street, Cirencester.
 Mark Lindsey, William Brazier's, Baker, North Street, Bishop Stortford, Herts.

Money List, Oct. 24—31, 1856.

Thomas Stephens	£9 10 6	Brought forward	£18 10 6
William H. Perkes	3 10 0	John Hyde, (per William Budge)	3 0 0
W. C. Gregg	3 10 0	Josiah Holmes	5 0 0
William Shires	2 0 0	E. D. Miles	2 0 0
Carried forward.....	£18 10 6		£28 10 6

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THE
Half-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Chr'st.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 47, Vol. XVIII.

Saturday, November 22, 1856.

Price One Penny.

PRIESTHOOD.

BY ELDER GEORGE TURNBULL.

(Concluded from page 725.)

Mr. Taylder says, "The Melchisedec priesthood differs from all these; it was peculiar to him whose name it bears, and to the Son of God." That is, it differs from the Priesthoods which the Patriarchs, Abraham, Noah, &c., held, and which "true believers" were said to hold, and from the Aaronic: it belongs solely to Melchisedec and Christ. If it be true that this Priesthood is peculiar to Melchisedec and Christ, then it is certain that it differs from the Priesthood which the Patriarchs and "true believers" held. But if it is not peculiar to Melchisedec and Christ, possibly the Patriarchs and "true believers" were partakers of it. This peculiarity, or rather, this exclusiveness is what Mr. Taylder ought to have proven. He proves most conclusively from Scripture, that Christ was superior to Moses and Aaron, that he was worshipped by angels, that he created all things, that he was unchangeable, that he had an unchangeable Priesthood, that his Priesthood was after the order of Melchisedec, and that thus he remaineth a Priest for ever—but all this does not prove that no one but he and Melchisedec ever possessed or ever were to possess that Priesthood. He then says, "The question therefore arises—is that office perpetual." How this question can arise after it has been proven

that "he remaineth a priest for ever" I will leave Mr. Taylder to explain. However, he answers it himself, thus, "Certainly it is; but in the person of Christ alone." He has just given us to understand that this Priesthood was peculiar to two personages. He now informs us that it is perpetual in the person of Christ alone. But he proves neither. He then says, "Can that office be delegated to any one who does not possess the Divine titles and attributes of Christ? . . . 'We are sanctified through the offering of the body of Jesus Christ once for all'; and therefore 'there remaineth no more sacrifice for sins' (Heb. x. 10, 26.) Unless, therefore, it can be shown that some other sacrifice be necessary, either because the one only sacrifice is defective, in the manner of offering, the person offering, and offered, or the results following; or that Jesus Christ has resigned his priesthood, and ceased to intercede in the presence of the Father, no additional priest is required."

It will be observed that nothing whatever is said or implied, regarding the delegation of the Priesthood, either to one who does or does not possess the Divine titles and attributes of Christ, in the passage presented by Mr. Taylder in reply to his question. He assumes that the dele-

gation of the Priesthood to another would imply that it was taken from Christ, or that he had resigned it. But he does not, *cannot*, show a reason why this should follow. It is altogether an assumption of his own. If such were the case, and no additional Priest were required, why were "true believers" said to be Priests? "To belong to that priesthood," says Mr. Taylder "they must have sacrifices to offer which are efficacious in atoning for sin, not yet atoned, they must possess all the essentials for such a sacrifice, Divine attributes and Divine titles, and must enter Heaven to make the sacrifice complete." But all this is an assumption. There is no proof offered. Were this proven, then Mr. Taylder's point would be gained. It is not proven, however; neither can it be. The fact that another person, Melchisedec, held that Priesthood, brought forward prominently at first, is afterwards almost ignored. The statement is actually made that it is perpetual in the person of Christ alone. When did Melchisedec resign it? Was it necessary for him to resign it in order that Jesus might hold it? If he still retains it, does that interfere with the efficacy of the offering of Christ? Or if it be possible for two personages to possess this Priesthood, may it not be delegated to others? If Melchisedec alone held this Priesthood before it was conferred upon Christ, how could it be designated the *order* of Melchisedec? An order implies number and gradation. One person cannot constitute an order. It would therefore seem that others held it. The Father must have held it Himself, for how could He confer that which He did not possess? Who was Melchisedec, and how came the Priesthood to be called by his name? The Scriptures tell us that he lived in the days of Abraham, of whom he received tithes—that he was King of Salem, and a Priest of the Most High God. We would conclude from this that he was one of the Patriarchs, but from Christ being called a Priest after his order it has been inferred that he was equal if not superior to Christ. This, however, is explained in a revelation to Joseph Smith, which I quoted in the outset, showing that the Priesthood was originally called "*the holy priesthood, after the order of the Son of God*," but after Melchisedec's day, the name was changed reverentially, to avoid the too frequent repetition of the name of the Supreme Being. It is

also thought, and Mr. Taylder has, of course, adopted the absurdity, that Melchisedec was without father, or mother, or descent—the words of Paul, in Hebrews vii. 3, being applied to him. It is evident that Paul had reference, not to the man, but to the Priesthood which he held. For if we admit that the passage alludes to Melchisedec personally, we then find that it contradicts itself. It says, "But made like unto the Son of God." Now the Son of God was not made without father, or mother, or descent. Again, Paul himself says of Melchisedec, in the 7th verse, that his "descent is not counted from them" (the sons of Levi.) If, then, Melchisedec had a father and mother, and was one of the Patriarchs, and held this Priesthood, why may not the Priesthood that Noah, Abraham, and the rest of the Patriarchs held, have been the same? But more of this hereafter.

Jesus conferred the same Priesthood upon his Apostles that the Father conferred upon him. He said to them, "As my father hath sent me, even so send I you. . . . Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." Paul says to his brethren of the Apostleship, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." (Heb. iii. 1.) If he was the Apostle of their profession, and they were Apostles, it is manifest that they held the same Priesthood.

Mr. Taylder should have shown the nature of this Priesthood, and wherein it differed from the Aaronic, and the various other orders which he says are spoken of in Scripture. As we have learned from the modern revelations of God the nature of the Aaronic Priesthood, I will now quote from the same source a most concise and comprehensive statement of the nature of the Melchisedec Priesthood. The difference between them will be seen at a glance, which will aid us in our further investigation of this subject.

"This greater priesthood administereth the Gospel, and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God: therefore, in the ordinances thereof, the power of godliness is manifest; and without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh; for without

this no man can see the face of God, even the Father, and live." (Doc. and Cov., Sec. iv. 3.)

That Christ, by virtue of his Priesthood, administered the Gospel, held the key of the mysteries of the kingdom, even the key of the knowledge of God, and that in the ordinances which he instituted the power of Godliness was made manifest, no one will venture to deny. That the Aaronic Priesthood did not hold those keys and powers will also be granted. If we find that Christ conferred the same keys, and powers, and authority upon his Apostles, what Priesthood must we conclude they held? There can be but one answer, the same as he held himself. It was not necessary that they should have to offer a sacrifice of atonement in order to possess this Priesthood, inasmuch as he had atoned for the sin of the world—but there remained many other duties to perform to accomplish the salvation of the world in which they could co-operate with him, by the power and authority of this Priesthood, but not without it. We have already seen that he sent them as his Father sent him—that he conferred on them the Holy Ghost, and gave them authority to remit sins. We find that they had full power to administer the Gospel and to confer the Gift of the Holy Ghost on others. Peter and John were sent from Jerusalem to Samaria to confer the gift of the Holy Ghost on those whom Philip had baptized. (Acts viii. 14.) Paul laid his hands on those whom he baptized at Ephesus, and conferred on them the gift of the Holy Ghost. (Acts xix. 6.) Does not this prove that the Apostles held the same Priesthood as Jesus did? It was his prerogative to confer the Holy Ghost. He purchased this blessing for mankind by his own death and resurrection. He ascended to the Father that he might send it down upon his Apostles; and he made them his ministers to shed it abroad in the hearts of all who would obey the Gospel. Thus were they made the ministers of the greatest gift which he purchased for mankind—a ministry which he alone could call them unto, and which they could only be qualified for by being partakers of the same Priesthood. This is one of those ordinances in which the *power of Godliness* is made manifest. By the gift of the Holy Ghost is the knowledge of God—which is eternal life—imparted to them that are faithful. The

Apostles knew the Father and the Son, and they had eternal life abiding in them. They had heavenly visions, and understood the things of God. They had the Spirit dwelling in them, which taketh of the things of God, even the hidden mysteries, and showeth them to those who are ordained to this Priesthood. The Church of Christ is built upon the foundation of Apostles and Prophets—Jesus Christ himself being the chief corner stone. They are set in the Church "for the *perfecting* of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come to the unity of the faith, and of the *knowledge* of the Son of God, unto a *perfect* man, unto the *measure of the stature of the fulness of Christ*."

There is abundant evidence that the Patriarchs and ancient Prophets held this same Priesthood. Enoch walked with God. Noah received revelations from His own mouth, as did Abraham also. If the Gospel was preached to Abraham, as we are informed, this accounts for his holding the Priesthood, and conversing with God. May it not have been preached to Noah, and Enoch, and Adam, also? The light of revelation in our own day teaches us plainly that this was the case. The holy Scriptures, with the aid of reason, and the light of Truth, teach us the same thing. How could those men in the early ages of the world have been privileged to commune with the heavens, and see God and live, by any other means than were vouchsafed to men in later times—namely, obedience to the Gospel of salvation, and being made partakers of the Priesthood which is after the order of the Son of God. Moses must have held this Priesthood. It is manifest that he was greatly superior to Aaron in the Priesthood, and it is also clear that Aaron held the highest office of the lesser Priesthood. The Priesthood of Moses, therefore, must have been of a higher order. That it was of the highest order, even the order of the Son of God, is manifest from his preaching the Gospel to the Israelites, according to Paul's words, and baptizing them with water, "in the sea," and with the Spirit, "in the cloud." Also, from his conversing with God "face to face," speaking with Him, "as one man speaketh with another," and beholding His glory. For without this Priesthood, "no man can see God and live." After Moses, God raised up to Israel other Prophets, like

unto him, belonging to different tribes. These were placed over the Aaronic Priesthood, to teach, admonish, reprove, rebuke, and set them in order, as circumstances might require: and to lead Israel, and instruct her kings. Of them may be named Joshua, an Ephraimite, Gideon, of the tribe of Manasseh, Samuel, Elijah, David, and many others, who received revelations from God, and spake and wrote as they were moved upon by the Holy Ghost.

The Priesthood is conferred by ordination, by the laying on of hands of those who possess it, upon others. But it is sealed by an holy anointing and consecration, and by an oath—as Christ was consecrated. The following references will suffice as instances of ordination. Numbers xxvii. 18, 23. Mark iii. 14. Acts i. 22. 1 Tim iv. 14. Acts xiv. 23. Doc. and Cov. Sec. iii. iv.

Not only was this Priesthood held by the Patriarchs, and by the Apostles of Jesus Christ—but it is imparted unto all the members of the Church or body of Christ—each receiving it in his proper order—and this is why “true believers” are said to be *Priests*. There is not a new order made for their separate accommodation, but as they through the Gospel are made sons of God, and the brethren of the Lord Jesus, who is the eldest Son—as they are made *heirs* of God and *joint-heirs* with Jesus Christ, they are made partakers of the *same Priesthood* as the Father and Son, that they may be *one* with them.

Was Jesus by virtue of his consecration an Apostle and a Prophet? They are made partakers of the “spirit of prophecy.” (Rev. xix. 10.) Was he a Priest and a king? They are “a royal priesthood.” (1 Pet. ii. 9.) They are made “kings and priests unto God and his Father.” (Rev. i. 6.) The Lord would have made Israel “a kingdom of priests,” if they had received the Gospel. Those who received the Gospel in the former-day Church were made kings and Priests—made so on the earth, although they did not then commence to reign over their kingdoms. Je-

sus was a king while on the earth, although he did not reign. Was his Priesthood eternal and unchangeable? So is theirs. The spirits of the redeemed before the throne of God, sing—“Thou hast made us unto our God kings and priests: and we shall reign on the earth.” (Rev. v. 10.) And we are also informed when the words of their song will be fulfilled, and the object of their ordination to the Melchisedec Priesthood will be fully accomplished. “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” (Rev. xx. 6.) We thus learn that their Priesthood is everlasting; and if it be necessary that Priests should offer sacrifices, as “an holy priesthood,” they are called upon “to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.” Every attribute, therefore, of the holy Priesthood, ascribed to Christ is promised to those who are faithful members of his Church; and not only promised, but they are ordained, sealed, and consecrated upon the earth. They are nevertheless subordinate to him as the Great High Priest.

Let the existence of the Priesthood after the two orders ordained of God, in this Church, be as a beacon to light the honest inquirer after the Truth into that Gospel in which all truth, light, and knowledge is comprehended. Without the Melchisedec Priesthood there is no communication with the Church of the First-born in heaven. Without the lesser Priesthood, the outward ceremonies cannot be attended to. The Priesthood; had not been on the earth for many centuries—until God restored it to His servant Joseph Smith. This man was ordained an Apostle under the hands of Peter, James, and John. As such he has been enabled, through the revelations of God, to build up the Church of Christ, after the true pattern. And to those who enter into that Church by the door, the greatest blessings of the kingdom are promised through faithfulness.

GOOD INTEREST.—Success prompts to exertion, and habit facilitates success. Habit also gives promptness, and the soul of dispatch is decision. One may write a book or paint a picture, while another is deliberating about a plan or a title-page. The more we do, the more we can do. If we go forward with spirit and confidence, we shall succeed. The best are idle half the time, and he who does nothing, renders himself incapable of doing anything, while capacity is invigorated by occasions of necessity. Our expenditure of intellectual wealth makes us rich, and we acquire ideas by imparting them,

HISTORY OF JOSEPH SMITH.

(Continued from page 729.)

[October, 1841.]

Sunday, 24th.

Sunday morning, ten o'clock. Conference met pursuant to adjournment.

Elder John Taylor delivered an address, upon the object of Christ's mission into this world, the resurrection and redemption of the Saints, and pointed out very clearly the course to be pursued in order to become the sons of God, through the ordinances of the Gospel, that the Saints may, at last, be exalted at the right hand of God, to dwell with Him eternally in the heavens.

After an intermission of one hour, the sacrament was administered by President Young and Elder Richards. The minutes of the Conference were then read and accepted.

President Young made some very just remarks on the Priesthood, authority, and calling.

Conference adjourned *sine die*.

Benediction by President Morley.

BRIGHAM YOUNG, President,
J. C. SNOW, Clerk.

Extract of a letter from Parley P. Pratt—

Manchester, England.

On the 20th of September, the ship *Tyrean* sailed from Liverpool for New Orleans, under a charter of the Latter-day Saints; she had upwards of two hundred Saints on board, with Elder Joseph Fielding at their head. By chartering, we saved the company at least 500 or 600 dollars. The splendid new ship *Chaos*, 1,200 tons burthen, will sail on the 5th of November, under our charter. She will have from one to two hundred Saints on board, with Patriarch Peter Melling at their head.

The Saints in this country are generally rejoicing, and filled with the testimony of Jesus. Great zeal is manifested by the officers in general, of whom there are probably more than a thousand. We are increasing in numbers, and in gifts and blessings. New Branches of the Church are rising in many places, and great additions made to the old ones. Manchester and vicinity has poured forth a stream of emigration for the last eighteen months, and still we numbered at our Conference, two weeks ago, near sixteen hundred members, and between one and two hundred officers; all these within one hour's journey of Manchester.

There has been a general time of pruning; we have cut off upwards of one hundred members from this Conference in a few months; this causes the young and tender Branches to grow with double vigour.

Thursday 28th. Copy of a letter of attorney from Joseph Smith, "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," to Reuben McBride, of Kirtland, Ohio.

Know all men by these presents, that I, Joseph Smith, of Nauvoo, Hancock County, and State of Illinois, "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," have made, constituted and appointed, and by these presents do make, constitute, and appoint, Reuben McBride, of Kirtland, Lake County, and State of Ohio, my true and lawful Attorney for me and in my name, and for my use as "Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints," to ask, demand, sue for, recover, and receive all such sum or sums of money, debts, goods, wares, and other demands which are or shall be due, owing, payable, or belonging to me, as Trustee in Trust as aforesaid, by any manner or means whatsoever; also, to dispose of in my name, to grant, bargain, sell, release, and confirm all or any part of my real estate as Trustee in Trust as aforesaid, in and about Kirtland, Lake County, and State of Ohio, and throughout any of the northern and eastern States, and to receive all such sum or sums of money accruing therefrom, for me and for my use as Sole Trustee in Trust for the Church of Jesus Christ of Latter-day Saints, and to take up the power of Attorney which I gave to Oliver Granger, and all the papers and obligations of every description specified therein, or in his possession by virtue thereof, and to settle the same in my name, for me and for my use as above described; and I, as Trustee in Trust as aforesaid, hereby give and grant unto the said Reuben McBride, my Attorney, full power and authority in and about the premises, to have, use, and take all lawful ways and means in my name for the purposes aforesaid, and upon the receipt of any such debts, dues, or sums of money (as the case may be), acquittances, or other sufficient discharges, for me and in my name as aforesaid Trustee, to make and give, and generally to do all other acts and things in the law whatsoever needful and necessary to be done, in the

before mentioned places, for me and in my name as aforesaid Trustee, to do, execute, and perform, as fully and to all intents and purposes, as I might or could do, if personally present. Hereby ratifying all and whatsoever my said Attorney shall, in the places above specified, by virtue hereof.

In witness whereof I have hereunto set my hand and seal this 28th day of October, 1841.

JOSEPH SMITH, (L.S.)

Witness: John Taylor, John S. Fullmer.

Friday, 29th. Those of the Twelve Apostles who were in Nauvoo, met in Council.

Saturday, 30th. I attended the City Council, and spoke against the Council remitting a fine assessed against John Eagle by a jury of twelve men, considering that the jury might be as sensible men as any of the City Council, and I asked the Council not to remit the fine.

Lyman Wight, Willard Richards, and Wilford Woodruff were elected Councilors, and Hiram Kimball and George W. Harris, Aldermen.

In obedience to an order from the Mayor, I called out two Companies of the Nauvoo Legion, and removed a grog shop kept by Pulaski S. Cahoon, which had been declared a nuisance by the City Council.

The grand armory in the Tower of London destroyed by fire, and amongst the military trophies, 300,000 stand of arms.

Sunday, 31st. I was in Council with the brethren at brother Hyrum's Office.

Attended a Council with the Twelve Apostles. Benjamin Winchester being present, complained that he had been neglected and misrepresented by the Elders, and manifested a contentious spirit. I gave him a severe reproof, telling him of his folly and vanity, and showing him that the principles which he suffered to control him would lead him to destruction. I counselled him to change his course, govern his disposition, and quit his tale-bearing and slandering his brethren.

I instructed the Council on many principles pertaining to, the gathering of the nations, the wickedness and downfall of this generation, &c.

After having received the following minutes—"A Conference was held at Kirtland, Ohio, Oct. 2, 1841. Almon W. Babbitt, President, and William W.

Phelps, Clerk. Resolved, That Thomas Burdick, Bishop of Kirtland, and his Counsellors, be constituted a company to establish a press in Kirtland, and publish a religious paper, entitled *The Olive Leaf*, and that the Saints adjacent be solicited to carry the above resolution into effect"—my brother Hyrum wrote to the brethren in Kirtland, of which the following is an extract—

All the Saints that dwell in that land are commanded to come away, for this is "Thus saith the Lord;" therefore pay out no monies, nor properties for houses, nor lands in that country, for if you do you will lose them, for the time shall come, that you shall not possess them in peace, but shall be scourged with a sore scourge; yet your children may possess them, but not until many years shall pass away; and as to the organization of that Branch of the Church, it is not according to the spirit and will of God; and as to the designs of the leading members of that Branch relative to the printing press, and the ordaining of Elders, and sending out Elders to beg for the poor, are not according to the will of God; and in these things they shall not prosper, for they have neglected the House of the Lord, the baptismal font, in this place, wherein their dead may be redeemed, and the key of knowledge that unfolds the dispensation of the fulness of times may be turned, and the mysteries of God be unfolded, upon which their salvation, and the salvation of the world, and the redemption of their dead depends: for "Thus saith the Lord," "there shall not be a general assembly for a general Conference assembled together until the House of the Lord shall be finished, and the baptismal font, and if we are not diligent the Church shall be rejected, and their dead also, saith the Lord." Therefore, dear brethren, any proceedings otherwise than to put forth their hands with their might to do this work, is not according to the will of God, and shall not prosper; therefore, tarry not in any place whatever, but come forth unto this place from all the world, until it is filled up, and polished, and sanctified according to my word, saith the Lord. Come ye forth from the ends of the earth, that I may hide you from mine indignation that shall scourge the wicked, and then I will send forth and build up Kirtland, and it shall be polished and refined according to my word; therefore your doings and your organizations and designs in printing, or any of your Councils, are not of me, saith the Lord, even so. Amen.

HYRUM SMITH,

Patriarch for the whole Church.

Monday, November 1st. I attended the City Council, spoke and acted on many local matters, and contended at great length against paying the owner of a City nuisance, damages sustained by the removal of that nuisance.

Sidney Rigdon resigned his seat in the City Council, on account of ill health.

Tuesday, 2nd. I executed the following letters—

Know all men by these presents, that whereas I, Joseph Smith, of Hancock County, and State of Illinois, in and by my letter of Attorney, did make and constitute, and appoint Almon W. Babbitt, of same place, my Attorney, in my name and for my use, to recover and receive all debts and sums of money whatsoever, due to me in and about Kirtland and elsewhere; and to bargain, sell, confirm, lease, and release all my real estate in and about Kirtland, in the State of Ohio, as by the said letter may appear. Now, know ye that I, Joseph Smith, have revoked, countermanded, annulled and made void, and by these presents do revoke, countermand, annul and make void, the said letter of Attorney, and all power and authority thereby given, or intended to be given to the said Almon W. Babbitt. In witness my hand and seal this second day of November, in the year of our Lord one thousand eight hundred and forty-one.

JOSEPH SMITH (L.S.)

And further know ye that I, the said Joseph Smith do by these presents, make, constitute, and appoint Reuben McBride, of Kirtland, and State of Ohio, my true and lawful Attorney, in the place of Almon W. Babbitt, superseded, for me and in my name, and for my use, to ask, demand, sue for, recover, and receive all such sum or sums of money, debts, goods, wares, and other demands whatsoever, and to bargain, sell, convey, and confirm, lease, and release, any part or all of my real estate in and about Kirtland or elsewhere, within the State of Ohio, giving and granting unto my said Attorney by these presents, full power and authority in and about the premises, to have, use, and take all lawful means, in my name, for the purposes aforesaid, and upon the receipt of any such debts, dues, or sums of money (as the case may be), acquittances, or other sufficient discharges, for me, and in my name, to make and give. And generally to do all other acts and things in the law whatsoever, needful and necessary to be done in and about the premises for me and in my name, to do, execute, and perform, as fully, and to all intent and purposes, as I might or could do, if personally present. Hereby ratifying and confirming all and

whatsoever my said Attorney shall lawfully do in and about the premises by virtue hereof.

In witness whereof, I have hereunto set my hand and seal this second day of November, in the year of our Lord, one thousand eight hundred and forty-one.

JOSEPH SMITH, (L.S.)

In presence of { JOHN S. FULLMER,
WM. BACKINSTOS.

Saturday, 6th. Wilford Woodruff took the oath as a Councillor in the City Council.

Sunday, 7th. Elder William O. Clark preached about two hours, reproving the Saints for a lack of sanctity, and a want of holy living, enjoining sanctity, solemnity, and temperance in the extreme, in the rigid sectarian style.

I reproved him as Pharisaical and hypocritical, and not edifying the people; and shewed the Saints what temperance, faith, virtue, charity, and truth were. I charged the Saints not to follow the example of the adversary in accusing the brethren, and said, "If you do not accuse each other, God will not accuse you. If you have no accuser you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours—for charity covereth a multitude of sins. What many people call sin is not sin; I do many things to break down superstition, and I will break it down;" I referred to the curse of Ham for laughing at Noah, while in his wine, but doing no harm. Noah was a righteous man, and yet he drank wine and became intoxicated; the Lord did not forsake him in consequence thereof, for he retained all the power of his Priesthood, and when he was accused by Cainan, he cursed him by the Priesthood which he held, and the Lord had respect to his word, and the Priesthood which he held, notwithstanding he was drunk, and the curse remains upon the posterity of Cainan until the present day.

In the p.m., I attended a Council of the Elders at my Council room, relative to some affairs in which my brother William was interested.

Monday, 8th. At five o'clock, p.m., I attended the dedication of the baptismal

font in the Lord's House. President Brigham Young was spokesman.

The bapti-mal font is situated in the centre of the basement room, under the main hall of the Temple; it is constructed of pine timber, and put together of staves tongued and grooved, oval shaped, sixteen feet long east and west, and twelve feet wide, seven feet high from the foundation, the basin four feet deep, the moulding of the cap and base are formed of beautiful carved work in antique style. The sides are finished with panel work. A flight of stairs in the north and south sides leading up and down into the basin, guarded by side railing.

The font stands upon twelve oxen, four on each side, and two at each end, their head, shoulders, and fore legs projecting out from under the font; they are carved out of pine plank, glued together, and copied after the most beautiful five-year-old steer that could be found in the country, and they are an excellent striking likeness of the original; the horns were geometrically formed after the most perfect horn that could be procured.

The oxen and ornamental mouldings of

the font were carved by Elder Elijah Fordham, from the City of New York, which occupied eight months of time. The font was enclosed by a temporary frame building sided up with split oak clapboards, with a roof of the same material, and was so low that the timbers of the first story were laid above it. The water was supplied from a well thirty feet deep in the east end of the basement.

This font was built for the baptisms for the dead until the Temple shall be finished, when a more durable one will supply its place.

I received a letter from N. K. Whitney, stating that he had purchased \$5000 worth of goods for me; and that he should visit Kirtland before his return home.

Up to this period a series of storms and earthquakes have desolated parts of the two Sicilies and Calabria.

A second English edition of the Saints' Hymn Book issued by Elder Parley P. Pratt.

A great part of Vicksburgh, Mississippi, consumed by fire.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 22, 1856.

THE PRESENT AND FUTURE.—It is natural for every intelligent Saint to watch with peculiar interest the signs of the times which take place in both the political and religious world. When their minds are enlightened by the Spirit of revelation, in every change of the relative position of a nation, in every desolating war, and amid the fires of revolution, as well as in the constant increase of the great mass of mankind in lying, deceit, whoredom, and abominations, they but see everything tending to the great final result—the overthrow and destruction of the wicked, to make way for the establishment of that kingdom which they are engaged in building up.

The wicked say to themselves, "Soul, take thine ease and enjoy the present, for all things remain as they were. It is true that the Latter-day Saints say they have Prophets, Apostles, Seers, and Revelators, as the Saints did in ancient times, and that the time is at hand when the authority of these inspired men, as they call them, is to be established, when Christ is to come and reign on the earth, and the nations that will not believe the Gospel which they preach will be destroyed, yet I do not believe a word of it. There have always been wars, famines, pestilence, earthquakes, division among religionists, prostitution, adultery, cheating, swearing, lying, stealing, and drunkenness; still the world rolls around as usual, the sun continues to rise and

set as heretofore, and the seasons succeed each other as in days of old; there is no use in being frightened, therefore, I will enjoy the present as well as I can, and let the future take care of itself." These are the feelings of the great mass of mankind, and they act them out in the every-day affairs of life. The faithful Saint is able to see through this veil, and discern the great plan of salvation as it stretches into the past and grasps the future. He comprehends that the few short years of his earthly probation, although they seem long to him, are but a drop in the ocean of eternity, and that to him they are of infinite importance, because they shape his destiny in the worlds to come. While naturally to the Saint it appears as though the Lord delayeth his coming, and the words of his Prophets were long in being fulfilled; yet he is able to know for himself that they are fulfilling, and that, although he may rest in the grave, the work of the Lord will still roll on until it is fully completed. Although the time seems protracted, yet if he shuns the pollutions of the world, and walks by the light which has been given him, he knows, like Job of old, that he shall yet see God in the flesh, and be able to realize the blessings which only those will enjoy who in this life, instead of living only for the present, labour for the future as well.

Another source of consolation to the Saint is, that if he lives with a view to the future, instead of curtailing present joys he multiplies them, sweetens the bitter cup of affliction, mingles roses with the thorns, and smoothes the rugged pathway of life. On the contrary, the world around him are continually seeking for happiness, but their joys are only in anticipation—bubbles floating in air, which when grasped are no longer tangible to the senses, and when one bursts they immediately commence the pursuit of another, only to be again disappointed. Thus they spend their days of frail mortality, and, in the end, find that they have spent them in "vanity and vexation of spirit."

God is eternal; He has also made man eternal; and he only can be really happy who has the consciousness that he so lives, as to make the events of each passing day a portion of the foundation on which to build the superstructure of constant happiness in an eternal future.

ENTHUSIASM.

(From the "Western Standard.")

A great number of persons, on making the acquaintance of the Latter-day Saints, and hearing them talk of modern revelation through modern Prophets, have charged them with being enthusiasts.

The bare idea of God, whom they believe has so often spoken for man's benefit, again giving revelations seems preposterous; to assert that He has is blasphemy; to teach it—imposture, and to believe it—delusion. The Latter-day Saints do believe and teach that He has spoken, they contend that "Where there is no vision the people perish," Prov. xxix. 18. They candidly and fearlessly invite all men to a complete investigation of the evidences they have to offer on

this subject. They advise all to be quick to hear and slow to judge. They are willing, and not only willing but desirous, to bring to light every circumstance, to examine every opposing argument, to weigh every new thought. Confident of the truth, and consequently the impregnability of their principles, instead of requiring men to believe at the expense of reason, they solicit the scrutiny of the most acute. Knowing that the real triumph of humanity is the sway of mind, they do not wish so much to excite the feelings or inflame the passions; nor by horrible pictures of future woe to alarm people into religion, nor by the hope of present gain, nor by the acces-

sion of present influence, nor the prospect of present power, nor by the accumulation of present wealth, nor by the gratification of impure appetites for the purposes of the grossest sensuality, do the "Mormons" strive to incite men to become Saints. They have nothing to offer but truth, substantiated by a hundred proofs; no other inducement than man's love of truth. Their principles, while they can be rendered plain to the simplest, dread not the strictest analysis of the greatest abilities, but, like the great ocean of truth, a part of which they are, have depths where the most mighty minds may dive and exhaust their every faculty in its search.

They affirm that God has spoken. They are either right or wrong. If they be right, to reject their message is to reject God! To reject God now is to be rejected of God hereafter! It is therefore a question of vital importance to all men to know whether the "Mormons" are right. To hesitate or defer the investigation by which men are to determine this question is madness. To be satisfied with anything short of the most rigid examination, where so many paramount interests depend, is folly of the worst sort. Three men come forward and make a definite affidavit as to the commission of a crime, and their depositions are sufficient to set in motion all the wheels of government, to stir the minds of all men, and on their united and concurrent testimony the executive will inflict the penalty of death. Hundreds of men now come forward with principles of life implicating all, and which, if correct, will determine the position and destiny of all; and yet many hesitate to inquire.

If they be wrong, their assertions and doctrines are such that they cannot be deceived. No power of imposture, no influence of mind on mind, no principle of psychology can satisfactorily account for the position assumed by all "Mormons." They cannot all be deluded—what the energy of the American character might overlook, the wariness of the Scotch, the phlegmatic coolness of the German, the keenness of the Irish, the vivacity of the French, and the quiet profundity of the English character would detect; what the pre-occupation of the man might pass unnoticed, feminine curiosity would descry and bring to light. To say that "Mormonism" is true, it

becomes a marvel; but to say that it is false is still a greater miracle; if it requires a stretch of credulity to believe it true, it requires still more credulity to believe it false; and in this case incredulity is the greatest credulity.

They cannot all be deceived. If there be delusion at all, some must be the impostors; which are they? One of the best arguments that Dr. Paley could urge in support of the divine authenticity of the missions of Christ's Apostles was, that "men would not sacrifice their all for the propagation of a lie;" and especially for something that they *knew* to be a lie. This argument is just as forcible when applied to the "Mormons." From Brigham Young to the last ordained Deacon, they are willing to sacrifice their whole, and have done it. If, therefore, it were unreasonable to suppose that the ancient Apostles would do this for a lie, and that consequently this is a strong argument for the authenticity of their missions, so, therefore, as modern Apostles have done the same even to the shedding of their blood, it must be an equally strong argument in favour of the authenticity of their mission.

But it is urged they are enthusiasts; in the heat of the moment, the excitement of public debate, the inspiration caught from a large and attentive audience, and the reverence of respectful and devoted followers they have made assertions, pretended to the possession of powers, and assumed authority that they had not; and by frequent repetitions they have convinced themselves, while they have converted others. Some (as *vide Frank Leslie's* illustrated newspaper, August 23) affirm that by "Mormonism," (the "most wonderful incident of the nineteenth century") "some great and heretofore unknown principle of the human heart has been touched." Its very opponents acknowledge, and that, too, with amazement, "In this age of enlightenment, of burning effulgent Christianity, we see unimpeded by opposition and unchecked by the intelligence of the times, this strange people increasing in numbers and daily adding to their population and material wealth." Eighteen hundred years ago Gamaliel told the Jewish council, "Let them alone; for if this counsel or work be of men it will come to nought, but if it be of God, ye cannot overthrow it." Christianity prospered without the

encomiums of the learned, or the sanction of the erudite; without the applause of the famous, or the patronage of the great, but opposed by them all. It was "the wonder of that century;" it touched with the finger of deity "some great and then before unknown principle of the heart," and in that "age of enlightenment," of Saducee doctors and Pharisee priests, of Essinee teachers and Herodian professors, it was "unimpeded by opposition and unchecked by the intelligence of the times." Christianity and "Mormonism," so similar in principle, so alike in ordinances, in blessings, in the calling and offices of the Priesthood, and so alike, too, in the suffering of their progress are alike in the results that attend them—unchecked prosperity and triumphant success.

The world cries, "Enthusiasm!" The only way to determine the nature of a cause is by the examination of the effects it produces, for it is an axiom of Causation "that cause and effect agree in nature." What is enthusiasm? Webster defines it, *a vain confidence or opinion of persons as to revelation—violent passion or excitement of the mind inspiring extravagant hopes and confidence of success.* If the success of "Mormonism" be *imaginary*, if the prospects of its continued success be *imaginary* also, then is confidence in it *vain*; but its bitterest haters admit, with sorrow and astonishment, "It has succeeded;" from the "slough of ignorance," with all its lack of "material aid and of erudition," with all its "absurd conceptions and crude assertions," still it has succeeded "unchecked and unimpeded." The whole world threw itself upon it to crush out the flickering flame; but it has cast off the world and prospered in spite of it. Its success, however is not *imaginary*—Utah rising out of the wilderness is not *imaginary*—the city of Salt Lake, with its 20,000 industrious inhabitants, is not *imaginary*—her streets unstalked by prostitution, undefiled by bawdy houses, unpolluted by procuresses, unpeopled by drunkenness, unstartled by profanity, where a child can roam without terror, and the most timid maiden may walk

without fear of insult and outrage—all this is not *imaginary*. The scores of manufactories, the busy workshops, the cultivated fields, the crowded barter houses and stores, the handsome edifices, the smiling gardens, pleasant faces, and happy hearts of Utah are not *imaginary*, and confidence in them, therefore, is not *vain*. If these—preservation of female virtue, prosperity, contentment and success, be the results of enthusiasm, then all hearts must pray, "May their enthusiasm never grow less; oh! that ours might grow more!"

The only way by which we can judge whether a cause is good or bad is to examine the effects that ensue from its operation. This is also a legitimate axiom of Causation. If the results arising from the operation of "Mormonism" be pernicious, then "Mormonism" must be pernicious also; if the results produced by "Mormonism" be beneficial, then "Mormonism" must be beneficial, for "cause and effect always agree in nature." Frank Leslie acknowledges that "Mormonism" touches some hitherto unknown feeling of the human heart, "Mormonism" in this exceeds all other systems, and is, therefore, superior to all other systems in developing what God has implanted in the human heart. If superior, can we reasonably say that this "Mormonism" is superior and yet *bad*, while its opponents are inferior and yet *good*? "Mormonism" has produced some results as stated above, that they are good none can deny; can we say, and be rational, that the results are good and yet the system producing these results is pernicious? The cause and effect must agree, and when men prate about the pollution of "Mormonism," in contradistinction, we suppose, to their own immaculate purity, we tell them to gaze at the corruption and abomination stalking shamelessly in their streets, blotched upon the faces, branded in the emaciated forms, the stunted intellects, the depraved appetites of their vile and degraded men and women, the results of the operation of their systems, and compare these things with the results of "Mormonism" in Utah and be silent.

PEOPLE are prone to condemn in others what they practise in themselves without scruple. Plutarch tells of a wolf, who, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton, exclaimed, "What a clamour would they have raised if they had caught me at such a banquet!"

PROGRESS.

(From the "Western Standard.")

It appears to be one remarkable characteristic of "Mormonism" that it is so singularly misrepresented. From pulpit and platform, from secular and religious press, the most glaring falsehoods and transparent absurdities have been published concerning its principles, as though the "industry of the circulation were to compensate the folly of the report."

If its enemies speak of it, either blinded by ignorance or biased by prejudice, they endeavour to cast upon it all kinds of obloquy. To depreciate and destroy its influence, for some, no calumny is too odious, no fallacy too superficial, no term too opprobrious, and no rumour too unsubstantiated. On the other hand, when by an almost strange fatuity it finds a friend outside the confines of its body, it would almost seem that no praise were too extravagant, as though it would compel the conclusion that it could make itself neither coldly loved nor feebly hated.

That "Mormonism" has succeeded, none can dispute. Born as of yesterday, it has already gone to half the earth; its principles have been proclaimed and its publications circulated in the four quarters of the globe. The Book of Mormon has been translated into the English, French, German, Italian, Danish, Welsh, and Hawaiian languages; thousands are embracing its tenets and rejoicing in the knowledge of their truth in these and other lands, and all since almost yesterday.

Twenty-six years ago six individuals met in a little log hut, and Joseph Smith, an uneducated youth, organized the Church of Jesus Christ of Latter-day Saints. His mind kindled with the spirit of divine revelation, he predicted for the nascent Church vast success; his prophecies almost outstripped the most sanguine expectations of the few believers; but even Joseph Smith could scarcely have conceived of how marvelously his prediction would be fulfilled. The success "Mormonism" has achieved has been a constant series of triumphs, fiercely contested and legitimately won; it has had to encounter the opposition of the greatest abilities—the influential have denounced it, orators have

declaimed against it, critics have endeavoured to overwhelm it with contempt, lies the most flagrant and inflammatory have circulated respecting it; and when men saw that in spite of all moral means it increased in numbers and influence, they appealed to physical suasion—by the fire of the incendiary, the dagger of the assassin, by the rifle and the bayonet, they endeavoured to extirpate men when they found that they could not disprove principles, and with what success? From the ruins of Kirtland, Independence, and of Nauvoo, the "Mormons" have advanced, till the six of 1830 have become hundreds of thousands in 1856; and over seventy thousand persons congregated in the Valleys of Utah, now demand from the Federal Government to be admitted into the Union as the last child of the Republic.

How is it they have thus succeeded? Secular influence has grown upon them, they were a scattered few, they became a township, progressed to a corporate municipality; trodden down, their leading men murdered, their property confiscated and destroyed, naked and starving they left Nauvoo. From the vengeance of men they fled to the wilderness and became a Territory, and now, despite the malignity of lying scribblers, the slanders of enemies in high places, the rancour of many, and to the astonishment of all, they are still increasing.

What means have they employed? Men to-day are actuated by fear of loss and desire for gain. Was it gain that "Mormonism" had to offer mankind? Their homes were to be desolate, their names to be cast out as evil, they were to confront a world of enemies, and the few who before were their friends were to desert them, the little wealth they had earned, the little reputation they had gained, the little influence they had acquired, all was to be relinquished, and for what? One of our editorial friends tell us for "monstrous fables, for outrageous imposture, for gross sensuality, and foul abominations." To say that Joseph Smith or his followers should be able to induce hundreds of thousands of individuals of dif-

ferent temperaments, of different countries, speaking different languages, to forget all their old traditions, to sever the dear ties of kindred, to break up their comfortable homes, to banish natural prejudices, to stifle national animosities, and to traverse, amid dangers and difficulties, thousands of miles of sea and land, and in the end endure nothing but sorrow and suffering, and perhaps death, and all this for nothing but shallow fables and idle imposture, were to say he performed a greater miracle than ever antiquity furnished.

Admitting for a moment, that imposed upon in the truth of the principles they had received, and deceived by false representations, they came out to Utah in the hope of finding a heaven of purity and a paradise of rest, by what mysterious power is Brigham Young and his associates able to retain them there? Why is it that the many attempted exposures of "Mormonism" have all been so lame and so ineffectual to stem the progress of the mighty torrent? Has Brigham the power to utterly vitiate and corrupt all hearts who come within his sphere of influence? Either we must acknowledge this or that the principles he teaches are pure.

Some men, viewing the progress of Joseph, have contented themselves with a shrug and a sneer, and have said, "The progress of Mahomet is equally remarkable, Joseph is the Mahomet of America." Much though the tinsel of this new thought may attract the heedless and superficial, no reader of history can admit its force—because untrue. Joseph Smith differed essentially from Mahomet in, firstly, the inducements offered; secondly, in the means employed. In the inducements offered, because Mahomet saw secular advancement, renown, and power before him, and became a subverter of his country's institutions, an infractor of his country's laws, a revolutionary overthrower of the reigning dynasty. Joseph saw before him a blasted reputation, poverty, and toil; he was a warm lover of his nation's liberty, a firm supporter of his nation's government, a resolute advocate

of republicanism, and in the midst of his severest persecutions his constant cry was—"The Union has not sinned against me." Mahomet offered to his followers pachaliks, vizierships, offices of high power and vast emolument, the government of dependent provinces, and the command of large armaments; while Joseph Smith, plain with the simplicity of the Gospel of Christ, offered sufferings and woe in this life, and only eternal felicity in the world to come.

They differ also in the means employed. With Mahomet it was the Koran or death! with Joseph it was the Gospel and very likely death. With one, death was the penalty of rejecting him; with the other, it might be the penalty of receiving him. With the one the scimeter and the lance were the means; with the other, the preaching of plain principles by plain men. We are forced to conclude, then, that so great is the difference between the two, that if the way to succeed were adopted by Mahomet, then, humanly speaking, Joseph must fail. But he has not failed, therefore his success must be attributed to more than human means. Anticipations for the future may always be legitimately founded on the history of the past. This is philosophically correct, and judging "Mormonism" by its past success, what must be its destiny? If the increase on six persons in twenty-six years be several hundreds of thousands, what will be the increase on these in the twenty-six years to come? Many editors are crying "stop their progress," "keep them within the limits of Utah." Gentlemen, they cried, "stop" twenty-six years ago, and with what result? In the infancy of this system moral means were used and failed to arrest its advancement; physical force was essayed, and though it destroyed our cities, it could not kill the living principles that quickened our people—what failed in its infancy will not succeed in its manhood. The only way to arrest the progress of "Mormonism," gentlemen, is to stay the arm of Jehovah, which has already conducted it to its present high position.

VICTIMS OF THE INDIAN WAR.—The *Oregon Times* states that since the breaking out of hostilities in that Territory, one hundred and twenty-eight persons are known to have been killed by the Indians in the southern part of that country. If we add those who have fallen victims in the silent depths of the forest, and those slaughtered at the Rogue River massacre, the number will not fall far short of two hundred.

FOREIGN CORRESPONDENCE.

NEW YORK.

"Mormon" Office,
New York, Oct. 16, 1856.

Dear President Pratt — Preparations for the election of the future President, alone command attention in the United States. State elections are going on, and when contested, create considerable excitement. . . .

Kansas is quiet again—no murders within the last two weeks. California is likewise tending to peace. The Vigilance Committee have resigned their reign; the rooms in which their business was done were opened for public inspection, and satisfied for some days the curious, but even they are now closed, and the doors locked. Persons as well as times are changing there. . . .

You have, before the arrival of this, undoubtedly learned of the appointment of President P. P. Pratt and others to the States, likewise of some missionaries to Europe; we expect them here shortly. Col. G. A. Smith left for St. Louis about a fortnight ago, and on the way had a narrow escape from being hurt by the collision of the train he was in with another from Chicago. The engines and some carriages were smashed, and a few persons injured. We publish his letter this week in the *Mormon*. There is a report that Col. A. W. Babbitt has been killed by the Cheyenne Indians between Fort Kearney and Fort Laramie. He left Elder Smoot's train, accompanied by a brother, Thomas Sutherland, and his driver, on the 3rd September, thirty miles beyond Kearney, in order to pass on to the north side of the Platte, and proceed to Laramie, which he expected to reach in six days. He had not reached there by the 14th, and was supposed to have been killed, as two other small companies from the west had been attacked, and with one exception all killed. I have just seen a piece in the *Washington Union*, that states on the authority of Magraw, the mail conductor, that an Indian had followed the track of Babbitt's mules, nearly to Ash Hollow, where he found evidences that his wagon had been destroyed; and found a man's shirt and other marks to satisfy him that the Colonel and his companions had been murdered. The Indian, fearful for

his own safety, crossed the North Fork of Platte river, proceeded to Laramie, and gave this information, which is credited.

The two companies from the west were composed of Californians and others, among whom were Thomas Margetts, wife, and children.

I was about to close but I forgot that I might say a little more. Judge Appleby is appointed to travel through the Churches in the eastern States; at present he is on Long Island. The Sunday before last I accompanied President Taylor and the Judge to the Philadelphia Conference, and there saw many faces from the old country. The proceedings of the Conference are published at length in the *Mormon*. My time being limited, I had little or no opportunity of visiting them at home, though overwhelmed with invitations, but all I spoke with seemed pleased with their present sojourn in the States, and are preparing to go west. The New York Saints are nearly all from old England, with a sprinkling from Scotland and Ireland, and, I should suppose, in general better off here than they were in those countries, that is, they make more money, which is the *sine qua non* for going west. In Church matters they are doing well.

With kindest regards to your Counsellors and the brethren in the Office, I am respectfully yours,

T. B. H. STENHOUSE.

DESERET.

(From the "*Western Standard*.")

Great Salt Lake City,
July 29, 1856.

Brother George—All is peace in Utah. The atmosphere we breathe is pure, not rendered poisonous by ten thousand sinks of corruption, or laden with disease and death, by exhalation through the myriads of human beings who are thrown in contact in the densely populated cities of the East. Our location is among the tops of the mountains, where the exhilarating breath of heaven comes to us untainted, and we feel its life giving influence imparting vigour and firmness to all the physical and mental faculties with which we are endowed.

From our elevation we look abroad on the world, and cannot but be moved with compassion because of the darkness, the miseries, and the degradation prevailing there. And turning more narrowly, to scrutinize our own continent, America, we behold on every hand the consequences of sin and disobedience. Spread over a great portion of South America, Mexico, and bordering on either side of the Rocky Mountains, through British America, and the Russian possessions are the descendents of Lehi; once favoured and blessed, but now loathsome and degraded, through many generations, even until they have become but little superior to the ferocious denizens of their native forests. All this in consequence of sin and disobedience—of rebelling against the authority of God upon the earth—the Holy Priesthood.

The majestic remains of their greatness are not, however, obscured from our eyes. They exist—to tell of the splendour and glory of a people whose God was Jehovah, the Lord of Hosts; and to mark the desolation that shall come upon that people or nation who forsake Him.

* They exist—that the world may know that even the stupendous monuments and remains of Egypt, of Thebes, of Nineveh are eclipsed by those found on the American Continent—whose palaces, and walls, and towers, and mighty cities, and fortifications have struck with reverent awe the traveller who to gaze upon them, has pierced through the almost impenetrable forests, grown old and stately where once reveled the Nephite in luxury and magnificence.

They exist—to witness that America is a choice land, a promised land to Joseph's seed forever, and precious above all other lands, and that no people may long dwell upon it, who fear not the true and living God.

And they exist—that we may have full assurance in the promises and blessings revealed in this our day, through the Prophet Joseph, contained in the Book of Mormon, concerning the children of Lehi, Nephi, and Laman, whose descendants are the savage tribes around us, dwindled in unbelief, and grievously fallen from the elevated condition of their fathers; that our prayers may ascend in their behalf; that our sympathies may be awakened and our hands put forth to lift them up, that they may, before many generations, become a white and delightsome people.

In consequence of the promises obtained through faith and obedience, by the holy fathers of these Indian tribes, notwithstanding their disobedience, they shall be remembered in the due time of the Lord, and restored and exalted to the glory of their fathers.

But what shall we say of the enlightened nations of the earth, who, in the midst of light and truth, revealed from heaven, proclaimed unto them by faithful witnesses, increase their abominations, cast out the Prophets and people of God from their midst, thus cutting off themselves and their posterity from the promise of future remembrance and blessing, and lift up their puny arm and say, who is the Almighty, that we should submit to His commandments? We have rulers and teachers of our own choice; them will we give heed unto and to none others.

O ye people, and ye rulers, and ye mighty men of the United States? Behold, the day of your calamity hasteneth; and unless you repent, your house shall be left unto you desolate, and that mighty temple of liberty, whose foundations were laid in the blood and the sufferings of our fathers, shall be demolished, and liberty will seek her home among those who revere the Constitution, and who serve the God who led our fathers from oppression and established them in a land of freedom.

It seems that even now the evil genius has usurped the throne, and liberty's temple is desecrated. Where is union? Where is honour? Where is truth? Where is virtue, integrity or trust? Where is confidence? Alas! the only response is—Where? Can government be maintained independent of these elements?

Behold, the glory of the nation fadeth! Her pride and loftiness are shaken! And many shall stand afar off, and bewail themselves that so much greatness, and power, and wealth, and magnificence should in an hour vanish away.

But is there no hope—no balm to heal? None but repentance, as a nation, in sackcloth and ashes. Then peradventure the Lord would stay His hand, and say, it is enough. But who will heed? Who regards the Union, or Constitution? Who is there to stand up in the dignity of justice, and say, I will support the Constitution, I will defend the integrity of our hallowed institutions? Let me say, in all sincerity, that I know of no man, outside of this kingdom, the kingdom of God, the Church

of Jesus Christ of Latter-day Saints, who can, or who has the disposition to stay the progress of dissolution,

The "Mormons," with all the treasonable charges preferred against them, love the Constitution, and when it is assailed,

will defend it with their life's blood, and bear it forth untarnished by the foul corruptions of wicked men.

Yours truly, as ever,

JAMES MCKNIGHT.

VARIETIES.

A MAN, for being told the truth, thanks you the first time—votes you a bore the second—and quarrels with you the third.

LUNACY.—A return shows that there are 551 lunatics, in respect of whom Commissions of Lunacy are now in force, the amount of their income being £238,188, and the cost of their maintenance £160,163. There are 127 lunatics who have individually less than £100 a year; 129 who have less than £200; 100 who have between £200 and £400; 58 who have between £400 and £600; 40 who have between £600 and £1,000; 51 who have more than £1,000; and 46 whose incomes have not yet been ascertained. The amount of per-centage on the incomes of lunatics received by the Bank of England, under the provisions of the Act for the better care of lunatics, was in 1852, £3,823, and in 1853, £2,887. The number of criminal lunatics now in confinement is 591, of whom 22 are in gaols, and 569 in county asylums, hospitals, and licensed houses.

THE GOSPEL.

The Gospel light is holy,
Its streams so rich and free,
That all who pant for glory
May now exalted be;
The promise of our Father
He never will deny;
Then for Jesus and the Gospel,
We should consent to die.
"His yoke" he says "is easy,"
His burden too is light,
He's rest to give the weary,
And guides their steps aright,
For in heart he's meek and lowly,
While love beams in his eye,
For him and his dear servants,
We should consent to die.

His Priesthood now restored,
Will chase traditions night,
And to the darkened nations
Bring righteousness to light.
Oh! let us then be faithful,
And bid the tempter fly;
That we if duty calls us,
May ready be to die.
A joyful resurrection
Awaits the coming day,
For those whose pure affection,
Ascends to Christ the way;
Then death no more dominion
Has o'er the sons of men,
Saints, scorn the world's opinion,
Press on! be true till then.

M. A. WALKER.

ADDRESSES.—Jeremiah D. Wilson, 19 Chatham Place, Gibson Street, Newcastle-on-Tyne.
Willet Harder, 27 Lyon Street, Newtown, Southampton.

Money List, Oct. 31—Feb. 7, 1856.

Benjamin W. Brindle	£5 0 0	Brought forward	£10 19 8
Thomas Smith	2 0 0	Caleb World	3 2 0
James Rogers, (per John C. Hall)	3 4 8	Thomas Stephens	2 0 0
Thomas Rees	0 15 0	John Holsall	4 0 0
Carried forward.....	£10 19 8		£20 1 8

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THE
After-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 48, Vol. XVIII.

Saturday, November 29, 1856.

Price One Penny.

THE FIRST PRINCIPLES OF THE GOSPEL.

All men desire peace and happiness, and the reason why they do not enjoy these inestimable blessings is, that they do not seek to obtain them through the legitimate channel—a strict observance of the laws of God and nature.

Fire is an element created and given to man for a blessing—to warm him when he is cold, to prepare his food and make it more palatable to his taste, and better adapted to his organs of digestion. It is by its influence upon water that steam is created, by the power of which the car is driven with almost lightning speed from one end of the land to the other, the mighty ocean traversed, and nations, otherwise afar off, are brought nigh. All can see at one glance the utility of this element when properly employed. Notwithstanding that fire is a great blessing to the human family, when the laws of nature indicated by common sense are observed in its employment, it becomes a great curse when improperly used. If applied to animate beings, it produces great pain and distress. If it is applied to buildings they are consumed by its destructive ravages. So it is with water, air, electricity, and every other element with which we are acquainted.

When the laws of nature are observed, these elements sustain our natural organizations, and thereby promote our happiness. Seeing that the happiness and prosperity of the natural man depends upon a strict observance of the laws of

nature in the use of the elements, upon what does the peace and happiness of the spiritual man depend? We answer, upon a strict observance of all the laws of God, that are given to him as a rule of action. As the untimely and improper use of the materials of nature produce evil and disastrous consequences, so it is with the various gifts of God that are placed within our reach, which, when lawfully used, are designed to promote our spiritual welfare.

Man, while in the garden of Eden, before he transgressed the law of God, was happy; he knew no fear, nor shame, and could converse with his Creator face to face. But how changed his feelings and condition after he ate the forbidden fruit. They who just before knew no shame, were now ready to hide themselves from the presence of their Creator. O how changed! They were no longer happy; remorse of conscience—that evil demon, or canker of man's soul—took the place of peace in their bosoms.

The whole human family, from the days of Adam until now, on arriving at the years of accountability, have transgressed the laws of God as given them for their government, and as a test of their love and loyalty to Him. The result is, that all are more or less restless and miserable, none are capable of enduring the presence of God, all suffer to some extent a remorse of conscience—a sense of fear and dread of the arrival of the time when

they will be brought into the presence of Him who created them.

Peace is taken from man; strife, division, hatred, and enmity are found to exist from one end of the earth to the other. Man loves not his fellow man as he should, notwithstanding all are of one common parentage. Is there no remedy for these evils, has our Creator devised no plan whereby we may be brought back into His presence, and again be permitted to enjoy His smiles and approbation.

The revelations which God has given of His will concerning us, declare that His mercy and love have devised a plan for the redemption of all who will accept it upon the terms that He proposes. As it is written in the Scriptures, "God so loved the world, that He gave His Only Begotten Son, that whosoever believed on him should not perish but have everlasting life." Jesus Christ came from heaven to this earth, took upon him the nature of man, and as a man kept perfectly the law of God, in consequence of which justice could not demand of him to suffer pain or death. But he was of right entitled to life, freedom from pain and sorrow, and the love and approbation of Heaven.

Being thus pure and holy, he voluntarily offered his life as a sacrifice, to make atonement for the sins of men. The Scriptures abundantly show that God the Father has accepted of this offering made by His Son. Jesus of Nazareth "suffered death upon the cross to make an atonement for the sins of the whole world," meeting the demands of that law which says, "The soul that sinneth it shall die." "We are not our own," says St. Paul, "we are bought with a price even the precious blood of Christ." Learning, then, from the Scriptures, that we belong to Christ, and if saved at all, and brought back into the presence of God, it must be through him, it behoves us to search the Scriptures diligently, and ascertain on what conditions we can be made partakers of the salvation provided for us by him.

Referring to the Gospel as recorded by the four Evangelists, we learn that Jesus organized his Church, by ordaining Apostles and Seventies, unto whom he taught the principles which are necessary to be observed by the children of men, that they may be again prepared to endure the presence of God.

Jesus said to the Apostles, "Go ye into all the world and preach the Gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned; and these signs shall follow them that believe." He also says, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost; teaching them to observe all things whatsoever I have commanded you." But they were instructed by him to tarry in Jerusalem until they were endued with power from on high, by having conferred upon them the gift of the Holy Ghost—the Spirit of truth; which would guide them into all truth, bring to their remembrance whatsoever things he had said unto them, and show them things to come. According to his instructions the Saints tarried in Jerusalem until the day of Pentecost, when the Holy Ghost was poured out upon them. Peter arose and taught the people, showing them from the Scriptures, that Christ was to come, be rejected, set at naught, and crucified by the people, as he had been by them. When they heard his words they believed, and were convicted in their consciences, and exclaimed, "Men and brethren, what shall we do?" To which Peter replied, "*Repent and be baptized every one of you for the remission of sins*, and you shall receive the gift of the Holy Ghost, for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts ii. Peter told them plainly, in language that could not be misunderstood, to repent and be baptized for the remission of sins; promising all who obeyed, the gift of the Holy Ghost.

Jesus said to Peter, "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained;" and this Apostle said to those who heard his testimony and were pricked in their hearts, "Repent (cease to do evil) and be baptized for the remission of sins." If we comply, and Peter's words are true, we do receive the remission of sins; those who have complied with the terms have the answer of a good conscience. We have put on Christ by baptism, and he becomes our advocate with the Father. Being now reinstated in the favour of God, and adopted into His kingdom through faith, repentance, and baptism for remission of sins, we have peace.

The Lord then confers the gift of the Holy Ghost, through the laying on of the hands of those who are authorized to officiate in that ordinance, which is to guide us into all truth, show us things to come, and comfort us and lead us back into the presence of our Father in heaven, from whom we have been alienated by the corrupting influence of sin. St. Paul's teachings corroborate Peter's. When Ananias went to Saul of Tarsus, who had seen a vision, and was fasting and praying, he said, "Why tarriest thou, arise, and be baptized, and wash away thy sins." "Baptism," says Peter, "is not the putting away of the filth of the flesh, but the answer of a good conscience." Why do men have evil consciences? Because of their sins. Baptism washes away the sins of a penitent believer, and leaves his conscience clean. Paul says, "We are buried with him by baptism," and also that "by baptism we put on Christ." He has paid the penalty of transgression and become our surety. He has wrested the execution of the judgment against us, and now tells us on what terms he will release us from the thralldom of sin and save us in the kingdom of God, which conditions are faith, repentance, baptism, and the laying on of hands, continuing to observe all things whatsoever he commands.

Who among the children of men in this generation desires salvation, peace, and happiness? Those who do, let them obey the Gospel of Jesus Christ as brought forth through Joseph Smith—a Prophet whom the Lord has raised up to prepare the way for the coming of the Son of Man—which Gospel he has received through the ministration of angels, as predicted by John the Revelator, Rev. xiv. 6. This is the same Gospel that Jesus Christ delivered to his Apostles anciently, from which there has been a falling away as predicted by St. Paul, 2 Thess. ii. Here he tells the Saints not to be shaken in mind nor troubled; as that the day of the coming of Christ was at hand. "Let no man deceive you by any means, for that day shall not come except there first come a falling away, and that man of sin be revealed; the son of perdition, who opposeth and exalteth himself above all that is called God." "Remember ye not that when I was yet with you I told you of these things." "For the mystery of iniquity doth already work; only he who now letteth (preventeth)

will let until he be taken out of the way." "Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth and, shall destroy with the brightness of his coming."

From the foregoing predictions of Paul, we learn that there was a wicked influence or power then beginning to work among the people, that would become stronger and stronger until it would produce a falling away from the true order of the Church of Christ, which man of sin, or mystery of iniquity, would oppose and exalt himself above all that is called God until the coming of Christ; at which time he would be destroyed. In Paul's 2nd letter to Timothy, chap. iii., we find the following remarkable prediction, "This know, also, that in the last days, perilous times shall come. For men shall be lovers of their own selves more than lovers of God, covetous, boasters, proud, blasphemers, without natural affection, truce-breakers, false accusers, despisers of those that are good," "*having a form of godliness but denying the power thereof*, from such turn away." Chap. iv. 3: "For the time will come when they will not endure sound doctrine; but after their lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and be turned into fables." No one now living can give in the same number of words a more accurate description of modern Christendom than St. Paul has here given. Where will you find inspired Apostles and Prophets among the various sects of Christendom who speak the word of God as they are moved upon by the Holy Ghost? Who of them baptize penitent believers for the remission of their sins, promising them the gift of the Holy Ghost, with signs following, such as casting out devils, and healing the sick? The Son of God preached such a doctrine, St. Paul and other Apostles taught that the power of God should manifest itself through signs following believers; modern Christians say, that they were not intended for this generation, without being able to say, thus saith the Lord. St. Paul says, "Though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." A manifestation of the Spirit is given to every man, to one wisdom, to another to prophesy, healing of

the sick, speaking with and interpreting new tongues. Christendom denies these plain Gospel truths, as it is written, "They have turned away from the truth, and turned into fables."

In conclusion, we will say to all who desire to be happy, to all who desire that peace which comes from above, seek it

through the legitimate channel; obey the Gospel of Jesus Christ, which is now preached in its purity and fulness by the Latter-day Saints. "Ask and it shall be given, seek and ye shall find, knock and it shall be opened unto you." The way is so plain, that a way-faring man, though a fool, need not err therein.

HISTORY OF JOSEPH SMITH.

(Continued from page 744.)

[November, 1841.]

Saturday, 13th. I attended the City Council, and moved that the Mayor and Recorder of the City receive each one hundred dollars per annum for their services, which became a law.

I also presented a bill for "an Ordinance concerning vagrants and disorderly persons," which passed into an ordinance as follows—

Be it ordained by the City Council of the City of Nauvoo, that all vagrants, idle, or disorderly persons; persons found drunk in or about the streets; all suspicious persons; persons who have no fixed place of residence, or visible means of support, or cannot give a good account of themselves; persons guilty of profane and indecent language or behaviour; persons guilty of using indecent, impertinent, or unbecoming language towards any City officer when in the discharge of his duty, or of menacing, threatening, or otherwise obstructing said officer, shall on conviction thereof before the Mayor or Municipal Court, be required to enter into security for good behaviour for a reasonable time, and indemnify the corporation against any charge, and in case of refusal or inability to give security, they shall be confined to labour for a time not exceeding ninety days, or be fined in any sum not exceeding five hundred dollars, or be imprisoned not exceeding six months or all, at the discretion of said Mayor or Court.

I also presented a bill for "an Ordinance in relation to appeals," which passed unanimously.

I also argued before the Council the right of taxation, but that the expenses of the City did not require it at present.

Sunday, 14th. I preached to a large congregation at the Temple.

Nine of the Twelve Apostles met in Council, to prepare an Epistle to the Saints in Europe.

Monday, 15th.

AN EPISTLE OF THE TWELVE APOSTLES TO THE SAINTS SCATTERED ABROAD IN ENGLAND, SCOTLAND, IRELAND, WALES, THE ISLE OF MAN, AND THE EASTERN CONTINENT, GREETING—

Beloved Brethren—We rejoice and thank our Heavenly Father daily in your behalf, that we hear of your faithfulness and diligence in the great work unto which you have been called, by the Holy Spirit, through the voice of the servants of the Most High, who have been, and are now amongst you, for the purpose of instructing you in those principles which are calculated to prepare the children of men for the renovation of the earth, and the restitution of all things spoken by the Prophets.

Several months have passed away, since we bid adieu to our brethren and sisters on the Islands of the Sea, and passed over the great deep to our homes, our kindred, the bosom of the Church, and the Stakes of Zion; but neither time nor distance can efface from our memories the many expressions of kindness which we have heard from your lips and experienced from your hands, which have so often ministered to our necessities, while we were wandering in your midst, like our Master, having no place to lay our heads, only as furnished by your liberality and benevolence; and it is a subject of no small consolation to us that we have this testimony of so many of you, that you are the disciples of the Lord Jesus; and we give you our warmest thanks, and our blessing, that you have not only ministered unto us, but that you continue to minister to our brethren who are still labouring amongst you, for which an hundred fold shall be returned into your bosoms.

After parting with the Saints in Liverpool, and sailing thirty days, much of the time against head winds, with rough sea, which produced much sea sickness among the brethren and sisters who accompanied us, we arrived in the City of New York, where we were received by the brethren with open hearts, and by whom we were entertained most cordially some days, till we were rested from the fatigues of the ship; we were then assisted on our journey, and taking different routes, and visiting many of the Churches in different States, we have all safely arrived in this City.

In our travels in this land, we have discovered a growing interest among the people generally, in the great work of the Lord. Prejudice is giving way to intelligence; darkness to light; and multitudes are making the important discovery that error is abroad in the earth, and that the signs of the times proclaim some mighty revolution among the nations. The cry is from all quarters, send us Elders to instruct us in the principles of your religion, that we may know why it is that you are had in derision by the multitude, more than other professors are. Teach us of your principles and your doctrines, and if we find them true we will embrace them.

The Saints are growing in faith, and the intelligence of heaven is flowing into their understanding, for the Spirit of the Lord is with them, and the Holy Ghost is instructing them in things to come. The spirit of union is increasing, and they are exerting themselves to come up to the gathering of the faithful, to build up the waste places and establish the Stakes of Zion.

Since our arrival in this place there has been one Special and one General Conference of the Church, and the Twelve have been called to tarry at home for a season, and stand in their lot next to the First Presidency, and assist in counselling the brethren, and in the settling of emigrants, &c.; and the first great object before us, and the Saints generally, is to help forward the completion of the Temple and the Nauvoo House—buildings which are now in progress according to the revelations, and which must be completed to secure the salvation of the Church in the last days; for God requires of His Saints to build Him a house wherein His servants may be instructed, and endowed with power from on high, to prepare them to go forth among the nations, and proclaim the fulness of the Gospel for the last time, and bind up the law, and seal up the testimony, leaving this generation without excuse, and the earth prepared for the judgments which will follow. In this house all the ordinances will be made manifest, and many things will be shown forth, which

have been hid from generation to generation.

The set time to favour the Stakes of Zion is at hand, and soon the kings and the queens, the princes and the nobles, the rich and the honourable of the earth will come up hither to visit the Temple of our God, and to inquire concerning His strange work; and as kings are to become nursing fathers, and queens nursing mothers in the habitations of the righteous, it is right to render honour to whom honour is due; and therefore expedient that such, as well as the Saints, should have a comfortable house for boarding and lodging when they come hither, and it is according to the revelations that such a house should be built.

The foundations of this house, and also of the Temple, are laid; and the walls of the basement stories of each nearly completed; and the finishing of the whole is depending on the exertions of the Saints. Every Saint on earth is equally interested in these things, and each is under equal obligations to do all in their power to complete the buildings by their faith, and by their prayers, with their thousands and their mites, their gold and their silver, their copper and their zinc, their goods and their labours, until the top stone is laid with shoutings, and the place is prepared to be filled with the glory of the Highest; and if there are those among you who have more than they need for the gathering, and for assisting the destitute who desire to gather with them, they cannot make a more acceptable offering unto the Lord, than by appropriating towards the building of His Temple.

He that believeth shall not make haste, but let all the Saints who desire to keep the commandments of heaven and work righteousness, come to the place of gathering as soon as circumstances will permit. It is by united efforts that great things are accomplished, and while the Saints are scattered to the four winds, they cannot be united in action, if they are in spirit; they cannot all build at one city, or lift at one stone of the great Temple, though their hearts may all desire the same thing. We would not *press* the subject of the *gathering* upon you, for we know your hearts, and your means; and so far as means fail, let patience have its perfect work in your souls, for in due time you shall be delivered, if you faint not.

We are not altogether ignorant of the increase of difficulty among the labouring classes in England since our departure through the stoppage of factories, and similar occurrences, and we would counsel those who have, to impart unto those who have not, and cannot obtain; remembering that he who giveth unto the poor lendeth unto the Lord, and he shall receive in return four fold.

The idler shall not eat the bread of the labourer; neither must he starve who would, but cannot find employment. Inasmuch as ye desire the fulness of the earth, let not the cries of the widow, the fatherless, and the beggar ascend to heaven, or salute your ears in vain, but follow the example we have set before you, and give liberally of your abundance, even if it be but a penny, and it shall be returned unto you good measure, pressed down and running over, shall the Lord return into your store house.

Cultivate the spirit of patience, long-suffering, forbearance, and charity among yourselves, and ever be as unwilling to believe an evil report about a brother or a sister, as though it were about yourself; and as you dislike to be accused, be slow to accuse the brethren, for the measure you mete shall be measured to you again, and the Judge condemneth no man who is not accused.

Keep all the commandments, nothing fearing, nothing doubting, for this is virtue, this is wisdom, and the wise, the virtuous, and meek shall inherit the earth and the fulness thereof. In all things follow the counsel which you shall receive from the President and Council who are among you; and inasmuch as you uphold Elders Pratt, Richards, and Snow, by the prayer of faith, you shall receive right counsel.

Remember that those whom John saw on Mount Zion were such as had come up through great tribulation; and do not imagine that you can ever constitute a part of that number without sharing a part of their trials. You must necessarily pass through perils, and trials, and temptations, and afflictions by sea and land, in your journeyings hither, and if you cannot settle it in your hearts to endure unto the end as good soldiers, you may as well remain where you are to be destroyed, as to suffer all the privations and hardships you will be obliged to suffer before the walls of Zion shall be built, no more to be thrown down, and after all to turn away and be destroyed.

The ancient Prophet has said, they shall wear out the Saints of the Most High. This has already been fulfilled to some extent, for many, through the abundance of their persecutions have become exhausted, and laid their bodies down to rest, to rise no more, till the morn of the first resurrection; and although the people of these States are at peace with us, yet there are those who would gladly wear out and destroy the weak in faith, through the influence of their foolish lies. When you arrive on our shores, and while sailing up our rivers, you need not be surprised if your ears are saluted by the false and filthy language of wicked and designing men, who are ever ready to speak evil of the things they understand not, and

who would gladly blast the character of the Prophet of the Most High God, and all connected with him, with their foul anathemas, beyond anything you ever thought of. We would not dishearten you, neither would we have you ignorant of the worst that awaits the righteous.

If the Saints are not prepared to rejoice and be glad when they hear the name of the Prophet, and their own name cast out as evil, as gluttonous, wine-bibber, friend of publicans and sinners, Beelzebub, thief, robber and murderer, they are not prepared for the gathering. The wheat and tares must grow together till the harvest; at the harvest the wheat is gathered together into the threshing floor, so with the Saints—the Stakes are the threshing floor. Here they will be threshed with all sorts of difficulties, trials, afflictions, and everything to mar their peace which they can imagine, and thousands which they cannot imagine, but he that endures the threshing till all the chaff, superstition, folly, and unbelief is pounded out of him, and does not suffer himself to be blown away as chaff by the foul tongue of slander, but endures faithful to the end shall be saved. If you are prepared for all these things; if you choose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a little moment, come up hither; *come direct to New Orleans, and up the Mississippi river*, for the expense is so much less, and the convenience of water navigation is so much greater than it is by Montreal, New York, or Philadelphia, that it is wisdom for the Saints to make *New Orleans* their *general established port*, and be sure to start at such times that they *may arrive here during the cold months*, for the change from the cold climate of England to this place, in the hot season, is too great for the health of emigrants, till there is more faith in the Church.

In this region of country there are thousands and millions of acres of beautiful prairie unoccupied, which can be procured on reasonable terms, and we will hail the time with joy when these unoccupied lands shall be turned into fruitful fields, and the hands of those who are now idle for want of employ, shall be engaged in the cultivation of the soil.

When the brethren arrive they will do well to call on some of the Twelve, inasmuch as they desire counsel, for by so doing, they may escape the influence of designing men who have crept in unawares, and would willingly subvert the truth by conniving to their own advantage, if they have the opportunity.

The Church has commenced a new City twenty miles below this, and one mile below Warsaw, called Warren, where many City lots and farms in the vicinity can be had on

reasonable terms; and it will be wisdom for many of the brethren to stop at that place, for the opportunity for erecting temporary buildings will be greater than at this place, also the chance for providing food will be superior to those who wish to labour for it.

Warsaw is at the foot of the Des Moines Rapids, and one of the best locations for mercantile purposes there is in this western country.

So far as the brethren have the means they will do well to come prepared with a variety of mechanic tools, according to their professions, such as carpenters, joiners, cabinet-makers, hatters, coopers, masons, printers, binders, tanners, curriers, &c., and all sorts of manufactory and foundry implements, (*convenient for transportation*) so that when they arrive they may be prepared to establish themselves in business, and give employment to spinners, weavers, moulders, smelters, and journeymen of every description; for all sorts of woollens, cottons, hardware, &c., will find a ready market in some new countries, and a great field is now open to the capitalists in this vicinity, even though the capital be small, and we would urge the importance of the immediate establishment of all kinds of manufactories among us, as well for the best interests of the individuals concerned, as for the Church generally.

Cities cannot be built without houses, houses cannot be built without materials, or occupied without inhabitants, the inhabitants cannot exist without food and clothing; food and clothing cannot be had without planting, sowing, and manufacturing, so that Zion and her stores cannot be built without means, without industry, without manufacturing establishments, unless the windows of heaven were opened, and cities and their appendages were rained down among us. But this we do not expect, until the New Jerusalem descends, and that will be some time hence; therefore it is necessary and according to godliness and the plan of salvation in these last days, that the brethren should see to all these things, and clothe and adorn themselves with the labour of their own hands, build houses and inhabit them, plant vineyards and eat the fruit thereof.

Brethren, pray for us, and the First Presidency, the leader of the people, even Joseph, that his life and health may be precious in the sight of heaven, till he has finished the work which he has commenced; and for all the Elders of Israel, that every man may be faithful in his calling, the whole household of faith, and all subjects of prayer.

Brethren, farewell; may the blessings of heaven and earth be multiplied unto you, in spirit and in body, in basket and in store, in the field and in the shop, on the land and on

the sea, in the house and by the way, and in all situations and circumstances, until you shall stand on Mount Zion, and enter the celestial City; in the name of Jesus Christ. Amen.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,
WILLIAM SMITH,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEORGE A. SMITH,
WILLARD RICHARDS.

Nauvoo, Hancock County, Illinois,
Nov. 15, 1841.

The greater part of the City of St. John's, New Brunswick, and a large quantity of shipping, destroyed by fire.

Wednesday, 17th. Elders Brigham Young and Willard Richards went to La Harpe.

Thursday, 18th.

Proceedings of a meeting of the Church of Jesus Christ of Latter-day Saints, held at Ramus, November 18, 1841, opened by singing and prayer by Elder Brigham Young. The object of the meeting was then stated by the President, which was for the purpose of taking into consideration the cases of Alanson Brown, James B. T. Page and William H. Edwards, who stand indicted for larceny, &c.

After the evidence was brought forward, it was unanimously resolved, That said persons be expelled from the Church. Appropriate remarks were then made by Elders Young, Richards, Savage, Gurley, and others, for the occasion.

A charge was then preferred against Thomas S. Edwards for assault and battery, with evidence that a warrant was issued for his apprehension, and against William W. Edwards for being accessory to the same. Unanimously resolved, That Thomas S. Edwards, and William W. Edwards also be expelled from the Church; and that the proceedings of this meeting be published in the *Times and Seasons*.

JOEL H. JOHNSON, President.
J. E. JOHNSON, Church Recorder.

Saturday, 20th. Seven of the Twelve Apostles met in Council at the house of President Young, on the subject of the *Times and Seasons*; they not being satisfied with the manner Gustavus Hills had conducted the editorial department since the death of Robert B. Thompson.

Sunday, 21st. My brother Hyrum and Elder John Taylor preached.

The Twelve met in Council at President Young's, and at four o'clock, repaired to the baptismal font, in the basement of the Temple. Elders Brigham Young, H. C. Kimball, and John Taylor baptized about forty persons for the dead. Elders W. Richards, W. Woodruff, and Geo. A. Smith confirming. These were the first baptisms for the dead in the font.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, NOVEMBER 29, 1856.

RELEASE OF ELDERS, AND APPOINTMENTS FOR 1857.—As the present year is drawing to a close, it becomes our pleasing duty to release from their labours, a number of the brethren who have long and faithfully laboured in the ministry in these lands with the privilege of going home to Zion, and to make such changes among those who are to remain, as the spirit within us may seem to dictate.

The following Elders are released, with the privilege of going home—

James A. Little, Charles R. Dana, James P. Park, William G. Young, Henry Lunt, John C. Hall, Jesse B. Martin, Lorenzo D. Rudd, George W. Thurston, Albert P. Tyler, William G. Walker, Israel Evans, Benjamin Ashby, Thomas Hodgkinson, Thomas H. Latey, Oliver G. Workman, David B. Dille, James Carrigan, Matthias Cowley, John M. Browne, John Pymm, Jesse Griffin, Thomas Harris, Francis Kirby.

Elder John A. Ray is appointed to succeed Elder James A. Little, on his departure for Utah, as second Counsellor to President O. Pratt, and also in the Editorial department of the Office.

Elder William Miller is appointed first Counsellor, and James Taylor second Counsellor to Elder Daniel Daniels, President of the Welsh Mission.

Elder James Ure is appointed to succeed Elder Park, as Pastor of the Conferences in Scotland.

William J. Smith is appointed to succeed Elder Lunt, as Pastor of the Newcastle-on-Tyne, Durham, and Carlisle Conferences.

Elder Lorenzo H. Hatch is appointed to succeed Elder Young, as Pastor of the Sheffield, Bradford, Hull, and Lincolnshire Conferences.

Elder Miles Romney is appointed to succeed Elder Dana, as Pastor of the Manchester, Liverpool, and Preston Conferences.

Elder Thomas W. Russell is appointed to succeed Elder Dille, as Pastor of the Cheltenham, Worcestershire, and Herefordshire Conferences.

Elder Thomas R. King is appointed to succeed Elder Carrigan, as Pastor of the Nottinghamshire, Derbyshire, and Leicestershire Conferences.

Elder Elijah E. Holden is appointed to succeed Elder Hall, as Pastor of the Southampton, and Dorsetshire Conferences.

Elder Robert F. Neslen is appointed to succeed Elder Martin, as Pastor of the South Wiltshire, and Land's-end Conferences.

Elder Jacob Gibson is appointed to succeed Elder Pymm as President of the Glasgow Conference.

Elder Joseph Chalmers is appointed to succeed Elder Edward Reed, as President of the Kilmarnock Conference.

Elder Reid is appointed to succeed Elder Chalmers, as President of the Dundee Conference.

Elder James Bond is appointed to succeed Elder John Croston, as President of the Newcastle-on-Tyne Conference.

Elder Thomas Wallace is appointed to succeed Elder Workman, as President of the Durham Conference.

Elder William Smith is appointed to succeed Elder Thomas Smith, as President of the Carlisle Conference.

Elder Peter Robison is appointed to succeed Elder Francis Kirby, as President of the Sheffield Conference.

Elder Isaac Fox is appointed to succeed Elder Rudd, as President of the Bradford Conference.

Elder James Taylor, now labouring as Travelling Elder in the Sheffield Conference, is appointed to succeed Elder Joseph Burrows, as President of the Lincolnshire Conference.

Elder James Bunting is appointed to succeed Elder William G. Noble, as President of the Manchester Conference.

Elder James Beck is appointed to succeed Elder James Craig, as President of the Preston Conference.

Elder Isaac Higbee is appointed to succeed Elder Griffin, as President of the Derbyshire Conference.

Elder John Sanderson is appointed to succeed Elder James Bond, as President of the Leicestershire Conference.

Elder Burrows is appointed to succeed Elder Thurston, as President of the Staffordshire Conference.

Elder William Pace is appointed to succeed Elder Tyler, as President of the Shropshire Conference.

Elder Noble is appointed to succeed Elder Smith, as President of the Warwickshire Conference.

Elder Jesse Hobson is appointed to succeed Elder Latey, as President of the Worcester-shire Conference.

Elder George Taylor is appointed to succeed Elder Neslen, as President of the Cheltenham Conference.

Elder Thomas Smith is appointed to succeed Elder Russell, as President of the Herefordshire Conference.

Elder Edwin Scott is appointed to succeed Elder Cowley, as President of the Norwich Conference.

Elders James Craig and John Croston are appointed to labour in Ireland, under the Presidency of Elder John Scott.

The above-named releases and appointments will take effect on the first day of January, 1857, with the exception made in the case of Elders Little and Ray.

Those brethren who have not now the charge of a Conference, will repair to the fields of their future labours as early as possible, in order to become acquainted with the various duties that will devolve upon them at the commencement of the ensuing year. Those who now have charge of Conferences, and are appointed to new fields of labour, will embrace every opportunity to become acquainted with them, which will not lead them to neglect their duties to the Conferences they now preside over.

We wish to enjoin it as a special duty, devolving upon the Pastors and Presidents of Conferences, in leaving their present fields of labour, to turn over the business pertaining to them to their successors, in such a manner that it can be plainly understood; and this should be the case, especially with financial matters.

NOTICE.—We solicit the attention of the Elders and Saints to the following, from the *Mormon*, of October 25—

“We should feel obliged if the Editor of *Millennial Star* would call the attention of the Travelling Elders to our protest against receiving unpaid letters at our office.

Letters and Newspapers sent to the New York Post Office, are advertised in the *Herald* every Friday, and can be as easily obtained there as from us—the employees there are for that purpose, ours have other business to attend to.

When there is any doubt of the persons addressed being in New York, and we are supposed to be in a position to know of their whereabouts, we have no objection to receive such *paid* letters, and forward them when we can—likewise, when emigrants are crossing the Atlantic, and their friends may wish to communicate with them immediately, we are willing to hand them *paid* letters on their arrival, but beyond this no reasonable person can expect us to act. To use our name and require us to advance money on piles of letters, many of which have never been called for, is more than we can tolerate. We believe the Elders can remedy this.”

ANNUAL STATISTICAL REPORT.—We desire the particular attention of the Pastors and Presidents of Conferences in Great Britain and Ireland, and the Presidents of the Missions on the Continent of Europe, to be directed to forwarding, in due time, to this Office, a Statistical Report of their Conferences and Missions for the year ending 31st December next. For information as to the time of sending this Report, and what it is expected to contain, we refer the Elders to *Star* Number 48, Volume xvii.

FOREIGN CORRESPONDENCE.

SWITZERLAND.

Rue du Cendrier, 108, Geneva,
November 5, 1856.

Beloved President Pratt—I take the first moment after my return from Zurich to report progress. Yours of the 21st ult. I found on my table, and was much rejoiced that you approve of my labours thus far. I sincerely trust that I may ever have the Spirit to guide me, that I may be worthy of the trust reposed in me. I hope the time will come before I leave this land, when we may be permitted to speak the truth in all parts, without fear or molestation. . . .

On Friday, the 17th ult., in company with Elder Octave Ursenbach, I left Geneva *en route* for Zurich, where we arrived on the evening of the 18th. Sunday, 19th, we went to meeting. After sitting about half an hour, I made known who we were—the joy of the Saints knew no bounds. When the meeting was over, they cried, and laughed, and shook my hands, until I was fairly tired. Their joy and thankfulness brought forcibly to my mind the words of my father in my Patriarchal blessing “that the people would worship me if I did not tell them better.” I spent the week until Thursday, the 23rd, in visiting the Saints in Zurich,

and giving counsel, instruction, and comfort to the best of my ability. God truly blessed me, and gave me the German language to an extent beyond that which I could have hoped for, had I not known His great power.

I ordained Priest Daniel Bonelli an Elder, as he has been preaching, and had baptized about forty persons without the power to confirm them. On Thursday, Elder Daniel Bonelli and myself took the train for Wienselden, in Canton St. Gallen, at 1-30 p.m., and arrived at four o'clock, and met with the Saints in that place. In the evening I had an excellent time; ordained Priest John Keller an Elder, and appointed him to preside over the Branch, releasing Elder Henry Hug from the Presidency, as he is all the time travelling from one place to another, preaching the word. I desired a President to take charge of the little flock of about forty, and take the lead of the meetings. I addressed the Saints for the first time in German, for about twenty minutes. The Spirit of the Lord was with us, and all were blessed. After the meeting the Saints stayed until midnight, asking questions, and some wished to stay all night. I found that they had not been slow in learning the English language. They sung a number of hymns

in English, and could talk a little. This gave me great joy. Also in Zurich the Saints sung in English, and Elder Hug is their only teacher.

Saturday, 25th, I returned to Zurich, and met with the Priesthood in the evening, and talked to them about two hours, as well as I knew how. Sunday, 26th, I held a Conference. There were present of the Priesthood, President Bar, Elders Henry Hug, J. G. Bonelli, Daniel Bonelli, two Priests, and two Teachers. After stating to the Saints the necessity of acting with their whole hearts, either voting for or against all of those who might be presented I called upon them to sustain all the authorities, from the Prophet Brigham to the least member in the Priesthood throughout the whole world—the First Presidency, and the different quorums separately. All were unanimously sustained. There were present about one hundred and fifty Saints, and about twenty-five strangers; many of the strangers voted with the Saints. The authorities in Europe were unanimously upheld. I then addressed the assembly three quarters of an hour, and the Spirit of the Lord was poured out upon me and the Saints, so that I could speak and the Saints understand. We had a time long to be remembered, and my visit to Zurich, I think, was one of the happiest that I ever made, for God was with us.

On Tuesday, the 28th, we left Zurich for Berne, walked to Gunten, visiting the Saints by the way, and on Sunday, November 2, held a Conference at Gunten, re-organized the Berne Conference, and appointed Elder Ulrich Buhler President, and went through the same routine of presenting the authorities of the Church as at Zurich. I spoke about one hour, and had the satisfaction of knowing that the Saints could understand what I said. This Conference consists of about fifty Saints, in good standing, and the prospects are good for baptizing more in a few weeks. After meeting we baptized one man. We also baptized a sister while in Zurich.

It is impossible for me to tell you all that I wish to in the limits of one short letter, and knowing that you have much to occupy your attention, I am thus brief, and will not enter into details. Suffice it to say, that we had a good journey; the Lord was with us, and the Saints

were greatly rejoiced and strengthened by our visit, for which God be thanked. I look forward with fond anticipation to the time when I shall be able to see them again. Elder Ursenbach addressed the Saints in Zurich and Berne, through an interpreter.

My best love to all the brethren in the Office, and especially to Presidents Benson and Little.

JOHN L. SMITH.

NEW YORK.

(From the "Mormon.")

Rockville Centre, L. I., N. Y.,
Oct. 17, 1856.

To the Editor of the Mormon.

Dear Sir—As politics appear to be the all-engrossing subject of editors and people, clergy included, at the present time, and having travelled some thousands of miles the past summer through the western, southern, and middle States, spent upwards of a month at the nation's capitol, listened to the angry debates of Congress, been somewhat a discerner of men and things, having taken considerable notice of passing events, the aspect of the political horizon, and not taking any active part, in relation to the election of either party's nominee—gives me an opportunity, and places me in a situation to proclaim my sentiments impartially in relation to the signs of the times, the disunion, discord, and malevolence reigning at present and the causes thereof.

If we take a retrospective view of the scenes that have transpired, and what treasures of blood, sacrifices, and trial it cost, to rear the beautiful fabric—the Independence of these once happy and united States, then look at the angry surges of fanaticism, intolerance, and bigotry that threatens to overwhelm and destroy that liberty and independence for which our venerated Fathers fought, bled, and died: surely it speaks in tones, trumpet-tongued, to every lover of liberty and right to wield his pen, and raise his voice, in support and defence of those principles, which our ancient sires established and bequeathed to their offspring as the greatest earthly boon they could enjoy. But alas! trace up the history, in brief, of the few past years, and see the political demagoguery, party cliquery and chicanery—the loss of confidence and integrity—the deterioration of virtue—the acceleration of vice, discord,

and disunion, and the innovations made upon the sacred rights of free American citizens, by those in power, with impunity, upheld by party cliques, and mobs, and where right and justice once flourished, naught but love for the perquisites of office, power, intolerance, truckling, proscription, and bigotry reigns.

If any one inquires the cause of all this, I answer: This land is the birthplace of Prophets, and dedicated to the God of Heaven. Prophets and Apostles has He raised up on this land, in this generation, who have proclaimed the principles of eternal truth, and told this nation, (and others also) of their crimes and abominations, and of the judgments of the Almighty that were hanging over them, and warned them of their impending danger, and bore testimony to the truth of the Almighty revealed to them from heaven. Mobs, with Governors and the clergy at their heads, have risen up, murdered those Prophets and Apostles—the anointed ones of the Lord. Their blood and the blood of Saints has flowed like water, and crimsoned freedom's soil, for the Word of God and the testimony of Jesus, and their blood is now crying for vengeance, and thousands of American citizens have been expatriated because of truth and their religion; and the nation by their silence have approbated the deed, and no redress has been had; only contumely and persecution. Was it not declared when those scenes were enacted in Missouri and Illinois, and when editors, priests, and people, were rejoicing in the murder of the Saints, that they should have their fill of the same scenes to their hearts' content. And have they not had them in "*Bleeding Kansas*," in the same Counties, and in the same State, and the same leaders, with few exceptions, that led the Missouri mobbers against the Saints. Hence the reason of the strife, division, disunion, and crime, and overthrow will surely come; come it must, for the Lord God of Israel has declared it.

What do the greater portion of the political parties care for murder, bloodshed, and rapine, or the welfare, prosperity, and perpetuity of the Union if they do not militate against their party?

"*Bleeding Kansas*" has already been made the theatre and base of operations for political cliquery and jugglery, murders, and bloodshed, have been the fruits they desired, as the most potent, to make

political capital. Can any discerning or rational mind that has watched the steady acceleration of crime, mobocracy, licentiousness, political insanity—the trampling of law, justice, and right with impunity, and the spirit of revenge and madness that exists, pervades, and envelopes all ranks and parties, with few exceptions, from Congress down, and not perceive that the spirit of light, truth, peace, and justice, that characterized our Fathers, and councils of the nation and States, some years ago, has fled, and darkness, confusion, strife, and discord reigns? And what will the end be? The answer is plain. The sacrilegious hands that have already attacked the Constitution, to destroy and scatter the same to the winds, will never let go their grasp until their designs are accomplished and distraction exists in one general array, not only between the North and South, but throughout the States. We have already become a hiss and a by-word of contempt and reproach among the nations of the earth, in relation to the present fruits of this Glorious Republic, founded by our sires,—once the pride and joy of freemen—the admiration of a wondering world—now derided and trampled upon by aspiring demagogues, for selfish motives, and unholy interests.

O my beloved country! O America! thou that gave me birth—the land of my fathers, where they fought, bled, and died, and where their ashes repose in peace. I love thee as I love my life—once the home of the free and brave sons of Columbia. The asylum of the poor and oppressed of all nations, where once law, right, and justice could be found, and obtained by all,—rights then sacred—now trampled upon. Then once the brightest star in the galaxy of nations—thy name feared and revered by them—thy flag unfurled in every breeze, respected and honoured in every sea—in every country and clime? Why is it that thy glory is departed? The answer is, because of the deeds of thy degenerate sons.

If our fathers could arise from their sleeping dust, in tones of thunder they would say to their unworthy sons, "Stay your sacrilegious hands, repent of all your wickedness, make the laws honourable, stay the torrent of crime, abomination, pride, murder, and political insanity, prejudice, discord, disunion, and whoredom, that is almost overwhelming you, and leading you headlong into the vortex of ruin and final over-

throw. Restore to the Saints of the Most High what you have suffered them to be robbed of and plundered, bring their murderers and mobbers to justice, and appoint wise men that fear God for rulers and judges. Then peace shall flourish and her heavenly mantle will be again thrown over Columbia's head, wisdom will be in the counsels of the nations, union restored, and happiness crown again your efforts." But will the nation do it? Verily, no. The fiat has gone forth, the decree has been made, and without the foregoing requisitions it must surely come.

But are there no people dwelling on Columbia's soil that will uphold, protect, and preserve the Constitution? Yes! Away in the chambers of the West on the tops of the mountains towards the setting sun, are a people, a portion of whom are American citizens, expatriated for their religion—sons of Revolutionary sires—a people despised, calumniated, and persecuted, who have shown their loyalty to the laws and Constitution, under every circumstance. The leaders of whom know how to govern in wisdom, righteousness, and justice—among whom freedom and union reigns. Where the Constitution—that sacred relic, is upheld, revered, and protected, as a "*Revelation of the Almighty to man.*" There, where peace and happiness dwell, where cities and towns spring up as by magic—where the Keys of Priesthood, salvation, and eternal life to a lost and ruined world are held, where equal rights are extended to all, where but a few years ago the foot of the white man, save the mountain trapper, had scarce ever trod, where the Indian with his tomahawk and scalping knife roamed undisturbed in all his native wildness, where the howl of the wolf, the angry growl of the bear, and the scream of the panther saluted his ear, and made music for him in midnight dreams in his romantic home. Where the black raven croaked in solemn accents the requiem of departing day, far, far from the abodes of *civilized* life.

And when political factions, and party strifes have done their work, and made a complete wreck and overthrow of this once beautiful and adored Republic, and the Constitution and laws completely trampled into the dust (cursed and despised, as they are by bigots and traitors already) and anarchy, and confusion reign triumphant through the land, then justice, mercy, and patriotism, will grasp the glo-

rious legacy—the Constitution, and wend their way to the recesses of the Rocky Mountains, and convey it to the mountain home of the Saints of the Most High, in Deseret's peaceful vales, where they will rally around it, protect, uphold, and defend it with their life's blood from all sacrilegious hands, and after the judgments of Heaven have purified this nation, and all others, by the spirit of burning, and the refuge of lies and abominations are swept away, then will the bold Eagle with that sacred instrument, together with the ensign "*E Pluribus Unum*," in his beak again plume his pinions—arise from his rocky home, and convey the same to all nations that are left, who will rally under their banner.

W. I. APPLEBY.

(From the "*Mormon*,")

Norwalk Conn., Oct. 20, 1856.

Editor of the *Mormon*.

Dear Sir, I was much amused in reading an article in last Sunday's N. Y. *Herald*, purporting to be from a correspondent in Utah, giving the particulars of some terrible things said to have transpired in Great Salt Lake City, with the editor's remarks thereon. I thought while reading it, O! the gullibility of this generation! Editors in particular, how they will grasp at anything for excitement, let it be ever so false or exaggerated, they will publish the scribbling, deceive themselves, and then deceive others, and thus they defame and misrepresent the character of all they can attack with impunity.

Having resided for the last two years in Great Salt Lake City, which place I left a short time since, and not being a member or belonging to any religious sect, and being pretty well posted up, I think I should speak out and put things in their true light. . . . In relation to Governor Young and others, approving the attack on Troskolawski (provided it be true) and reflecting upon his sympathizers, permit me to say that I have known drunkards and thieves to come there, curse, swear, and damn the Mormons, and say they ought to have their throats cut, that their women were prostitutes, &c. And when these same poor miserable devils were sick the Mormons would take them into their houses; nurse them, and if they died give them a decent

burial. Here let me say, before I would have borne what I have heard and seen, had I been a Mormon, I would have broken the heads of such infernal scoundrels. Yet I have often heard some professing to be Mormons, (for they have some few miserable devils among them, who are all the while living in fear), sympathize with such characters, when they have been taken up for stealing cattle, &c. These are the sympathizers that Gov. Young, Kimball, and Grant, have spoken concerning in my hearing. As for T. S. Williams getting a mission he had one, I heard given, last summer before I left G. S. L. City.

The main difficulty in Utah is this: There are such reports circulated concerning the Mormons, their licentiousness, &c. so that all the rascals, libertines, thieves, and adulterers, that have escaped from prison, or the laws in the States, and start for California and Oregon, come by way of Utah. When they arrive there, the first thing they do is to endeavour to carry on their old tricks—but they get disappointed, and soon find the place too hot for them, they get frightened, and having fled away, then appears a long letter about the abominations of the Mormons, or about someone that has been imposed upon, in the columns of some paper in California, from some one of these scoundrel sympathizers at Salt Lake, such as the correspondent of the *New York Herald*.

It is death, by the law of the Mormons, for a man to seduce another's wife or daughter, and several I have been informed have met their fate by committing such deeds. The Mormons believe in plurality of wives, but those who have them must take care of them, support them and their children, and not go after strange women.

I am somewhat acquainted with Gov. Young; he always treated me like a gentleman, although he might have called me a Gentile (which is a scriptural name, and applies to one not of the same faith) yet I do know from experience, that any person that goes to Utah, attends to his own business, and behaves himself, will find friends, home, and protection, and they will be honoured and respected if they deserve it. An example of this was manifested towards the late Judge Shaver; he resided there three or four years, discharged his duties as a United States Judge, fearlessly and without opposition, as his clerk informed me—but was beloved

and respected by all, because he attended to his own business, and the most profound respect was manifested at his funeral that was ever paid to any person deceased in the Territory, and a monument in Great Salt Lake City Cemetery erected to his memory.

There are also scores of others that have lived there for years, always respected and treated as gentlemen, and I have often heard Gov. Young repeat that his remarks were intended for base scoundrels, and did not so apply to any one but them.

They will not suffer their women or daughters to be seduced, neither will they suffer any house of prostitution, so numerous in the cities of the States, to exist there. A libertine or prostitute is looked upon by the Mormons as a curse to society and not fit to live; and woe be unto the man or woman that undertakes to practise iniquity in Utah. They prefer their daughters marrying with those of their own faith; but I know there is but little opposition to their marrying a Gentile, if he be but an honourable man, as in the case of Mr. William Bell, of the firm of Livingston, Kinkead & Co., and also of Captain W. H. Hooper, formerly of the house of Holladay and Warner, at present one of the firm of Hooper, Williams, and Co., of Great Salt Lake City. Both married Mormon girls, and, as I understood, with no opposition, Gov. Young performing the ceremony himself in Mr. Hooper's case.

Lest I should weary your patience with things, you are no doubt a great deal better acquainted with than myself, I shall desist, hoping you will give the foregoing a place in your paper, for I like to see fair play and equal rights, and I do know from experience and positive knowledge, derived from living among the Mormons, that they are basely lied about in the States. I have seen articles published in the States about them in Utah that had not the least foundation in truth, especially in the *New York Herald*. A great many of its articles, signed "Utah Correspondence," are got up and written, no doubt, not far from the *Herald* office, and the chief of them a tissue of falsehoods and misrepresentations.

Will the editor of the *Herald* publish this in reply to his article? I think not; for it appears to me that when he publishes a palpable lie, reflecting upon any person or society, he must be paid to correct the lie and publish the truth.

LATE A CITIZEN OF UTAH.

NEBRASKA TERRITORY.

3rd Hand-cart Company, E. Bunker, Capt.,
Scott's Bluffs, 50 miles east of
Fort Laramie,
August 30, 1856.

Dear Brother William G. Noble—It is with pleasure that I spend a few moments in writing to you, after travelling, to-day, twenty miles, and helping to pull a hand-cart the most of the way. If you come to Utah next year, a few items of information from me may be useful to you. It is one month to-day since we left Florence, formerly called Winter Quarters, and we are almost five hundred miles from it. I have travelled the same road three times with horse and ox teams, but never made the trip in so short a time before. We have averaged twenty miles a-day for the past week, and are determined to average that or more every day until we reach Great Salt Lake City, where the Prophets and Apostles of our God live.

The Saints are getting more and more of the spirit of Zion upon them as they approach nearer to it. I will give it as my opinion, that the Saints will cross the Plains with hand-carts for years to come, because of the utility of the plan, considering the circumstances by which the Saints are surrounded. There are twenty persons and four hand-carts to each tent. Each adult person has seventeen and each child ten pounds of luggage, which consists of bedding and wearing apparel; extra of this they haul their cooking utensils.

The provisions are hauled in a wagon, and rationed out to the company every other day, as follows—to each adult or child per day, on pound of flour, with tea or coffee, sugar, and rice. We have, for

the use of the company, eighteen cows that give milk, and have killed three fine buffaloes, and eaten as we had need. Besides that which I have enumerated, we have with us beef cattle enough to last through to Utah, using one of them a-week. This is so healthy a country, that our appetites are very good, and we send our allowances home without much trouble. There are some very old brethren and sisters that walk every day. One sister, that has walked all the way from Iowa City, is seventy-three years old. There are in the company those still more advanced in years, who ride in the wagons.

If there were settlements every hundred and fifty or two hundred miles on the road, from which companies could get supplies, they could carry their provisions on their hand-carts, and dispense with the provision wagons, which greatly retard our progress.

We travel together in peace and harmony, and when we camp, are not molested by wolves in sheep's clothing. Elder Bunker has proved himself a father to this people, and I know that the Holy Spirit has been with and aided him in leading them all the time.

I am happy to say that we have been united in all things since we left Iowa City, and am glad in having such a man to lead us as our Captain. He sends his love to you and family, the Bradford Saints, and all inquiring friends. Please remember me to the Manchester and Bradford Saints; also give my love to your worthy Pastor, Elder Dana, brother Pratt, and all associated with him in the Office. I pray God to bless you in your high and holy calling.

Yours as ever,

D. GRANT.

OBITUARY.

Died, in this town, at 11 o'clock p.m. on the 12th instant, Sister Margaret A. Turnbull, wife of Elder George Turnbull, aged 22 years.

Her career on earth was short but the remembrance of it will never fade in the hearts of those whose privilege it was to know her. She was a bright example of amiability, truthfulness, and virtue to all. She left the scenes of this life with a triumphant faith in the great work of the last days, and with the sure hope of a resurrection unto eternal life.

Deseret News please copy.

BLANCO WHITE says, "Patience is the most necessary of all virtues to one who thinks.

VARIETIES.

It is with ideas as with pieces of money, those of least value generally circulate the most.

THE damage occasioned by the floods in France is estimated at two hundred million francs (£8,000,000.)

THE JUDGMENTS OF GOD.

"Judgment shall begin at the house of the Lord, and if the righteous scarcely are saved, where shall the wicked and the sinner appear."

The earth with foul corruption groans,
The reign of blood is nearly o'er;
Soon, still shall be oppression's moans,
Heaven's vengeance shall all rights restore.

Famine and death go hand in hand,
Dire plagues o'er all creation sweep,
Till nations own our God's command,
And His just laws His Israel keep.

Yet not in Babel's haughty land,
Where sin maintains a sovereign sway,
Will God with unrelenting hand,
Commence His vengeance of to-day.

London.

Behold His house—on yonder shore,
His people ruled by Prophet-voice
Plague dwells—The God whom Saints adore,
Chastens the city of His choice.

In mercy chastens, we are sure,
That Saints may rise from trial's blast
As gold made seven times more pure.
And meet for Zion's reign at last.

If then the Church His scourge shall know,
Where shall the sinners' troubles cease?
No refuge offers here below,
And death to him brings no release.

K. J. R.

SONG.

AIR—"Partant pour la Syrie."

The Gospel standard high is raised
On Zion's sacred shore,
Rejoice ye Saints our God be praised,
Satan's long reign is o'er:
The bright Millennium dawns at last,
The faithful shall be free,
Christ will reward their trials past
With immortality.

London.

Earth to proud loveliness restored
Shall echo back the strains
From thousand heavenly choirs pour'd,
When Christ in triumph reigns:
Refulgent in the beams of love
Their Saviour's presence given,
The Saints on earth with Saints above,
Shall share the rest of heaven.

K. J. R.

ADDRESSES.—D. B. Dille, }
R. F. Neslen, } 4 Prospect Place, Lackhampton Road, Cheltenham.

Money List, Nov. 7—14, 1856.

Edward Oliver, (per C. R. Dana)	£14	5	0	Brought forward	£30	9	0
Simon Irwin, (per J. B. Martin)	8	0	0	Thomas Clark	3	0	0
Thomas Roberts, (per Thomas W. Russell)	4	0	0	Josiah Holmes	5	0	0
Thomas Parkes.....	4	4	0	William B. Child	5	0	0
Carried forward.....	£30	9	0				
					£43	9	0

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THE
After-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 49, Vol. XVIII.

Saturday, December 6, 1856.

Price One Penny.

ONENESS OF THE SAINTS—THE BROTHERHOOD OF CHRIST.

The operation of every principle of the great economy of salvation tends to oneness, and the completion of the organization of the kingdom of God comprehends brotherhood in the highest and most exalted sense. That system which does not intelligently and distinctly aim at these as objects of its mission, and which in its development is not ever bringing out the above-named features in bolder relief, and stamping them upon all its workings and effects, has no agreement nor sympathy with the Gospel of Christ. Every scheme and tendency of society that has an opposite direction to that leading to oneness and brotherhood, is at enmity with the plan of salvation, subversive of the best interest of the world, and will take mankind in the path which leads from the glory and perfection of heaven, and ends in utter degeneracy.

Although it is evident that in the organization of the kingdom of God, these features will not be so distinctly and strongly marked in its infancy, as when matured and fully developed, yet even in its most immature state, they will constitute its peculiarities, and stamp it with individuality. Now this individuality of the kingdom cannot be hid or lost, inasmuch as it is the great essential of its existence. If obscured or lost, then the system will be no longer the same; it becomes changed in likeness, and another character is given to it. The idea of an organization growing into a form, and ri-

pening into a nature of which it did not partake in its earliest infancy, is opposed to every law of being and development. Nothing changes radically, either in kind, genius, or organization. We simply see it in the various stages of a consistent and harmonious growth. First it is the embryo, then comes infancy, and ultimately maturity. But no nature is changed; every system or being produces and generates its own kind, and unfolds itself according to its constitution and inherent disposition. Thus the features of oneness and brotherhood, which give individuality and caste to the kingdom of God, will grow until fully formed and brought out in majestic boldness. On the other hand, the rule which will measure the peculiarities of the divine organization, and the tendency of its operations and effects to the states in question, will, by being reversed, mark opposite peculiarities and tendencies in systems, differing from it in spirit and form.

A consideration of these primary laws of organization and development naturally suggests much, more or less connected with our subject. We have presented the absolute necessity for the basis of oneness and brotherhood being laid, and the germs forming before they can become a reality to society, or grow to maturity and perfection. We can also see the consistency of that basis being laid, while mankind remains in a state of social probation.

Indeed, the formation, growth, and ripening, constitute probationary stages, and belong especially to them, while maturity and perfection are the result and end. The latter states do not precede and produce the former, but follow, and are produced by them. The formation, growth, and ripening of beings, societies, systems, and all existing things, is the process of unfolding and bringing out their inherent dispositions, principles, and tendencies; and their perfection simply implies, that they have grown unto their fulness.

Abstract perfection amounts to nothing. That theological mysticism, which in a manner personifies perfection, and makes it an incomprehensible something, which the redeemed have given to them in another world to espouse, instead of considering it as a point to which they have attained, is at best only worthy of being considered a poetical conceit. That which makes it other than a condition of being, and contemplates it as a state distinct from things that God has prepared, and into which He designs to take a portion of His works, is of the same character as that philosophy, which teaches that He created the Universe from nothing, and inculcates the notion of heaven existing beyond the bounds of time and space. A social heaven, independent of social relations, and which does not itself *grow out of those relations*, is an absurdity, and the conjuring up of such is merely an attempt to "give to airy nothing a local habitation and a name."

Perfection is no more nor less than animate beings, systems, and organizations having become perfect. Abstract from these, and such a state is purely visionary and aerial. The Apostle Paul understood it thus, and exhorted the Saints—"Work out your own salvation with fear and trembling;" and in his writings to the Hebrews said, "Therefore leaving the (first) principles of the doctrine of Christ, let us go on to perfection." He did not understand heaven, oneness, brotherhood, salvation, and exaltation as abstract glories and states, which God had created and hid up to usher the Saints into after death. But he took the common sense view, and considered them as conditions and blessings that they had to work out, grow in, and go on unto, being led by the revelations of heaven, the authority of the Priesthood, and the power of the Holy Ghost.

John saw that Babylon, in the last days, would have written on her forehead the characters of mystery, and this is everywhere exhibited and illustrated in sectarian theology. Oneness, brotherhood, and every other constituent of heaven, are, to the religious world, altogether visionary. They make up no part of their tangible life. The basis of these states is not laid in their systems, neither do they form the germs, and foster their growth in a probationary society, at the same time, considering maturity and ripeness simply as the climax of the development, which climax, when reached, constitutes perfection. They do not view the next world as a continuation of this—the commencement of a new series of being, but one not radically distinct from that which things now have. Nor do they consider it attainable by a harmonious transition; and that if there be any jar or violence in the passage, the course of things gets cut, and they pass away before having fulfilled the object of their creation, that the cause lies in transgression against the present constituted economy—the laws of nature and God. Man is not viewed by them as entering into a state of perfection by a gentle, easy, last step from a probationary one—the result of his having obeyed all previous preparatory laws, and, at length, reaching, obeys the final one, and enters into the glory. No, the change must be more revolutionary and volcanic than anything within our conception.

The expectations that division and sectarian germs will grow into oneness and brotherhood, and ignorance ripen into knowledge, are monstrously absurd. Yet this is according to popular theology, and the state of religious professors in particular, and the whole world in general. A knowledge of God and eternal things in this life, they believe to be not only impossible, at least in modern times, but that those who lay any claims to its possession, and contend earnestly for it are, at the best, impostors and blasphemers. As regards sectarianism, and a spider-web brotherly relationship, it is almost the universal condition of all nations, peoples, and sects, and many Christians, according to name, will defend the existence of difference of opinion, division, and rivalry among the churches, as beneficial and necessary to the success of the conversion of the world. As touching the social polity, it is generally considered by

the greatest and most liberal nations as a law of political economy, that a government can only work efficiently with a good opposition; and that in proportion to the inefficiency of the one will also be that of the other. At times, however, some will heave a sigh of relief, as they exclaim—"Ha! what we know not now we shall know hereafter; if it is ignorance and night here, it will be a fulness of knowledge and light there; though our interests are divided, our relations weak, and our bodies many in this wicked world of sorrow, trials, woes, and disappointments—this waste howling wilderness—yet it will be all oneness, brotherhood, happiness, and perfection in heaven."

But society must recover from this corrupt and artificial state, before it can be formed and matured into the perfect one. This does not mean that it must wait until it has lost all its ignorance and sectarianism, before it begins to pass into knowledge, oneness, and brotherhood. That is precisely the idea which we are combating. It must be a gradual change from the one state to the other. Ignorance of any truth ends when knowledge comes in; division ceases upon any point where unity and agreement begin. In the scale of exaltation man cannot step from the bottom to the top of the ladder, but goes on by simple and easy gradations. On the other hand, he will never reach that top by going down from the position whence he started. Neither will division and a sectarian germ grow to oneness and brotherhood, nor ignorance ripen into knowledge.

To leave the working out of a heavenly state until heaven is obtained is nonsense; to put on the cap-stone of perfection, before the foundation thereof is laid, is reversing the order of development, and is an impossibility. For a person to jump from almost utter ignorance of God and celestial things, into a fulness of knowledge concerning Him; into a society, glory, and state of being, almost as opposite as light to darkness, heaven to hell, compared with that in which he existed but a few moments before, is contrary to all law and harmony. That men should dwell in a chaotic society here on earth, and be to each other in the relation of cut-throats, vampires, masters, and slaves, governed by a thousand interests and spirits, but on falling into the sleep of death, speedily awake and find themselves locked in each

other's arms, and bound together by the strongest ties of union and brotherhood, is repugnant to common sense.

We dwell on these points, because men generally think and act as though the proper time to commence heaven, and and sow the seeds of a celestial, social relationship will not arrive until the next state of things, and that perfection will then be grasped in a moment, in the twinkling of an eye, by beings who, to say the best, are very imperfect here. We have briefly endeavoured to clear away these views, and show the necessity of the germ of a celestial society being formed, and its growth cultivated in a probationary existence, and the consistency of the revelations, kingdom, power, and glory of God commencing with man on the earth. Having done this, we will branch farther into our subject by making a quotation from the prayer of Jesus, offered up to the Father, just prior to his crucifixion.

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." John xviii.

This language is remarkable; it is big with principle and meaning, and reveals the highest object of the mission of regeneration, and the effects which it would have on those who truly become the disciples of Christ. It distinctly marks a principal and universal feature of a regenerated society. We advisedly call it a universal feature, inasmuch as it is not merely one of the many details which go to make up the perfection of the kingdom of God; but is a feature stamped upon every detail of a perfect state. It points to the very spirit of the Gospel—the genius of the true Church—without which, though as a system it were strict in the letter and complete in organization, it would neither be really beautiful, nor capable of giving salvation to the world.

Of all beings born of woman, we may justly suppose none held more exalted views of the great plan of redemption

than Jesus, or better understood the workings of the Gospel in the lives of those in whose hearts it was planted. He is not at this time conversing in parables with babes in the kingdom of heaven, but pleading with the Father, who also understands the work of regeneration in its highest sense, and to whom the state of social perfection is as familiar as are the means by which it is to be wrought out. As might be expected in such a case, the very spirit of the glorious mission and work of Christ, is embodied in his petition to that Being who had sent him from the mansions on high, to be an offering for the sins of the world. "Neither pray I for these *alone*, but for them also which shall believe on me through their words; that they all may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us." To this end he declares the glory which had been given him, he had given to his disciples. "That they may be made perfect in one." Thus conveying the idea, that they could not become perfect only by being *one*. Indeed, this oneness with him even as he is one with the Father, is the climax of salvation—the glory and perfection of celestial society. Hence we have given it the most exalted position in the scale of regeneration, and contemplated it as a universal feature of a redeemed state.

Jesus Christ, in his revelations through the Prophet Joseph Smith to the Church of Latter-day Saints, commands them to be one, declaring, "*And if ye are not one, ye are not mine*" Thus we see the teachings and spirit developed in the work of God in this last dispensation agree with the divine mission of Christ, and with the sentiments of the prayer offered up by him unto the Father.

By this peculiarity of the true Church, even the world is to know that God sent his Son Jesus for the redemption of mankind. "That they may be one, that the world may believe that thou hast sent me." "That they may be made perfect in one, and that the world may *know* that thou hast sent me, and hast loved them as thou hast loved me." This is made a particular point, and strengthened by repetition. The people of God are also to be known by this feature, their acceptance with Him demonstrated, and His love for them even as the Son is loved made manifest. As much as this is nowhere said of any of the doings of Christ, the effects

of the Gospel or peculiarities of the Church. And well might the mission of the Saviour and his true disciples be known by this characteristic of oneness, inasmuch as the history and existence of no nation and social state will afford a parallel condition, and exhibit the feature by which the Saints are to be distinguished.

The Church learn the things of God by the power and revelations of the Holy Ghost. But the world will not have the privilege of discerning the kingdom from the thousand-and-one false systems, nor of knowing concerning the workings of the Almighty through the light of that Spirit, for unto them it is not given. Neither will they be convinced of the truth, nor be able to discriminate between what is from heaven, and what is from beneath by signs, wonders, and marvellous manifestations. The latter will rather confound them, for lying spirits are to go forth, the devil will work with mighty power to deceive, even, if possible, the very elect. "And for this cause, God shall send them strong delusions that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness." From the prayer in question, however, we gather the important item, that even the world shall come to a knowledge of the divine mission of Christ, and be ultimately enabled to distinguish the people of the Saints by the characteristic of oneness.

That this oneness also comprehends brotherhood is evident, inasmuch as perfect oneness could not exist without perfect brotherhood. Each are embraced in the other. This is borne out by the sayings of the Apostle John, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also." "And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another."

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Indeed, after Jesus had eaten of the feast of the passover, in his last instructions to the disciples, but a few hours before offering the remarkable prayer, from which we have quoted, he uses language to them almost identical with that addressed to the Father. In this instance, however, brotherhood is the subject, proving our view to be correct, that oneness embraces that also. He said unto them, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another.*"

Paul writes to the Romans thus—"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry Abba, Father. The Spirit itself bearing witness with our spirit that we are the children of God: And if children, then heirs; *heirs of God, and joint heirs with Christ*; if so be that we suffer with him, then we may also be glorified *together.*" "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *first-born among many brethren.*" And unto the Corinthians, he says, "For all things are yours; . . . and ye are Christ's, and Christ is God's." Jesus is elsewhere called the elder brother of the Saints. This brotherhood and joint-heirship among the people of God is breathed throughout the writings of the Apostles, and stamped on all the workings of the Gospel.

Though man might deceive man, sectarianism bewilder the judgment, and false systems, priestcraft, and superstitions, blind the eyes of the human family; though Satan can work signs, wonders, and miracles, yet neither he nor his agencies can counterfeit oneness and brotherhood, nor human institutions give these great blessings to the earth. By these peculiarities and tendencies the kingdom of God may be known; by them even the world must ultimately be convinced, and vanquished infidelity driven from the field.

There is no law of relationship connected with the states which form the subject of this article, that will in any way distort

and do violence to the common natures of mankind, or which is repugnant to unperturbed social instincts. The highest aspirations and cravings of the soul are directed to these conditions of being. Their excellency and the fitness of such states to the constitution of men, are like the great truths concerning the existence of God, and the reality of immortality. We have next to that of the Holy Ghost, their strongest evidence within ourselves, which no sophistry nor blindness can completely cover—a thousand voices testifying of them to our consciousness, which will not be altogether smothered.

All mankind sometimes feel the yearnings after oneness and brotherhood. To the most spiritual and exalted minds such feelings are ever present. These states are alone natural and legitimate; all others are unnatural and artificial. A character of the type of Nero, whose bloody appetite would rear a universal slaughterhouse, and make the bowels of the earth to swallow, at one feast, the whole human family, even he will find moments stealing over him, in which all things will appear as worthless, compared to one person upon whose bosom he could fall, and feel that in him he had a friend and brother. This will find a thousand illustrations in the experience of the greatest tyrants and human butchers who ever disgraced the name of man.

As regards oneness, we all know how exquisite are the satisfaction and pleasure derived from finding others one, in feeling, affection, hope, interest, and destiny, with ourselves, and their intensity is just in proportion to that unity and agreement. Indeed there are those who are so violent and brutal in this matter, that did they possess the power, they would sweep out of existence, at one fell blow, all who were not one with *them*. Thus Neroes, and brutal passions, as well as good men, and the best instincts of the soul, are advocates in some manner or other for oneness and brotherhood. Even Lucifer must yearn after such states, and their loss constitutes his hell. We believe that it is an universal instinct—a law without an exception.

There could be no society—no organization without some kind of relationship and agreement; and in the absence of the genuine, the world are bound to counterfeit, and form ties to bind them-

selves together. The social instincts, and the tendencies of nature are directly pointing to the states in question. If the world have not attained to them, it is not because they are unfitted to man, nor because he is so constituted to be incapable of attaining to them. The reason is, that ignorance, habit, tradition, unnatural education, artificial arrangements, and false systems, have led mankind into a wrong direction. But because of the taste and practice of drunkenness, does it prove that a man who is drunk is in a natural state, and that a sober man is in an unnatural one? A person may take poison, but nature will protest against such an act. The world may depart from one-

ness, brotherhood, perfection—from God, but misery, degeneracy, death, and extinction are the result.

How far would society be from regeneration if it were united in all things, and all mankind were brothers in very deed? How far would it be from social perfection, and what the distance from heaven, if every person were one with Christ, even as he is one with the Father! We think there could not be much left out. This Jesus prayed might be the position of all true believers in him. To this end was the Gospel given. To this end are all the tendencies of the great plan of redemption, and the power of the Holy Ghost.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 760.)

[November, 1841.]

Monday, 22nd. The following letter from Elder Orson Hyde, is from the *Millennial Star*—

Alexandria, Nov. 22, 1841.

Dear Brother Pratt—A few minutes now offer for me to write, and I improve them in writing to you.

I have only time to say that I have seen Jerusalem precisely according to the vision which I had. I saw no one with me in the vision; and although Elder Page was appointed to accompany me there, yet I found myself there alone.

The Lord knows that I have had a hard time, and suffered much, but I have great reason to thank Him that I enjoy good health at present, and have a prospect before me of soon going to a civilized country, where I shall see no more turbans or camels. The heat is most oppressive, and has been all through Syria.

I have not time to tell you how many days I have been at sea, without food, or how many snails I have eaten; but if I had had plenty of them, I should have done very well. All this is contained in a former letter to you written from Jaffa.

I have been at Cairo, on the Nile, because I could not get a passage direct. Syria is in a dreadful state—a war of extermination is going on between the Druses and Catholics. At the time I was at Beyrout, a battle was fought in the mountains of Lebanon,

near that place, and about 800 killed. Robberies, thefts and murders are daily being committed. It is no uncommon thing to find persons in the streets without heads. An English officer, in going from St. Jean D'Acre to Beyrout, found ten persons murdered in the street, and was himself taken prisoner, but was rescued by the timely interference of the Pacha. The particulars of all these things are contained in a former letter.

An American traveller, by the name of Gager, who was a licensed minister of the Congregational or Presbyterian Church, left Jerusalem in company with me. He was very unwell with the jaundice when we left, and at Damietta we had to perform six days quarantine before we ascended the Nile. On our passage up, he was taken very ill with a fever, and became helpless. I waited and tended upon him as well as our circumstances would allow; and when we landed at Bulack, I got four men to take him to the American Consuls, in Cairo, on a litter; I also took all his baggage there, and assisted in putting him upon a good bed—employed a good faithful Arabian nurse, and the English doctor. After the physician had examined him, he told me that he was very low with a typhus fever, and that it would be doubtful whether he recovered. Under these circumstances I left him to obtain a passage to this place. After I had gone on board a boat, and was just about pushing off, a letter came from the doctor, stating that poor Mr. Gager died in about two hours after I left

him. He told me before we arrived at Cairo that he was twenty-seven years of age, and his friends lived in Norwich, Connecticut, near New London, I think. There are many particulars concerning his death, which would be interesting to his friends, but I have no time to write them now.

On Sunday morning, October 24, a good while before day, I arose from sleep, and went out of the city as soon as the gates were opened, crossed the brook Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as I saw in the vision, offered up the following prayer to Him who lives forever and ever—

“O Thou! who art from everlasting to everlasting, eternally and unchangeably the same, even the God who rules in the heavens above, and controls the destinies of men on the earth, wilt Thou not condescend, through thine infinite goodness and royal favour, to listen to the prayer of Thy servant which he this day offers up unto Thee in the name of Thy holy child Jesus, upon this land, where the Sun of Righteousness sat in Blood, and thine Anointed One expired.

“Be pleased, O Lord, to forgive all the follies, weaknesses, vanities, and sins of Thy servant, and strengthen him to resist all future temptations. Give him prudence and discernment that he may avoid the evil, and a heart to choose the good; give him fortitude to bear up under trying and adverse circumstances, and grace to endure all things for Thy name's sake, until the end shall come, when all the Saints shall rest in peace.

“Now, O Lord! Thy servant has been obedient to the heavenly vision which Thou gavest him in his native land; and under the shadow of Thine outstretched arm, he has safely arrived in this place to dedicate and consecrate this land unto Thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy Prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a Temple in honour of Thy name. Everlasting thanks be ascribed unto Thee, O Father, Lord of heaven and earth, that Thou hast preserved Thy servant from the dangers of the seas, and from the plague and pestilence which have caused the land to mourn. The violence of man has also been restrained, and Thy providential care by night and by day has been exercised over Thine unworthy servant. Accept, therefore, O Lord, the tribute of a grateful heart for all past favours, and be pleased to continue Thy kindness and mercy towards a needy worm of the dust.

“O Thou, who didst covenant with Abraham, Thy friend, and who didst renew that

covenant with Isaac, and confirm the same with Jacob with an oath, that Thou wouldst not only give them this land for an everlasting inheritance, but that Thou wouldst also remember their seed forever. Abraham, Isaac, and Jacob have long since closed their eyes in death, and made the grave their mansion. Their children are scattered and dispersed abroad among the nations of the Gentiles like sheep that have no shepherd, and are still looking forward for the fulfilment of those promises which Thou didst make concerning them; and even this land, which once poured forth nature's richest bounty, and flowed, as it were, with milk and honey, has, to a certain extent, been smitten with barrenness and sterility since it drank from murderous hands the blood of him who never sinned.

“Grant, therefore, O Lord, in the name of Thy well-beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. Let the vine and the olive produce in their strength, and the fig-tree bloom and flourish. Let the land become abundantly fruitful when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills; and let Thy great kindness conquer and subdue the unbelief of Thy people. Do Thou take from them their stony heart, and give them a heart of flesh; and may the Sun of Thy favour dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to Thy word. Let them come like clouds and like doves to their windows. Let the large ships of the nations bring them from the distant isles; and let kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye.

“Thou, O Lord, did once move upon the heart of Cyrus to show favour unto Jerusalem and her children. Do Thou now also be pleased to inspire the hearts of kings and the powers of the earth to look with a friendly eye towards this place, and with a desire to see Thy righteous purposes executed in relation thereto. Let them know that it is Thy good pleasure to restore the kingdom unto Israel—raise up Jerusalem as its capital, and constitute her people a distinct nation and government, with David Thy servant, even a descendant from the loins of ancient David, to be their king.

“Let that nation or that people who shall

take an active part in behalf of Abraham's children, and in the raising up of Jerusalem, find favour in Thy sight. Let not their enemies prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel over-shadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve Thee in this glorious work must perish, according to Thy word—'Yea, those nations shall be utterly wasted.'

"Though Thy servant is now far from his home, and from the land bedewed with his earliest tear, yet he remembers, O Lord, his friends who are there, and family, whom for Thy sake he has left. Though poverty and privation be our earthly lot, yet ah! do Thou richly endow us with an inheritance where moth and rust do not corrupt, and where thieves do not break through and steal.

"The hands that have fed, clothed, or shown favour unto the family of Thy servant in his absence, or that shall hereafter do so, let them not lose their reward, but let a special blessing rest upon them, and in Thy kingdom let them have an inheritance when Thou shalt come to be glorified in this society.

"Do Thou also look with favour upon all those through whose liberality I have been enabled to come to this land; and in the day when Thou shalt reward all people according to their works, let these also not be passed by or forgotten, but in time let them be in readiness to enjoy the glory of those mansions which Jesus has gone to prepare. Particularly do Thou bless the stranger in Philadelphia, whom I never saw, but who sent me gold, with a request that I should pray for him in Jerusalem. Now, O Lord, let blessings come upon him from an unexpected quarter, and let his basket be filled, and his storehouse abound with plenty, and let not the good things of the earth be his only portion, but let him be found among those to whom it shall be said, 'Thou hast been faithful over a few things, and I will make thee ruler over many.'

"O my Father in heaven! I now ask Thee in the name of Jesus to remember Zion, with all her Stakes, and with all her assemblies. She has been grievously afflicted and smitten; she has mourned; she has wept; her enemies have triumphed, and have said, 'Ah, where is thy God?' Her Priests and Prophets have groaned in chains and fetters within the gloomy walls of prisons, while many were slain, and now sleep in the arms of death. How long, O Lord, shall iniquity triumph, and sin go unpunished?

"Do Thou arise in the majesty of Thy strength, and make bare Thine arm in behalf of Thy people. Redress their wrongs, and turn their sorrow into joy. Pour the spirit

of light and knowledge, grace and wisdom, into the hearts of her Prophets, and clothe her Priests with salvation. Let light and knowledge march forth through the empire of darkness, and may the honest in heart flow to their standard, and join in the march to go forth to meet the Bridegroom.

"Let a peculiar blessing rest upon the Presidency of Thy Church, for at them are the arrows of the enemy directed. Be Thou to them a sun and a shield, their strong tower and hiding place; and in the time of distress or danger be Thou near to deliver. Also the Quorum of the Twelve, do Thou be pleased to stand by, for Thou knowest the obstacles which we have to encounter, the temptations to which we are exposed, and the privations which we must suffer. Give us, therefore, strength according to our day, and help us to bear a faithful testimony of Jesus and his Gospel, to finish with fidelity and honour the work which Thou hast given us to do, and then give us a place in Thy glorious kingdom. And let this blessing rest upon every faithful officer and member in Thy Church. And all the glory and honour will we ascribe unto God and the Lamb forever and ever. Amen."

On the top of Mount Olives I erected a pile of stones as a witness according to ancient custom. On what was anciently called Mount Zion, where the Temple stood, I erected another, and used the rod according to the prediction upon my head.

I have found many Jews who listened with intense interest. The idea of the Jews being restored to Palestine is gaining ground in Europe almost every day. Jerusalem is strongly fortified with many cannon upon its walls. The wall is ten feet thick on the sides that would be most exposed, and four or five feet where the descent from the wall is almost perpendicular. The number of inhabitants within the walls is about twenty thousand. About seven thousand of this number are Jews, the balance being mostly Turks and Armenians. Many of the Jews who are old go to this place to die, and many are coming from Europe into this eastern world. The great wheel is unquestionably in motion, and the word of the Almighty has declared that it shall roll.

I have not time to write particulars now, but suffice it to say that my mission has been quite as prosperous as I could expect.

I am now about to go on board a fine ship for Trieste, and from thence I intend to proceed to Regensburgh and there publish our faith in the German language. There are those who are ready and willing to assist me.

I send you this letter by Captain Withers, an English gentleman, who goes direct to England, on board the *Oriental* steamer. He

has come with me from Jerusalem. If I had money sufficient I should be almost tempted to take passage on board of her to England, but this I cannot do.

On receipt of this, I wish you to write to me immediately, and direct to Regensburg, on the Danube, Beyern, or Bavaria. If you know anything of my family tell me.

My best respects to yourself and family, to brothers Adams and Snow, and to all the Saints in England.

May grace, mercy, and peace, from God our Father, and from the Lord Jesus Christ,

rest, upon you all from this time, henceforth, and for ever. Amen.

Your brother in Christ,

ORSON HYDE.

Wednesday, 24th. Elder Joseph Fielding, who sailed from Liverpool, on the *Tyrian*, with 204 Saints, arrived at Warsaw with his company; and Elders W. Richards and J. Taylor went to meet them, and give such counsel as their situation required.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 6, 1856.

THE PRESIDENTIAL ELECTION IN THE UNITED STATES.—It is generally admitted by all parties that Mr. Buchanan, the democratic candidate for the Presidency of the United States, is elected to that very responsible station. If such be the case, we think that the union of the States will be perpetuated by it a few years longer. We regard the democratic party as being the only truly national one now in existence in the United States. It has ever been liberal and conservative in its political principles. It has not legislated for the North nor the South, but for the good of the whole nation. It does not meddle with sectional interests, but leaves to the people of each State the right to regulate their own domestic institutions to suit themselves; a right guaranteed to them by the Constitution.

The signs of the times have clearly indicated that if Mr. Fremont had been elected, the union of the States would have been at an end, and peace taken from the land which will, sooner or later, be the case, except they repent of the great national sins that they have committed by rejecting the message sent them from God through the Prophet Joseph Smith. He came in the name of the Lord and endowed with power from on high, by which he established the Divine authenticity of his mission, and called on all to repent of their priestcrafts, lyings, whoredoms, and abominations, and be baptized for the remission of their sins, and enter into the great work of preparing a people to meet him at his coming. Many heard his words, believed, and were baptized, and the Lord confirmed them unto the people with signs following. Thousands soon flocked to the standard of truth; the word of the Lord had free course and was glorified; the Saints gathered themselves together as the Lord commanded, and greatly rejoiced in the revelations which He gave them through His servants. Some began almost to imagine that they would never again see trouble; but, alas! the scenes of Jerusalem were again enacted. It is true that the wicked of this generation have not put to death the Only Begotten Son of God, but they have murdered one whom he sent, which makes them equally as guilty of innocent blood as were the Jews who crucified him, for he himself says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The Jews rejected Jesus Christ and his mission, and were broken and scattered. The people of the United States have rejected the Lord's Prophet and His message, and the same doom awaits them, unless they repent. "The stone which the builders rejected is become the head of the corner,

and they that fall upon it shall be broken and scattered, but upon whomsoever it falls, it shall grind them into powder." All the Jews did not actually participate in the martyrdom of the Saints in their day, but sanctioned the acts of those who did, by not bringing them to justice, so the people of the States have done. When the Pharisees of the nineteenth century could not resist the truth by arguments drawn from the Scriptures, they resorted to physical force, destroyed the property of the Saints, slaughtered many men, women, and children, and drove them from their homes into the wilderness to starve. The Saints have repeatedly sought redress from the cruel hand of their merciless persecutors, by petitioning the Government to restore to them their rights as American citizens, but their prayers are unanswered, though not unheard. The officers of Government have virtually replied, "Your cause is just, but we can do you no good, you will have to appeal to your God." A short time before the Prophet was martyred, he was heard to say, "To heaven I appeal." He laid down his life a sacrifice to the cause of Christ, sealed his testimony with his blood, and the doom of the nations that reject his message.

The signs of the times clearly indicate, to every observing mind, that the great day of the second advent of the Messiah is at hand which will find the inhabitants of the earth as little prepared to dwell in the element of fire, as the antediluvians were to dwell in water in the days of Noah. At the coming of Christ the wicked will be swept from the earth, and then will be fulfilled that saying, "Upon whomsoever it falls it shall grind them into powder." We call upon all men who read this to repent and be converted, that their sins may be blotted out, and that they may be saved from the destruction and misery which are coming upon this wicked and adulterous generation, and be prepared to go forth and meet the bridegroom at his coming.

NEWS FROM THE UNITED STATES.—We gather the following items from the *Mormon* of November 1 and 8:—

From the minutes of a Conference held by the Saints at St. Louis, on the 5th and 6th of October, we learn that President Erastus Snow contemplates starting early next spring to carry out the designs of the Presidency in Utah, with regard to organizing colonies on the emigration route. If the Saints will give President Snow their hearty co-operation in this matter, it will be but a few years until there will be many thriving settlements on that long and lonesome road, which will prove an incalculable blessing to emigrating Saints as well as to those who form the settlements. Many of the Saints from this land who have not means to go through, will find it for their interest to aid in building up settlements by the way, and thereby replenish their means.

The Post Office Department has awarded to Hiram Kimball, Esq., of Utah, the contract for transporting the Mail between Independence, Missouri, and Great Salt Lake City, from the 1st of December, 1856, until the 30th of November, 1860.

The President has appointed Peter W. Dodson of Utah, to be United States' Marshal of that Territory, *vice* A. T. Horn, who has declined.

Elders Charles Ford and Samuel J. Cook, lately from Utah, left New York on the 31st of October, for Liverpool, by the packet ship *Aurora*.

PLATE OF THE TEMPLE.—A beautiful engraving of the Temple, now being built in Great Salt Lake City, is completed, and for sale at this Office. Any order from Book Agents or others will receive prompt attention. Price 18s. per dozen, or 1s. 9d. retail.

Brother T. O. Angel has been at considerable expense in getting up the above plate, hoping to please the Saints and others, by giving them a kind of foresight of

the Temple. We would be glad to see him amply rewarded for the time and labour expended.

DEPARTURE.—The *Columbia*, Captain Hutchinson, cleared for New York on the 17th of November, and sailed on the following day, having on board 223 souls of the Saints, under the Presidency of Elders John Williams, George Baker, and Benjamin Lloyd.

MR. BROWN, M.P., ON THE WORLD GROWING BETTER.

[We have extracted the following from the *Liverpool Daily Post*, purporting to be from the pen of a "Detective Officer."]

To the Editor of the *Daily Post*.

Sir—I am a man of some observation, and few words, and seldom trouble the reading public with my opinion, except upon rare occasions. I think I have such an occasion now; and I would like to submit a remark or two (by your permission) upon what Mr. Brown is reported to have said at a concert on Saturday evening last, because, I think, though Mr. Brown has proved himself to be a good and well-meaning man, that he is very much out of his reckoning, if the following was correctly reported—"Mr. Brown proceeded to say, HE BELIEVED THE WORLD WAS GROWING BETTER; society was progressing to a more civilized state, and old customs of barbarous hospitality were becoming more and more extinct. For instance, fifty or sixty years ago, no one was expected to leave a dinner party without going home gloriously drunk; but now what is the case? Men, by reason of the progress of civilization and education, seem to know "enough is as good as a feast," &c.—*Vide report in the Daily Post of last Monday.*

To the above, I would respectfully reply—

First—There is more crime, of every kind, including murder, robbery, swindling, drunkenness, debauchery (42,000 illegitimate children born in this country annually), prostitution of all sorts, carnal and literary, in the present reign of Queen Victoria—the most virtuous lady that ever governed this country—than there was in the time of Queen Boadicea. If this is true, it would appear that the world is growing worse.

Second—As to the progress of civilization, I would respectfully take the liberty to say—as the speech in question

was delivered under Christian auspices—that Mr. Brown meant to include Christianity in his idea of civilization. Now, if Mr. Brown means human progress, i.e. the people of this country, taken in the aggregate, are more virtuous, more Christian, more pious, more simple-minded—less proud, less coxcombical, I will differ from him; and that I may give him some idea of how much men may differ in these matters, I beg to say that vice, vain-glory, impiety, murder and robbery (upon highly improved and scientific principles), infidelity, that is, *a disposition on the part of many highly educated persons to treat Christianity as they would a farce*, were never more triumphant than they are now; and, in Scotland, where Britons are reputed to be more "canny" than elsewhere, crime is increasing six times faster than the population;* that the preaching of Christianity has long since sunk down to the level of a mere matter of business—a mere trade—with this distinction, however, from all other commercial concerns, viz., the worst articles command the best price; and if Mr. Brown will condescend to take a walk with me some fine night, *incog.*, I will show an illustration of the proverb, "all is not gold that glitters;" that enough is not as good as a feast; and I will take him to "old school" clubs, and "young school" clubs, and various societies—mere gorging places—where the members, though the night of the nineteenth century is far advanced, "won't go home till morning;" and where "Willie brew'd" is sung with as much meaning and sincerity as it was in the days of Burns.

"Wha first shall rise to gang away,
A cuckold coward loon is he—
Wha last beside his chair shall fa
He shall be king amang us three!"

* Speech of Sheriff Alison at a meeting held some years ago in Edinburgh, under the presidency of the Earl of Bellhaven.

Mr. Brown will now be pleased to hear Mr. Wakley, the coroner for the Western Division of Middlesex, with regard to the drinking habits of improved English society. "I am surprised," says Mr. Wakley, "that the legislature, which is so justly particular about chemists and druggists vending poisons, is not equally so with the venders of gin, which appears to cause such a dreadful waste of human life. Gin may be thought the best friend I have, for it causes me to hold annually one thousand inquests more than I otherwise should hold. But, besides these, I have reason to believe that from ten to fifteen thousand persons die annually in this metropolis from gin drinking, upon whom no inquests are held!" And again; "Since I have been coroner I have seen so many murders by poison, by drowning, by cutting the throat, by hanging, in consequence of ardent spirits, that I am astonished the legislature does not interfere." So much, Mr. Brown, for the "progress of civilization." Of course Mr. Wakley is speaking of London, but surely he will grant that I have no need to enforce the belief here, that Liverpool can also "take her whack."

If Mr. Brown should mean our progress in mechanical contrivances—our railways, steam-shipping, telegraphs, tubular bridges, and St. George's Halls—I may assent, indeed, though by such assent I lay myself open to censure, and *nocturnal* annoyance from the scientific and architectural ghosts who superintended the building of the Chinese wall,* the bridges in Xensi and King-tung,† the palaces and halls of ancient Rome, Palmyra,‡ Babylon, and Athens. If, however, Mr. Brown means our progress in

* 1,500 miles long. ■ Six horsemen can ride abreast on the top of it—26 feet high, fortified with 3,000 towers, carried over mountains and valleys, and places that seem to us inaccessible. Begun and completed in five years!

† The one called Cientao in Xensi is a bridge of traffic—unites the summits of several mountains, defended by iron railings, and is four miles long.

‡ Among the rivers of Palmyra, which are dispersed not only over the plains, but even in the deserts, there is a single colonnade more than 2,600 yards long, the bases of the Corinthian columns of which exceed the height of a man; and yet this row is only a small part of the remains of that one edifice!

commercial cunning and gathering money together, I assent unconditionally. And, finally, Mr. Brown must not be in too great haste to attribute every little good he sees done in society to educational effects.

In Edinburgh, and from Sheriff Alison, we have the criminal return for one year giving 2,834 educated, and only 696 uneducated offenders. Here is a convincing proof that in "Auld Reekie," at least, the "education" there dispensed is *not the thing*; and England, it would appear, is no better in this respect than some other places, for the following is the *rate per cent.* of educated and uneducated crime annually evolving out of the entire population—

Could read and write imperfectly	59.28
Could read and write well	 8.12
Education not ascertained.....	2.41
Superior attainments.....	.42
Could neither read nor write	... 29.77
	100.00

And, according to other criminal statistics, we find there are some offenders who, it is suspected (nay, it is known), can read and write well, but feign ignorance; and who, when the census is taken during the term of their imprisonment, will give garbled and fictitious accounts of themselves, in order to preserve the respectability of their friends, and the governor of a prison cannot force the truth from a prisoner; he must leave all such statements to the offender's "honour," inasmuch as the law of England does not compel a prisoner to criminate himself.

We find, moreover, by the authorized documents with respect to police matters, that the average commitments for "malicious offences against property," and "forgery and offences against the currency," were in the following proportion—

1841-5, malicious offences against property, such as robbery with violence, burglary, &c., 1,079; from 1846 to 1850, 1,115.

1841-5, forgery and offences against the currency, where education and art must be employed as absolutely necessary to success, and as evidenced in the cases of such persons as Robson, the Royal British Bankers, John Dean Paul, Strahan, and Co., Sadleir, and others, 2,725; from 1846 to 1850, 2,971.

Here Mr. Brown will perceive the

effects of educational advancement, the effects, in some instances, of *polite* education—the education which teaches us to get money honestly, if we can, but to get it.

Besides, I would point out to Mr. Brown the probability that there is much less of true religion—I mean the religion of love, and piety, and philanthropy—much less of this now than there was a hundred years ago—even with all the “bigotry and intolerance” which characterized those times. “How it comes, let doctors tell,” but at the present moment, and in this country, there are more parsons, preachers, praters, professors, writers, lawyers, doctors (a *few* quacks!) teachers, linguists, lecturers, reporters, penny-aliners, and other wiseacres in Great Britain than would be necessary to direct the inhabitants of three or four worlds like ours the way *to* heaven and the way *from* hell. Yet, they fail in a small place like England; but the failure cannot be attributed to lack of means. “Money is no object” with the good people of this country who employ them*—their salaries ranging from £6,000 to £60 the year—they have it all their own way. It is fairly estimated that, independent of any care for heathen or Jew, there is annually spent in this country, one way and another, for religion, secular, and moral training, of all kinds—spent in the work of progress, according to Mr. Brown’s idea of progression, no less a sum than £143,000,000! that is, from the old woman who keeps her school to the professor in the university—from Mr. Holyoake, who preaches down the church, to the Archbishop of Canterbury, who preaches it up. I omit altogether the press, which gets no share of this plunder. Nor do I wish to allude to the good or evil done by that vast sweeping machine in the service of civilization, which had no existence, as Mr. Brown knows well, in the days of Julius Agricola or Queen Boadicea. O for an imagination like the Misses Fox, to view—even through a glass darkly—a company composed of the following “gentlemen” discussing the last copy of the *Times* over a mug of Allsopp’s pale and a pipe:—Alexander, Socrates, Plato, Diogenes, Epictetus, and Nero!

* Many a round £1,000, I have little doubt, Mr. Brown has himself given in his time for such purposes.

One would think it absolutely impossible for any kind of ruffianism to exist in a land so replete with religious, educational, and moral machinery facilities. Was there ever a kingdom possessed of such learned societies as the following, and they are only a few of those found in the principal city of England!

The Royal Society, the Royal Antiquarian Society, the Royal Society of Arts, the Royal Humane Society, the Royal Institution, the Royal Agricultural Society, Royal Horticultural Society, Royal Medical and Chirurgical Society, the London Institution, the Royal Geological Society, the Russelian Institution, the Royal Society of Civil Engineers, the Meteorological, Pharmaceutical, Botanic and Botanical, Astronomical, Asiatic, Geographical, Chemical, Mathematical, Microscopical and Numismatical, Societies; the Royal Society of British Architects, the Royal Society of Literature, &c., &c. But these we know are in the metropolis, and effect the kingdom at large. Granted. But then every city, borough, town, and village in England has its athenæums, mechanics institutes, and little learned associations.

In conclusion, as I have reason to fear I have occupied too much space already, I will merely add I am serious in what I have written, and, without intending offence to Mr. Brown or any one, I beg leave to subscribe myself, Mr. Editor, yours respectfully,

A DETECTIVE.

Liverpool, 30th Oct., 1856.

[Often have we been positively astounded at the pratings of editors, ministers, lecturers, and statesmen, about the superior civilization of the nineteenth century; the age of Gospel blazings, the gigantic march of human progress, the high standard of mental and spiritual culture, and the moral and virtuous inclinations of the people. To those who see things as they are, it must be a problem whether these men are knaves or fools; the subjects of some psychological hallucination, through which things appear as they represent, or whether they are trying to impose on the credulity of the people. Strange to say such notions obtain general belief. Taking the most liberal view of the case, this is only to be accounted for by considering it the effects of that partiality and egotism which influence the judgments of men in

deciding upon matters in which they themselves are concerned, and of that spiritual blindness caused by the thick veil which is drawn over their eyes by the god of this world. The best and most favourable interpretation of the matter is discreditable enough to the popular judgment, without believing that nearly every one designingly misrepresents the state of things, and deliberately practises deception upon the credulity of his neighbour. If the speeches, books, newspapers, and conversations which we oftentimes hear and read upon these matters, and all that has been written and said against "Mormonism," and the divine institution of polygamy, were laid before the beings of some other world, who are in happy ignorance of the corruptions of this, they would surely be led to believe that Christian nations, at least, must soon reach social regeneration, and "Mormonism" be consumed by the virtue and perfection of a redeemed world.

But these are not the facts of the case; and the writer of the foregoing letter, who, as a "Detective Officer," has ample means of knowing, is fully conscious of it, so far as modern Christendom is concerned. If every policeman, mad-house keeper, jailor, coroner, medical man, procurist, whore-monger, adulterer, prostitute, thief, murderer, and people generally, were to faithfully unbosom themselves, and make a record of all they have witnessed and committed, what a fearful, horrible volume the collection would make—what a bitter satire the contents of such a book would be upon modern Christianity, and the civilization of the nineteenth century.

The writer is keenly satirical upon the progress of society, in the education of cunning, getting money, and aptness in villainy. This is more universally just than people would like to admit. There never was a time when society made less progress in moral, spiritual, and healthy social development than in this boasted age. Its members have indeed become very cunning and 'cute, the stores of scientific facts are more universal, and men have greater general information now

than was the case in the days of their forefathers, and the term "men of the world" may be significantly applied to nearly all. But how much has society lost of that purity of nature, simplicity, freshness, honesty, and virtue, which flourished in the earlier generations of the human family? With all the meaningless talk about civilization, enlightenment, progress, and the march of intellect, society is every day losing some of its natural relations, and departing from the standard of manhood, while facts will make their testimony heard, touching the increase of crime and degeneracy. A fearful account is accumulating against modern civilization which every day cries with a louder voice to heaven for vengeance.

There is another point which we will notice, touched upon by the correspondent of the *Post*, which no doubt has struck our readers. It is, the amount of machinery at work, even in little England, for the professed object of social regeneration, and the enormous cost of keeping it going. Look at an expenditure of "*one hundred and forty three million pounds*," leaving out the item which goes to the book making department. Were there any virtue and power in these self-made priests, and teachers, and in human institutions, there certainly is abundance of material and money employed to direct, at least, the British nation, "*the way to heaven and the way from hell*." But does not all this prove the absolute incapacity of man to get on without God? Does not the present state of things cry with ten thousand voices to heaven for the Lord to take the reins of government? Is not such a work as "Mormonism" professes to be consistent with the universal wants of the human family? If it is not divine in its origin, at least the mission which it claims is a necessary one; and society has great need to clothe itself in sackcloth and ashes, and fervently pray that God would raise up a Prophet, and send Apostles of salvation forth to proclaim a pure Gospel again — Ed.]

THE *Economist*, in one of its articles on social statistics, points out the fact that as a general rule, a decrease of marriages is accompanied by an increase of crime.

SPARE moments are like the gold dust of time. Of all the portions of our life, spare moments are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

HOME CORRESPONDENCE.

THE TEMPLE.

35, Jewin Street, City,
November 18, 1856.

President O. Pratt.

Dear Brother,—You will favour me by inserting a few remarks on the design for the Temple, the first impression of the Engraving having just come to hand.

Having spent seven or eight years of my life in the midst of designs of every description, in an architect's office, I think it is but justice to Elder T. O. Angell, the Architect, to say, that the building as a whole is a most original conception; and the grouping of the various towers, buttresses, &c. one of the most harmonious pieces of architectural composition I have ever seen.

The windows, doors, &c., are of the Gothic style, and what is termed the perpendicular class, used very extensively in cathedral buildings a few centuries ago. As the "Mormons" believe in getting and combining all that appears to them to be good, the architect has broken through the dogmatic rules of the architectural world, and introduced in connexion with them, mouldings and other compositions, peculiar to the Roman or Classic period, so blended as not to offend. But the architect's skill shines most in the happy proportion and combination of the main features. The building will be massive without being ponderous or heavy, and sufficiently ornamental without being over crowded with decoration.

Taken as a whole building, it is not a copy of anything under the sun, so far as I am acquainted. I have looked at the design many times, and feel that it will bear looking at a great many times more. To one fond of viewing architectural

efforts, it is, on account of its originality, a perfect feast, especially in this age so barren in respect to really new architectural designs, when the Gentile practice of revolving round old lights, instead of getting new inspiration for themselves, has infused itself into architecture as well as every thing else.

The Engraving is splendidly executed, and a faithful transcript of the photograph brought by Elder Angell from the Valley. Such a subject, treated in such a manner, will certainly secure a vast sale among the Saints, for what can be so interesting a subject to each of us, as that Temple in which the broken links of our ancestry are to be repaired? That Temple in which the many voiced cries of departed, but still living fathers, mothers, sisters, and brothers are to receive our fond response in those efforts for their salvation, that death has put out of their power to make for themselves.

I have no hesitation in recommending the Engraving to every Saint, not only because of the dear and glorious associations connected with the Temple of God, and as a real ornament to their dwelling, but because the Gentiles will, I think, have to admit, on inspection, that wealth, resolution, and talent, must exist pretty freely, and be well combined in the "Mormon" community, *to design and execute such a structure in such a region.*

Who will not have one to exhibit as a sample of "Mormon" capability; as a token to devils that in the mountains a people are rising to their overthrow, and to departed friends and kindred a sign that we are coming! coming! coming! to fulfil our covenants, and hasten their deliverance.

E. L. T. HARRISON.

VARIETIES.

Mexico is again in a state of general revolution, and in addition, it has difficulties with England and Spain, which may involve it in foreign war.

A number of Irish Catholics have petitioned the government of Mexico for the privilege of settling on its territory, on account of the persecutions they suffer in the United States, for their religion.

On the 12th and 13th of October, General Walker, President of Nicaragua, defeated the Costa Ricans and their allies, with a loss on their part in killed and wounded of 1,100, and 41 of his own men.

"THERE are some members of a community," said the sagacious and witty Thomas Bradbury, "that are like a crumb in the throat; if they go the right way they afford little nourishment, but if they happen to go the wrong way they give a great deal of trouble."

TRAIT OF INDIAN CHARACTER.—There is one trait in Indian character which civilized society would derive much profit by imitating. Envy is a quality unknown to the savages. When a warrior has performed any deed of daring, his merit is freely accorded by all his associate braves; his deeds are extolled in every public and private reunion, and his name is an incentive to generous emulation. I never witnessed any envious attempt to derogate from the merit of a brave's achievement. No damning with faint praise; none "willing to wound and yet afraid to strike;" no faltering inuendoes that the man has not accomplished so much, after all. The same way with the women. When a woman's husband has distinguished himself, her neighbors, one and all, take a pride in rejoicing with her over her happiness. If a woman displays more ingenuity than common in ornamenting her husband's war-dress, or in adding any fancy work to her own habiliments, she at once becomes the pattern of the neighbourhood. You see no flaws picked in her character because of her rising to note; no aspersions cast upon her birth or present standing. Such and such is her merit, and it is deserving of our praise; the fact perceived, it receives full acknowledgment.

MARRIAGE.

MARRIED, in Great Salt Lake City, Utah Territory, U.S.A., Mr. Orson Pratt, Junior, to Miss Susan Snow, daughter of Zerubabel Snow, formerly a United States' Judge for that Territory. Ceremony by President Brigham Young, at 2 o'clock P.M. of Wednesday, the 1st of October, 1856. The age of the bridegroom is about 19 years, that of the bride about 15. May the God of our ancestor Joseph, who was sold into Egypt, bless them, and their generations after them, for ever and ever.

HOLD UP THY HEAD.

(Selected.)

Hold up thy head! Thou must not tread
The path of life with downcast vision;
But meet the gale, and never quail;
Face it with stern decision.

Hold up thy head! Thou wert not made
To tremble at imagined trouble:
Whate'er may thwart—a valiant heart
Will make thine armour double.

Hold up thy head, if thou wilt shed
An influence round thee bright and cheerful;

The man who leads to glorious deeds
Can ne'er himself be fearful.

Hold up thy head, if thou wilt spread
Thy standard on the heights of glory—
If thou wilt climb the mount of Time,
And scale its summits hoary.

Hold up thy head! Ay, never dread
The task thy God to thee hath given
Hold up thy head! and firmly tread
The rugged road to Heaven!

Money List, Nov. 14—21, 1856.

William Ajax	£0 15 0	Brought forward	£19 15 0
William Norris (per J. B. Martin)	2 10 0	George Sparkes (per T. H. Lathey)	4 10 0
William H. Perkes	2 10 0	Thomas Smith	5 0 0
B. W. Brindle.....	5 0 0	James McGhie	2 0 0
John Hyde	4 0 0	William B. Child	5 0 0
Henry Brown (per W. J. Smith)	4 0 0	Benjamin Elliot	4 8 0
Griffith Roberts	1 0 0		
Carried forward.....	£19 15 0		£40 13 0

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THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 50, Vol. XVIII.

Saturday, December 13, 1856.

Price One Penny.

ONENESS OF THE SAINTS—THE BROTHERHOOD OF CHRIST.

(Continued from page 774.)

We have seen that the mission and teachings of Christ and his Apostles aimed at social regeneration; that the Gospel was given for that purpose, and that all its tendencies were in that direction. Moreover in viewing the broad basis of the Church, presented in general terms by the Apostle Paul, confidence must increase concerning the fact, that in the kingdom of God will be found the sure and only hope of the world. "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." This is indeed, a firm foundation for the organization of a natural society.

We now come to consider the Church of Jesus Christ of Latter-day Saints. It claims to be the very kingdom which Daniel said God would set up in the last days. It offers itself as the hope of the world, and the Apostles and Elders of this Church declare that they are divinely authorized to accomplish the work of social regeneration. Therefore oneness and brotherhood ought to be the ultimatum of its mission, and, if verily of God, such must be the case.

We will examine and see if this Church exhibits the given features and tendencies, whether in infancy it bore the divine

likeness, and if, in growing, it has ever been developing and bringing out into bolder relief those peculiarities which give individuality to the kingdom of God, and which the world has not succeeded in counterfeiting. If it does, then its divinity is established; for by this, says Jesus, "shall all men know that ye are my disciples." "That they may be one, that the world may know that thou hast sent me." Providing the Church of Latter-day Saints shows an approximation to oneness, it not only proves its origin to be from heaven, but also establishes the divinity of the mission of Christ, even as, on the other hand, apostate Christianity does not; for that which Jesus declared to be the legitimate evidence to the world of his calling, is not exhibited by sectarianism.

1st. "Mormon" theology teaches that the basis of social regeneration is theocratical government. This implies the formation of a state of society in which God superintends the affairs of man and moulds every relation. Neither is this to the Saints a matter of words—a visionary nothing, a phantom government, or like a dream of the night, which vanishes away when day calls us forth to busy and practical life. To them the kingship and control of God are as literal and real as that of an earthly king over his subjects. This

theocratical idea is mixed up and embodied in their daily affairs and duties, and even in their public and domestic amusements. Oftentimes have lookers-on been positively astounded at the practical illustration which they give of this peculiarity of their religion. Gentile notions are so thoroughly upturned and mystified at the "Mormon" manner of doing things, such as opening public amusements, social parties, and the dance, in the name of the Lord, and by the invocation of His blessing, that the brains of travellers, editors, priests, and people, are thereby set into a perfect whirl. And well might this be the case, for God is so completely left out of practical life in Gentile society, and His government and kingdom are so purely phantasms in the imaginations of modern Christians, that the embodiment of theocracy is to them almost as marvellous, as would be their own translation into another world. This peculiarity of the Saints in contrast with Gentilism is important and big with meaning. The world may cant and talk nonsense about its being all a religious burlesque, nevertheless these characteristics of that people manifest their consciousness of being divinely governed, to an extent which confounds the atheistic notions and manners of what is falsely called Christian society. In proving this tangible and extensive embodiment of theocracy in the workings of the system which men have been pleased to term "Mormonism," we prove much more than might at first appear, inasmuch as practical divine government must be the basis of social regeneration. All the ancient Saints believed this, the failures of six thousand years corroborate it; reason, and the order of development, and education, also join in backing up our view. It is a fundamental and universal law, that the superior should control the inferior, the pupil learn of a master, and the scientific man receive instructions from nature. So likewise must God lead the way to exaltation and perfection, and be at the bottom of social regeneration. There can be no natural society at the head of which He does not stand. Oneness and brotherhood cannot be attained if the Great Father of the human family is left out of social organization. Theocracy has been the form of government among the people of God in all ages, though sometimes proscribed, and its members held in bond-

age, or forced to hide themselves because of the wicked. The Latter-day Saints, therefore, in accepting it in common with all other Saints, not only progress to oneness and brotherhood, as touching those of this dispensation, but as also comprehending every faithful soul of the human family. How nearly this meets the prayer of Christ, how strict the agreement! "Neither pray I for these alone, but for them also which shall believe on me through their word; That they *all* may be one; as thou, Father, art in me, and I in thee." "Mormonism" in its fundamental theocracy gives the true basis of social regeneration—of oneness and brotherhood.

2nd. Sectarian Christendom exhibits many ways, faiths, hopes, interests, destinies, and spirits; many church organizations, societies, systems, institutions, congregations, and communities, as distinct from each other as are the mercantile firms of any nation; as numerous and competitive as the almost countless huckster establishments in shopkeeping England. Indeed, even these latter only go to make up the great separation of the people and division of interest so universal in modern society.

As before observed, this, in religion, is justified as healthy rivalry, necessary to the success of Christianity; and in temporal matters it is considered that society cannot run the race of civilization without this competition. Touching the religious part of the question, inasmuch as the Gospel of Christ comprehends oneness and brotherhood, we cannot conceive how this many-headed, many-bodied monster, sectarianism, can contribute to the success of Christianity. Though we are told that after all it is only one church—parts of the body of Christ, yet if this division be merely an illusion, it will be hard to tell wherein it differs from a reality. Though we are informed that the disagreement is only on minor points, nevertheless it would be difficult for logic to show that to be a minor matter which so universally affects society, and produces the present state of things; how an agreement on a few points can counterbalance a disagreement on ten thousand, how unity is triumphant when sectarianism is victorious in every field. In the very face of these prevailing notions and characteristics of modern society, the theology of the Saints teaches that they must become

one, both in spiritual and temporal things. It holds that no matter is minor which is in enmity with oneness and brotherhood, nor anything non-essential which contributes to make those states. It inculcates the idea that there must be a perfect agreement in body, spirit, faith, hope, doctrine, interest and destiny. In carrying out these capital views, it declares that there is but *one* plan of salvation for every son of Adam. There is no compromise contained in the system. Dissenters and churchmen, papist, and heathen, ancient and modern, before they can obtain celestial glory, must all come in at the same door, and travel up the same path. When those who are in darkness concerning the great economy of salvation throw at the Saints the existence of the law of carnal commandments in ancient Israel, and assert that the Gospel was not preached until the days of Christ, the brethren point to such sayings as "It (the law) was *added* because of transgression." "For unto us was the Gospel preached, *as well as unto them* : but the word preached did not profit them, not being mixed with faith in them that heard it." "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was *once delivered unto the Saints* ;" and many other Scriptural indications that the faithful of all ages, who hardened not their hearts, understood the Gospel and were saved by it. Indeed, in these quotations, precedence is given both by Paul and Jude to the Saints prior to their day. But even were there no such indications in that sacred book—aye, though the Bible had never been written, and all traces of ancient history were lost, Latter-day Saints would be equally confident on this point. The genius of their religion would force them to accept this view of the subject. Their instincts and tendencies to oneness and brotherhood, with all Saints, which are planted in their hearts by the Holy Ghost, would not let them contemplate the matter in any other light. Though no word had been written concerning it, this assurance in them would be just as strong. "*That they ALL may be one.*" By this key every detail can be unlocked. Indeed from the beginning to the end is here told in general terms—a perfect agreement on *all* points.

3rd. Not merely are the Latter-day

Saints agreed with the Saints of former days in a general sense, but also in every theocratical particular. To them Apostles, Prophets, Evangelists, Pastors, Seventies, Elders, Teachers, excepting no inspired officer whatever, must be in the organization of the Church now as well as in the days of Peter, James, John, and Paul. They are also confident that this organization in the days of Christ agreed with that of the Church in every other age. When sectarian ministers tell them that such officers are unnecessary now, that this order of things was not intended to be continued, they heed not the sophistry. "Mormon" theology and the Holy Ghost point to oneness and brotherhood in organization, as also in all other matters. Concerning this nonsense, about non-essentials, however, it might pertinently be asked, if modern Christendom had the same organization and state of things, so tenaciously clung to by former and Latter-day Saints, whether it would be the many-headed, many-bodied monster it now is?

4th. While sectarianism teaches pouring, sprinkling, dipping baptism, or no baptism, "Mormon" theology emphatically declares—"Except a man is born of water and of the Spirit, he cannot enter into the kingdom of God." This is also considered non-essential by modern Christians, but not so by Latter-day Saints. If it had no higher meaning, it keeps up agreement between themselves and with the ancient people of God. "Baptized into *one body*," and the principle of oneness and brotherhood is still carried out. But, again, it might be pertinently asked, if the sects had received one baptism—been baptized into one body, whether they would be sects? How, then, can this matter be a non-essential. If a cavil is raised about the thief on the cross, and pious men who never were baptized; reference is still made to the words of Jesus—"Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." However, the religion of the Latter-day Saints, like that which Peter received, has a proviso broader than sectarianism offers—a proviso, which not only embraces pious people who have not had the privilege of baptism, but also those who have never heard the name of Jesus in this life. Though the economy of salvation is strict in its conditions, it does not incul-

cate that egotistical party spirit which is so very tender over the units composing some little community or nation, but comprehends the numerous millions of the whole human family. The consolation comes—"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh; but live according to God in the spirit." Thus "Mormon" theology continues the chain of oneness and brotherhood, upon such universal and liberal principles, as would laugh to scorn the cavil raised about the thief on the cross, or the pious people of some little sect.

5th. The gift of the Holy Ghost, by the laying on of hands, forms another point of agreement between the Latter and Former-day Saints collectively, and between each member of the Church individually. "Mormon" theology admits of no radical exceptions and differences in the economy and dealings of God with His people, nor in the experience and mannerism of all Saints. It admits, however, those of a circumstantial and conditional nature. Such, for instance, as the people of this day not being commanded or required to blow rams horns for the overthrow of Jericho. Though it declares that those who reject the Gospel will be damned, yet it does not assert that a person to whom it was never sent will be damned for not obeying it. But these are not radical exceptions and differences; neither will it admit any of that nature. Accordingly the Latter-day Saints hold the same doctrines as those of former times relative to the gift, character, and operations of the Holy Ghost. In the Apostolic Church of Peter's day, the laying on of the hands, by one having authority, was the method of communicating the Holy Ghost to baptized believers. So also it is in the true Apostolic Church, re-established through the instrumentality of the Prophet Joseph Smith. In the experience of the former-day people of God, that Spirit was one of power, prophecy, revelations and glorious manifestations—a Spirit whose office-work was to lead them into all truth, and bring about a state of oneness and brotherhood. Indeed, it is predicted by the ancient Prophets, that in the last days the Spirit of God should be poured out upon all flesh, and its effects be so universal, as touching our subject, that concord would exist among

the beasts of the field, and the lion lie down with the lamb. The Latter-day Saints receive the character, operations, and mission of the Holy Ghost just according to the views and experience of their brethren in ancient times. They do not believe that the Spirit will disagree with itself in any age, either in character, operation, or in the ordinance through which it is communicated. If it is changed, then would it be unlike the unchangeable God. It would cease to be itself. For instance, if Christendom has been governed by the Holy Ghost, that Spirit has most assuredly changed its nature, effects, and in every particular. It has become many instead of one, neither producing agreement among the members of modern society, nor between them and the ancient people of God. But if we contemplate its workings as illustrated in the lives and experience of Saints for four thousand years, it is a consistent and unchangeable Spirit. It is according to the gift, effects, and manifestations of the Holy Ghost, as illustrated in the history of the people of God throughout that four thousand years, that the Latter-day Saints receive the Comforter of promise. Thus the agreement is kept up between the members of the Church in all ages and the cords of oneness and brotherhood are lengthened.

6th. God ever revealed His mind and will to His people. Immediate and continuous revelation is the alpha and omega of theocratical government. Without it the great latter-day dispensation can have no existence, continuation, beginning, nor end. Whether it is a reality or not in that Church established through the instrumentality of the Prophet Joseph, the correct principle is there. However, tens of thousands will testify that it is a reality, and that the times of the restitution have commenced. Again, the agreement is continued, and oneness and brotherhood carried out.

7th. The people of God ever knew the truth of their religion. Their history is an emphatic and unbroken testimony, that the Almighty revealed, angels administered, signs followed believers, and the Holy Ghost manifested its glorious power. But sectarian Christians testify that they do not know of the truth of their religions; that such knowledge is not to be obtained in this life, that God does not reveal, angels administer, nor signs follow believers; and that the Spirit which decked immen-

sity does not display its wonder-working influence as of old. This is true, so far as they themselves are concerned. Latter-day Saints, however, are one with the ancients upon this matter. Tens of thousands of them will testify that the experience of their brethren, the Prophets, Apostles, and the faithful of early times is also in accordance with their own. At every fresh development of "Mormonism" the spirit of oneness and brotherhood burns with greater intensity, the chain becomes longer, and the organization more universal, even to the comprehending of the whole family of God.

8th. The Latter-day work from its earliest commencement has tended to break down old nationalities among those who receive it. A higher nationality even that of Saints is comprehended in this great movement. It has gone unto nearly all the world, and made of many races, tribes, and tongues one people and kingdom; given to them one religion, faith, hope, interest, and destiny. Indeed it has but the one to give. Many is not according to its genius. That which is not "Mormonism" the members of this Church hold to be something else, and they have no fellowship for it. They have to learn that strange logic, which teaches, that men agree just where there is difference between them. They do not understand how the body of Christ can be sectarian; how Calvinists, Methodists, Protestants, Catholics, Quakers, Ranters, Shakers, &c., can all be of one religion and possess the Holy Ghost. The hundreds of thousands of Latter-day Saints scattered throughout the world definitely hold the same faith; the same things are hoped for by them, and they have but one interest and destiny. It is true some are farther advanced in the work than others, but so far as their development extends all are agreed. It is true also that there are still among them relics of old traditions, nationalities, customs, and habits of thinking—that they are not yet perfectly one. But taking into consideration the comparative infancy of the Church, and the immense and continuous influx of people into it from nearly every nation, kindred, tongue, and sect, embodying, previous to their conversion, the almost infinite variety seen in society, we are bold in asserting that their approximation to oneness is unparalleled in the whole

history of the human family. It is distinctly understood by them, that the same doctrines and rule of action received by the authorities, and body of the Church have also to be the measurement of every member thereof. They all know that there is for them but one way, one interest, hope, destiny, and general manner of doing things. We would not be understood, however, that this extends to the extinction of the individualities and agency of men. Variety in harmony is consistent with unity. Indeed, it is unity. But division and a discordant mannerism in a people is neither harmony nor unity. "Mormonism" is the same in 1856 as it was in 1830. Like its Author, the unchangeable God, it changes not. It merely develops itself, and grows to greater proportions and maturity. The same genius which inspired it in infancy, directs it in manhood. All who are informed concerning its history must be conscious that it comes no nearer to fellowship with Gentile society and principles than it did twenty-six years ago. Indeed the breach is ever widening and this is distinctly felt by all who are acquainted with this Church. They are the same "*strange sect*" everywhere—the same peculiar people. The individuality of the "Mormons," their likeness to each other, and their distinctiveness from modern Christian society become more striking every day. It is marvellous to what an extent oneness and agreement among themselves have already grown. Look at that great social movement in the Church—*polygamy*! In a year or two from its general proclamation, hundreds of thousands who naturally were as opposed to it as other people, now cherish it, delight in it, aye exult in it, and would lay down their lives rather than depart from the holy and divine institution. Five years ago there were few of its enemies who would not have predicted that the establishment of such an order must break up the "Mormon" Church. But, lo! that, with every other development of this work, has only made broader the basis of oneness and brotherhood between the Latter-day Saints and the ancient polygamic people of God.

9th. From the commencement of this Church, the spirit of gathering together into one body has been marvellously manifested in its movements. The Saints make their deliverance from Gentile so-

ciety the burden of their prayers for years. They look with longing eyes to the day when they shall be privileged to leave their father-land, the old homestead, their companions, relations, and scenes of youth, to go to the place appointed by God. This is a remarkable and striking characteristic in their history. They gather to build up Zion, to strengthen the bonds of their union and brotherhood, to establish themselves as one people politically, as they are one spiritually. A prominent result of this gathering is easily seen to be the speaking of one language

by a people from every nation, kindred and tongue. This breaking up of old nationalities, this gathering into one body politic, and this speaking one language, are surely something like an antidote for the curse which fell on the human family at the confusion of tongues and the great scattering of our race. It is impossible in a limited article to enter into all the details of agreement between the latter and former-day Saints, but enough has been said to show that the development of "Mormonism" tends to oneness and brotherhood among all the people of God.

HISTORY OF JOSEPH SMITH.

(Continued from page 777.)

[November, 1841.]

Friday, 26th. Affidavit of Hyrum Smith.

Whereas it hath been intimated to me by persons of credibility that there are persons in the surrounding country, who profess to be members of the Church of Jesus Christ of Latter-day Saints, who have been using their influence and endeavours to instil into the minds of good and worthy citizens in the State of Illinois, and the adjoining states, that the First Presidency, and others in authority and high standing in said Church, do sanction and approbate the members of said Church in stealing property from those persons who do not belong to said Church, and thereby to induce persons to aid and abet them in the act of stealing, and other evil practices. I therefore, hereby disavow any sanction or approbation by me, of the crime of theft, or any other evil practice, in any person or persons whatever, whereby either the lives or property of our fellow men may be unlawfully taken or molested; neither are such things sanctioned or approbated by the First Presidency, or any other person in authority or good standing in said Church, but such acts are altogether in violation of the rules, order, and regulations of the Church, contrary to the teachings given in said Church, and the laws of both God and man. I caution the unwary, who belong to the aforesaid Church, and all other persons, against being duped or led into any act or scheme which may endanger their character, lives, or property, or bring reproach upon the Church; and I certify that I hold my person and property ready to support the laws of the land, in the detection of any

person or persons who may commit any breach of the same. To which I subscribe my name, and testify, this 26th day of November, 1841.

HYRUM SMITH.

Sworn to and subscribed before me this 26th day of November, 1841.

E. ROBINSON, J.P.

I attended City Council, and presented a bill for "an Ordinance in relation to Hawkers, Pedlars, Public Shows, and Exhibitions, in order to prevent any immoral or obscene exhibition," which passed the Council by unanimous vote.

Sunday, 28th. I spent the day in Council with the Twelve Apostles at the house of President Young, conversing with them upon a variety of subjects. Brother Joseph Fielding was present, having been absent four years on a mission to England. I told the brethren that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God by abiding by its precepts, than by any other book.

Monday, 29th. I gave the following affidavit, and published it in the *Times and Seasons*.

City of Nauvoo, Illinois,
November 29, A.D. 1841.

TO THE PUBLIC.

The transpiration of recent events makes it criminal for me to remain longer silent. The tongue of the vile yet speaks, and sends

forth the poison of asps—the ears of the spoiler yet hear, and he puts forth his hands to iniquity. It has been proclaimed upon the house top and in the secret chamber, in the public walks and private circle, throughout the length and breadth of this vast continent, that stealing by the Latter-day Saints has received my approval; nay, that I have taught the doctrine, encouraged them in plunder, and led on the van—than which nothing is more foreign from my heart. I disfellowship the perpetrators of all such abominations—they are devils and not Saints, totally unfit for the society of Christians or men. It is true that some professing to be Latter-day Saints have taught such vile heresies, but all are not Israel that are of Israel; and I wish it to be distinctly understood in all coming time, that the Church, over which I have the honour of presiding, will ever set its brows like brass, and its face like steel, against all such abominable acts of villainy and crime; and to this end I append my affidavit of disavowal, taken this day before General Bennett, that there may be no mistake hereafter as to my real sentiments, or those of the leaders of the Church, in relation to this important matter.

State of Illinois, Hancock County.

Before me, John C. Bennett, Mayor of the City of Nauvoo, personally came Joseph Smith, President of the Church of Jesus Christ of Latter-day Saints (commonly called Mormons), who being duly sworn according to law, deposeth and saith, that he has never directly or indirectly encouraged the purloining of property, or taught the doctrine of stealing, or any other evil practice, and that all such vile and unlawful acts will ever receive his unreserved and unqualified disapproval, and the most vigorous opposition of the Church over which he presides; and further this deponent saith not.

JOSEPH SMITH,

President of the Church of Jesus Christ of Latter-day Saints.

Sworn to and subscribed before me, at my office, in the City of Nauvoo, this 29th day of November, A.D. 1841.

{ L. S. }

JOHN C. BENNETT,
Mayor of the City of Nauvoo.

Now it is to be hoped that none will hereafter be so reckless as to state that I, or the Church to which I belong, approve of thieving—but that all the friends of law and order will join in ferreting out thieves wherever, and whenever, they may be found, and assist in bringing them to that condign

punishment which such infamous crimes so richly merit.

JOSEPH SMITH,

President of the Church of Jesus Christ of Latter-day Saints.

A Conference was held in New York City, Elder John E. Page presiding; in which were represented New York City, 17 Elders, 2 Priests, 1 Teacher, 2 Deacons, 179 members. Five Branches were represented, including 5 Elders, 6 Priests, 3 Teachers, 3 Deacons, 149 members. Three Elders, 2 Priests, 1 Teacher, were ordained. There were present at the Conference, 1 Apostle, 6 High Priests, 16 Elders, 3 Priests, 2 Teachers, 2 Deacons.

Tuesday, 30th. Attended a Council of the Twelve Apostles at President B. Young's. President Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, Lyman Wight, John Taylor, and Wilford Woodruff.

It was voted that Ebenezer Robinson be solicited to give up the department of printing the *Times and Seasons* to Elder Willard Richards.

Voted, that if brother Robinson does not comply with this solicitation, Elder Richards be instructed to procure a press and type, and publish a paper for the Church.

Moved by Elder Young, and seconded by Elder Woodruff, that Lyman Wight and John Taylor present these resolutions to brother Robinson.

Wednesday, December 1st. In view of the proceedings of the meeting of the Church at Ramus, on the 18th November, when certain individuals were cut off from the Church for *stealing*, the Twelve issued the following

EPISTLE.

We are glad that the perpetrators of the above crime have been caught in their iniquitous practices; and we are only sorry that anybody should be found who would bail them out of prison, for such individuals, if the charges are true, ought to be made an example of, and not be suffered to run at large.

We have been informed that some of them have been talking of moving into this place, but we would here inform them that persons whose conduct has exposed them to the just censure of an indignant public, can have no fellowship amongst us, as we cannot, and will not countenance rogues, thieves, and scoundrels knowingly; and, we hereby warn them that the law will be as rigour-

ously enforced against them in this place as in any other, as we consider such characters as a curse to society, whose pestilential breath withers the morals, and blasts the fame and reputation of any people among whom they may sojourn. There is no poison that is, and ought to be despised more than the thief, by any respectable community; yet more especially ought such persons to be abhorred who have taken upon them the name of Christ, and thus with the pretext of religion, and garb of sanctity, cloak their nefarious practices.

We have been told that some individual or individuals have, under false pretences, been wishing to palm their wicked and devilish principles upon the authorities of the Church, stating that it was part and parcel of the Gospel which God had revealed, and that it is one of the mysteries which the initiated only are acquainted with. We know not how to express our abhorrence at such an idea, and can only say that it is engendered in hell, founded in falsehood, and is the offspring of the devil; that it is at variance with every principle of righteousness and truth, and will damn all that are connected with it, for all mysteries are only such to the ignorant, and vanish as soon as men have sufficient intelligence to comprehend them; and there are no mysteries connected with godliness and our holy religion, but what are pure, innocent, virtuous, just, and righteous; if this is a mystery, it is the "mystery of iniquity." We are at a loss to know who could be vile enough to propagate such base and unfounded statements, and we would say to the Church, beware of such men! set them down as the worst of scoundrels, and reject their foul insinuations with that indignation and disgust, that such unhallowed and vile insinuations deserve; for such men are either avowed apostates, or on the eve of apostacy, or have only taken the name of religion to cloak their hypocrisy; we fear the latter, in some instances is the case, and that Mississippi scoundrels palm themselves upon us to cover their guilt. We further call upon the Church to bring all such characters before the authorities, that they may be tried, and dealt with according to the law of God, and delivered up unto the laws of the land.

It is scarcely possible that any virtuous man could be made to believe any such statements, however ignorant; yet lest through false pretences the innocent might be drawn

into a snare, we would quote the following from the Book of Doctrine and Covenants, section 13, paragraph 22, "And if any man or woman shall *rob*, he or she shall be delivered up unto the law of the land. And if he or she shall *steal*, he or she shall be delivered up unto the law of the land." Again, section 13, paragraph 2, "Thou shalt not *steal*, and he that *stealeth* and will not repent shall be cast out." The broad law of God is, "Thou shalt not steal," and thieves, together with "liars and whoremongers," will eventually be found without the city, with dogs and sorcerers. We need only say that if we find such characters engaged in their nefarious practices, whether in or out of the Church, we shall take them up, and deal with them according to the law of God and man; and we wish the Church to inform us of such delinquents, or the sin will lie at their own door.

As there are gangs of robbers up and down this river, from whom we have suffered much, having had many horses, cattle, and other property stolen; we purpose instituting a police for the protection of our property, and the rigorous enforcement of the laws of our country; and should any, who call themselves Latter-day Saints, be found in their midst, they will be cut off from the Church, and handed over to the law of the land.

We hope that what we have written may suffice, and take this opportunity of expressing our decided and unqualified disapprobation of anything like theft in all its bearings, as being calculated to destroy the peace of society, to injure the Church of Jesus Christ, to wound the character of the people of God, and to stamp with eternal infamy all who follow such diabolical practices; to blast their character on earth, and to consign them to eternal perdition.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
PARLEY P. PRATT,
ORSON HYDE,
WILLIAM SMITH,
ORSON PRATT,
JOHN E. PAGE,
WILLARD RICHARDS,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEORGE A. SMITH.

Nauvoo, Illinois, December 1, 1841.

(To be continued.)

HAIL a cab in bad weather, and it may come to your assistance; but hail a friend in your adversity, and see what notice he will take of you.

It is a singular fact that in all heathendom but few can be found who speak or use the names of their dumb gods irreverently, while there is scarcely a Christian community destitute of blasphemers and swearers.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 13, 1856.

UTAH MAIL.—The mail from Utah, of October 1, arrived on Monday the 24th of November, bringing letters dated September 30, and Numbers 26, 27, 28, 29, and 30 of the *Deseret News*.

We publish in this Number of the *Star* an interesting description of the warm reception which the hand-cart companies met with on their arrival in Great Salt Lake City, from the First Presidency and Saints generally. Language is inadequate to describe the emotions and feelings of the Saints of Utah, when they behold their brethren and sisters emerging from the mouth of Emigration Canyon. They give glory and praise to Him who has delivered them from Babylon, and brought them to the mountain of the Lord's house, to be numbered with the faithful of all nations. There they can learn the law of the Lord, and by it be sanctified and adorned as a bride who awaiteth the coming of the bridegroom. We feel to rejoice with them, and say to the Saints cheer up, according to the task to be performed so shall your strength be. The Lord has said that He will have a tried people. When you have walked and pushed a hand-cart 1400 miles, you will have given a strong testimony of your love to God and the truth, and to the sons and daughters of Zion.

The testimony of this gathering will cause the honest in heart to search after the secret which prompts the Saints to overcome these difficulties, and sustains them while passing through such hardships. These things will cause hypocrites, and those who follow the Gospel for the sake of the loaves and fishes to be sifted out. We are glad that Zion has got up into an high mountain, so far distant from Babylon that it is difficult of access, and so that but few except those who know "Mormonism" to be of God by the revelations of the Holy Ghost will have faith to accomplish the journey.

We extract the following items from a letter written at Cedar City, Utah Territory, August 19, 1856, by Elder John M. Macfarlane to Elder G. Turnbull—

"We purpose starting the Iron Works in about a week, and think that we will be able to do much toward supplying our citizens with what iron they need. We have cast some excellent gearing for mills; also for the Iron Works. The prospects are flattering for our doing a good business.

"The brethren are raising cotton on the Santa Clara and at Los Vegas. The former place is seventy-five miles, and the latter about two hundred and fifty south of this. The climate is quite warm in these places, and adapted to the raising of cotton, sugar, tobacco, &c.

"Brother I. C. Haight in connexion with brother Simpkins will have a woollen and cotton factory in operation in a few weeks, in this place. The brethren at Los Vegas have discovered a lead mine which promises a rich yield; several teams have gone south to bring in the lead already smelted."

HOME CORRESPONDENCE.—We learn from a letter, written by President Thomas Phillips, that the Saints in the South Conference are doing well and rejoicing in the work of the Lord. For some time past they have been opposed at their meetings by the rabble, who met in great numbers, yelling, throwing stones, &c. But all

of this has not stopped the spread of truth. Such as will be saved are still being added to the Church. It is a remarkable fact that, in every age of the world, whenever God has called and sent His servants to teach the people His will, the *officials* have been unable or unwilling to preserve order.

DEPARTURES.—President Ezra T. Benson, accompanied by Elder William G. Young, left Liverpool for Ireland on the 27th of November, in order to visit the Saints in that land, and also in Scotland, and impart such instructions to the various Churches as their situation demands.

Elder Benson also designed visiting the Saints in the north of England, before he returns to Liverpool. These brethren are filled with the spirit of Zion, and infuse the same into the Churches wherever they go. We hope that the Elders generally will partake of their zeal, and rapidly advance the cause of truth. May God bless and prosper them in all that they undertake to do in the future as He has done in the past.

Elder J. W. Coward sailed for New York, per steamer *Arabia*, on the 22nd of November. We wish him a safe voyage.

ARRIVALS.—Elder Charles Ford from Utah, on a mission to England, arrived in Liverpool on the 22nd of November per ship *Aurora*.

Elder Thomas Thomas, also from Utah, on a mission to England, arrived in Liverpool on the 26th of November per ship *Webster*. They both sailed from New York.

APPOINTMENTS.—Elder W. H. Kelsey is appointed to succeed Elder John M. Browne in the Presidency of the Kent Conference.

Elder Charles Ford is appointed to labour in the Sheffield Conference, under the Presidency of Elder Francis Kirby.

Elder Thomas Thomas is appointed to labour in the Welsh Mission, under the Presidency of Elder Daniel Daniels.

FOREIGN CORRESPONDENCE.

DESERET.

Historian's Office, G. S. L. City,
Sept. 30, 1856.

Elder O. Pratt,

Dear Brother—As the mail will soon leave, I improve a few moments to keep you advised of matters with us. It is a general time of health and peace throughout our Territory; all things are going right and prospering.

One of the most interesting scenes that was ever witnessed in our Territory, was the arrival of two of the hand-cart companies, on the 26th inst. Having heard the night previous that they were camped between the two mountains, Presidents Young and Kimball, and many citizens, with a detachment of the Lancers, and

the brass bands, went out to meet and escort them into the City. They met the companies at the foot of the Little Mountain. Elder E. Ellsworth led the first company, and Elder Daniel D. McArthur the second; and after the meeting and salutations were over, amid feelings which no one can describe, the escort was formed, a party of Lancers leading the advance, followed by the bands, the Presidency, the Marshal, and citizens; then came the companies of hand-carts, another party of Lancers bringing up the rear. Bishop Hunter, Capt. L. W. Hardy and myself fell in with the escort as they entered the City. I must say my feelings were inexpressible to behold a company of men, women, and children, many of them aged and infirm, enter the City

of the Great Salt Lake, drawing 100 hand-carts, (led by Brother Ellsworth, who assisted in drawing the first hand-cart), with which they had travelled some 1,400 miles in nine weeks, and to see them dance with joy as they travelled through the streets, complaining of nothing, only that they had been detained by the ox teams that carried some of their provisions, as they had to wait for them several hours each day, the oxen not being able to keep up with them. They say if it had not been for these teams they would have been in ten days sooner. This sight filled our hearts with joy and thanksgiving to God. Yes, our hearts swelled until we were speechless with joy, and not with sorrow. As I gazed upon the scene, meditating upon the future result, it looked to me like the first hoisting of the floodgates of deliverance to the oppressed millions. We can now say to the poor and honest in heart, come home to Zion, for the way is prepared. As the companies entered the City, and passed on to the public square, the streets were thronged with thousands of people gazing upon the scene, which looked more like the dream of a night vision than a reality. They pitched their tents upon the public square. President Young called upon the Bishops and people to carry them food while they remained there; in a short time we could see loads of provisions going to their encampment. There has never been a company enter these valleys that has had the honour and respect paid to them that the hand-cart companies have. Elders Ellsworth and Mc. Arthur have gained honour and glory in leading these brave companies: they have walked all the way, and assisted in drawing the hand-carts to Zion, healed the sick, and strengthened the weak, by night and by day. When those worthy Elders entered the City, they remained at the head of their companies covered with dust, drawing a hand-cart like the rest of their brethren. Elder Ellsworth, while passing his own house, and seeing his wives and children standing in the door did not stop to speak to them, but only saluted them while passing, and remained with his company until they were encamped and fed.

There were but seven deaths in Elder Ellsworth's company, and less in Mc. Arthur's during the whole journey, although many were aged and feeble; women and children have drawn hand-carts

all the way. No oxen that could be put upon the road could keep up with them.

President Young has been sanguine from the beginning, that it was a safe and practical enterprise, and it has now been proven to be so; and I feel that we can say to the Saints in all the world, let your hearts be comforted; have faith and trust in God; call upon Him in mighty prayer: be faithful, and follow the counsel of His servants, and lay up all that you can to help you over the sea, and your deliverance is nigh, even at the door.

The Presidency of the Church have commenced a great reformation among this people in the valleys of the mountains. I have never heard as strong sermons delivered to the people as have been preached unto them of late. The Presidency are weighing the people in the balances, and are calling upon them to repent and be baptized for the remission of their sins.

President Grant has gone into the Northern Counties, and is preaching and baptizing whole Wards, and building up Churches. I presume the same course will be pursued in the Wards in this City. The people begin to feel more than ever that they are dealing with the Spirit and power of God, and the holy Priesthood. Yes, the Latter-day Saints begin to feel that they are dealing with a Spirit that can reach the hearts, know the thoughts and intents thereof, and try the souls of men. The people are called to sanctify themselves before the Lord, that we may be prepared for the work of our God.

Elder P. P. Pratt, in company with the eastern missionaries started on the 10th instant.

We are making great preparations for our home manufacturing and agricultural State fair, which is to be held in the Deseret store. The awarding committees occupy it to-morrow, to award premiums, after which it will be open to the public. It would do your soul good to walk through the building and see the products of Utah which are there gathered together; it is certainly far beyond my expectation. A full account will be published in the *Deseret News*.

The California mail arrived to-day. I received a letter from Elder C. C. Rich, of San Bernardino—all well in that place.

We are having a favourable fall for all kinds of labour, except it is dry—we need rain.

Our early frosts damaged late corn very much. Some are sowing their fall wheat.

Wheat is again selling from \$1 to \$1.50 per bushel, notwithstanding we have just passed through a famine.

Your family, and the families of all our

brethren in England are well, so far as I know.

Remember me to Elder Benson, and all our friends.

Yours truly,

W. WOODRUFF.

HOME CORRESPONDENCE.

LONDON CONFERENCE.

4, Tomling Terrace, Salmon's Lane,
Limehouse, London, Nov. 21, 1856.

Dear Brother Ray—I employ a few moments this morning in writing to you. I am well in both body and mind, and do not know that I ever felt better or enjoyed more of the spirit of "Mormonism" than I have since I have been in London. I feel first-rate in my labours, and rejoice in my mission. The Saints in my field of labour enjoy the Spirit of God, and the gifts of the Gospel are manifested in the congregations of the Saints. The heathen may rage, and the people imagine vain things, and many rise up to oppose us, but they only manifest their folly and ignorance in so doing. It is amusing sometimes to see the wisdom of the wise men perish whenever they undertake to oppose the work of God, and the doctrine of the Latter-day Saints. A striking instance of this kind will be found in a long article in the *London Times* of Saturday last, I will make a quotation which may serve as a sample of the piece. "Polygamy is not forbidden by the letter of the Bible, it is idle to fight the point upon a false issue. The custom has been banished from among Christian nations, mainly because it is diametrically opposed to the spirit of Christianity." Where can you find more folly or nonsense in the same amount of words—*idle* to fight the point with the word of God, the Bible, upon which so much time, talent, and so many thousand pounds are annually expended for its circulation, and in urging it continually as the rule of faith and practice, the precepts of which if obeyed will lead the obedient into the kingdom of heaven. I suppose the editor of the *Times* would agree with the suggestions of some of his contemporaries, and take the spirit of Christianity of this enlightened age, as illustrated in the torch of the incendiary, the

dagger of the assassin, the gun and bayonet of the mobocrat, and fight them effectually and not idly, because the employment of such means is not contrary to its spirit.

But suffer me to quote a little further from the *Times*, "which recognises in woman the friend and equal of man and his coheir of immortality"—"Christianity refuses to look upon woman as the mere toy of our passion or caprice, or to degrade them into the position of slaves and concubines, and the result has proved the soundness of the doctrine." I do not know what result the learned editor has reference to in this last quotation as the proof of the soundness of his doctrine, unless it is the scores of thousands of public prostitutes who nightly throng the streets of our cities, and the thousands of illegitimate children that are born yearly, as statistics clearly show. Many of these if they escape infanticide from the hands of their mothers who are driven to desperation, through want and starvation, must be turned out upon the world without a father's care or a mother's protection, to launch forth deeper into crime, if possible, than those who were the cause of their existence here. It is manifest, to every individual who will dare to reflect for a moment, that those are the results where the spirit of Christianity rules, of which the learned editor boasts so highly as being diametrically opposed to polygamy. It is not more opposed to it than to other principles of the Gospel, which teaches the baptism of penitent believers for the remission of sins, and laying on of hands for the gifts of the Holy Ghost, which is to guide the Saints into all truth, and confirm the word with signs following. The bodyless and passionless God, described by modern priests, is not like the one spoken of in the Scripture. Jesus is

the express image of the person of our God, we are made in His image and likeness. He is angry with the wicked every day.

Give my love to brothers Pratt and Benson, and accept the same to yourself. Yours as ever,
THOS. R. KING.

NEWS FROM UTAH.

(From the "Deseret News.")

WEATHER.—The 4th of September was cloudy and cool, with light showers during the afternoon and evening. Thunder and a heavy shower on the morning of the 5th; snow mantled the mountain slopes nearly to their base, but soon disappeared, except on and near the summits of the main ranges, where much of it will probably remain until another summer. Frosts on the 6th and 7th, killing the vines on the lowlands.

APPLES, GRAPES, &c.—On the 16th inst. we were highly gratified with the privilege of examining the trees, vines, and plants in Governor Young's richly cultivated garden. It is now inclosed on the north, west, and south sides by a high and substantial cobblestone wall, which is designed to be completed on the east side, at an early date.

But few of the numerous apple trees are yet in bearing, though of those few several were literally loaded with fair and beautiful fruit. One young tree, fruiting for the first time, had a single large green coated apple, much resembling the Rhode Island Greening, and about the size and shape of the Mountain Chief noticed in a late number. All the trees had a healthy and thrifty appearance, and the young grafts had grown very vigorously.

Several of the peach trees had a fair burden, but the late spring frosts, which the high wall will in future tend to guard against, greatly shortened the crop; and the severe drouth has materially diminished the size of the fruit, and prolonged its period of ripening.

Large bunches of luscious California grapes were thickly pendent from the long line of trellis, maturing securely under their netting defence, at once tempting and annoying to those busy depredators, the birds. With a little care and judgment, every family may easily raise an abundance of this very palatable and health-

ful fruit, not only of the California but also of the Catawba, Isabella, and several other highly reputed varieties.

Many limbs on the plum trees were so covered that naught but fruit was discernible, and many of the plums were double. They are of the kind found growing wild in the western States, and give no sign of blight, mildew, black knots, or curculio, thus evidencing the adaptation of our soil and climate to the abundant and easy production of every desirable variety, so soon as they can be procured. In the mean time it will not be amiss to raise as many wild stocks as possible, that they may be in readiness for grafting and budding with the most esteemed kinds, which we understand are beginning to make their appearance.

The black walnut trees had grown with great luxuriance, and though rather indifferent success has thus far attended efforts for germinating the walnuts, butternuts, chesnuts, and cherries brought from the States and Europe, yet information has been gained, an anxiety diffused, and we still anticipate seeing our streets shaded by those beautiful trees, contributing ornament, shelter, and fruit.

Governor Young designs devoting the ground now inclosed, as above described exclusively to fruit raising; and the flattering success and valuable results thus far attending the plan, demonstrate to the most indifferent the superior profit and advantages to be derived from a thorough cleanly, liberal, and enlightened treatment of the soil and its products under cultivation.

TITHING.—A harvest of the rich products of the earth, following the late period of very short rations, seems to have gladdened and liberalized the feelings of many who have heretofore been somewhat slack in promptly and gladly yielding a tenth to the Lord of the increase and all blessings.

The present activity and diligence in this matter on the part of the Bishops, so cheerfully seconded by so large a majority of the accountable in their Wards, aids, encourages, and prospers, far beyond the actual value and real utility of the articles furnished. This promptness renders obedience a pleasure, strengthens faith, unties the hands of the First Presidency, opens wide the channels of useful improvement, brightens the bond of brotherhood, begets confidence in each other and in our God, and insures the rich blessings of Heaven.

United action in tithing, which concerns every day temporalities, strengthens the foundation for united action in the establishment of the kingdom of God on the earth, and for the attainment of that salvation and exaltation that we are seeking. On the other hand, carelessness, remissness, "the Lord can wait," "by and bye will do, I guess," "the little due by me will not make much difference," the efforts to draw money on drafts, when tithing is due from the holders of those drafts, &c., &c., all directly tend to discourage, to weaken, and to prolong a time we are so fondly anticipating.

Then will any Saint venture the loss of the true riches, through a niggardliness in the use of earthly bounties? No; though "hickory and basswood 'Mormons'" may, and be rewarded accordingly.

BRICKS.—35,000 BRICKS have been burned at Fillmore by Henry J. Faust, said to be as good as any in the States. The specimen forwarded did not come to hand, hence we have no ground for judging them; brother Faust intends to burn 100,000 more, this fall.

ARRIVED, July 28th, Mr. Chas. A. Kinkead, of the firm of Livingston, Kinkead, and Co.; Elder Alex. Robbins, Jr., from his mission in the States; and Brother William S. Godbe, from a trip to St. Louis, to purchase drugs, paints, oils, &c.

On the same date, Dr. Garland Hurt, Indian agent, returned from an official visit to the Indians along Mary's River, and in the neighbourhood of Carson Valley. Dr. Hurt was accompanied back by Brothers Christopher Merkley, Allen Huntington, Gideon Wood, and others.

September 3rd, Bishop Hunter, just returned from a trip through the southern Wards, as far as Payson, accompanied by Col. J. C. Little, reports very favourably concerning the condition and feelings of the people, and their disposition and

efforts to promptly comply with his counsel and requirements.

Mr. J. C. Peltro, who accompanied Lieutenant F. T. Bryan's surveying party to Bridger's Pass, reached this City on the 11th inst. He informs us that an express left Laramie on the 22nd of August, and brought word to Lieut. Bryan's camp that some of the hand-cart companies had reached Fort Laramie, and that they were in excellent spirits and out-travelled the ox trains. Lieut. Bryan had 175 men in company, including troops and employees, and was engaged in the survey of the military road from Fort Riley to Bridger's Pass, from which point he returned to Fort Laramie. He very courteously furnished Mr. Peltro, with a copy of the map of his route, for our use, for which we cordially tender him our thanks.

Elder Preston Thomas, from his mission in Texas, arrived late on the 12th inst., and started early on the following morning for his home in Lehi, too hurriedly to allow him time to report. We are informed that he will probably be in the City again soon, to superintend the arrival and disposal of his company.

On the 16th, W. S. Godbe's train of seven wagons arrived, laden with paints, oils, drugs, &c., and accompanied by Elder Preston Thomas' company, and a part of Elder Benjamin L. Clapp's.

The wife of Brother James Coley, of Texas, died on the morning of the 16th, while the company was camped at the foot of the big mountain. Her remains were brought in the city.

On the 20th arrived, Elder Peterson's company of immigrating Saints, and Hon. Enoch Reese, and a small pack party from Carson Valley.

THE FIRST HAND-CART COMPANIES.—Having learned that Captain Edmund Ellsworth's company camped at the Willow Springs, on the evening of the 25th instant, on the 26th Presidents Brigham Young, and Heber C. Kimball, Lieutenant General D. H. Wells, and many other citizens, in carriages, and several gentlemen and ladies on horseback, with a part of Captain H. B. Clawson's company of Lancers and the Brass Bands under Captain William Pitt, left the Governor's Office at 9 a.m., with the view of meeting and escorting them into the City.

Within about a mile and a half of the foot of the Little Mountain, President

Young ordered the party to halt until the hand-carts should arrive, and with President Kimball drove on to meet them. Ere long the anxiously expected train came in sight, led by Captain Ellsworth on foot, and with two aged veterans pulling the front cart, followed by a long line of carts attended by the old, middle aged and young of both sexes.

When opposite the escorting party, a halt was called, and their Captain introduced the new comers to Presidents Young and Kimball, which was followed by the joyous greeting of relatives and friends, and an unexpected treat of melons. While thus regaling, Captain Daniel D. McArthur came up with his hand-cart company, they having travelled from the east base of the Big Mountain.

From the halt to the Public Square on 2nd West Temple Street, the following order was observed, under the supervision of Captain Clawson:—Lancers; Ladies on horseback; President Young's, President Kimball's, and Lieutenant General Well's carriages; the Bands; Captains Ellsworth's and McArthur's companies; Citizens in carriages and on horseback. The line of march was scarcely taken up, before it began to be met by men, women and children on foot, on horses, and in wagons, thronging out to see and welcome the first hand-cart companies; and the numbers rapidly increased until the living tide lined and thronged South Temple Street.

The procession reached the Public Square about sunset, where the Lancers, Bands and carriages were formed in a line facing the line of hand-carts; and after a few remarks by President Young, accompanied by his blessing, the spectators and escort retired and the companies pitched their tents, at the end of a walk, and pull upwards of 1300 miles.

This journey has been performed with less than the average amount of mortality usually attending ox trains; and all, though somewhat fatigued, stepped out with alacrity to the last, and appeared buoyant and cheerful. They had often travelled twenty-five and thirty miles in a day, and would have come through in a much shorter time had they not been obliged to

wait upon the slow motion of the oxen attached to the few wagons containing the tents and groceries.

Much credit is due to Captain Ellsworth for having walked the entire distance, thus cheering and encouraging his company by example as well as precept, and the Saints with their hand-carts, aided by Captains Ellsworth and McArthur and their assistants, Elders Oakley, Butler, Crandal and Leonard, and guided and sustained by the Almighty, have preached to the ungodly a sermon louder than the voice of many thunders. And thus has been successfully accomplished a plan, devised by the wisdom and forethought of our President, for rapidly gathering the poor, almost entirely independent of the wealth so closely hoarded beyond their reach.

Herein is exhibited a portion of the "faith and patience of the Saints," but will the world heed the lesson? Only the wise, for the wicked will pass on and be punished.

DEPARTURES.—On the 2nd of September Elder Amasa Lyman started for San Bernardino; and on the 10th and 11th, Elders Parley P. Pratt, Thomas Bullock, Bernard Snow, Dustin Amy and others started for the States and Europe, some on missions and others on business.

Elders Feramorz, Little, and Orson Miles started for the States, on the 29th instant; the former on business, and the latter on a mission to Europe.

FORTS BRIDGER AND SUPPLY.—Elder Lewis Robison writes that snow began to fall in that region on the evening of the 4th of September, and continued until 2 p.m. of the 5th, when it was six inches deep at Bridger and a foot deep at Fort Supply. On the morning of the 6th, there was ice an inch thick, but the snow prevented the frost's doing much damage, though it prostrated the wheat so that it will have to be mowed.

THE LARGEST PEACH that we have seen this season, measured 9 by 9½ inches round, and weighed 8 ounces.

FROST on the morning of the 10th, killed the vines on the lowlands, and severely nipped the late corn.

VARIETIES.

CONFUCIUS was once addressed by his own son as follows: "I apply myself with diligence to every kind of study, and neglect nothing that could render me clever and inge-

nious, but still I do not advance." "Omit some of your pursuits," replied Confucius, "and you will get on better. Among those who travel constantly on foot, have you ever observed any who run? It is essential to do everything in order, and only grasp that which is within reach of your arm, for otherwise you give yourself useless trouble. Those who, like yourself, desire to do everything in one day, do nothing to the end of their lives; while others, who steadily adhere to one pursuit, find they have accomplished their purpose."

PATERNAL DUTY.—The father who plunges into business so deeply that he has no leisure for domestic duties and pleasures, and whose only intercourse with his children consists in a brief word of authority, or a surly lamentation over their intolerable expensiveness, is equally to be pitied and to be blamed. What right has he to devote to other pursuits the time which God has allotted to his children? Nor is it an excuse to say that he cannot support his family in their present style of living without this effort. I ask by what right can his family demand to live in a manner which requires him to neglect his most solemn and important duties? Nor is it an excuse to say that he wishes to leave them a competence. Is he under obligation to leave them that competence which he desires? Is it an advantage to be relieved from the necessity of labour? Besides, is money the only desirable bequest which a father can leave to his children? Surely, well cultivated intellects, hearts sensible to domestic affection; the love of parents and brethren and sisters; a taste for home pleasures; habits of order, regularity and industry; hatred of vice and vicious men; and a lively sensibility to the excellence of virtue, are as valuable a legacy as an inheritance of property—simple property, purchased by the loss of every habit which would render that property a blessing.—*Wayland's Moral Science.*

HOME.

Through Babylon's streets I now pensively stray,
A stranger midst strangers, from friends far away;
Yet, oh fond reflection, wherever I roam,
In yon peaceful valley is Zion, my home.
Home, home, sweet, sweet home!
In yon peaceful valley is Zion, my home!

Temptation and trial, and sorrow and pain,
Will work for my good, if still true I remain;
The trouble will lessen, and vanish the gloom,
Whene'er my thoughts turn to my far-distant home.
Home, home, sweet sweet home!
In yon peaceful valley is Zion, my home!

Liverpool.

The Gospel's glad news, which saluted my ears
In days that are past, now subdue all my fears:
The wicked may persecute, wrangle, and foam,
But all they can do only urges me home!
Home, home, sweet, sweet home!
In yon peaceful valley is Zion, my home!

Adieu, then, proud Babylon, land of my birth,
I'll hasten to Zion, the best place on earth:
The Prophet of God, who invites me to come,
Will kindly and joyfully welcome me home!
Home, home, sweet, sweet home!
In yon peaceful valley is Zion, my home!

HENRY W.

ADDRESSES.—Thomas Bladen, 58 Albion Street, Birmingham.

Henry Hobbs, Abednego Clifford, Short Wood, near Nailsworth, Gloucestershire.

Money List, Feb. 21—28, 1856.

Joseph Flitton	£4 10 0	Brought forward	£13 10 0
Thomas Stephens	4 0 0	B. W. Brindle	5 0 0
J. D. Wilson	3 0 0	William Brownlow	5 0 0
Charles Harman.....	2 0 0		
Carried forward.....	£13 10 0		£23 10 0

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TRANSLATIONS OF THE BIBLE. 303

THE

Batter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 51, Vol. XVIII.

Saturday, December 20, 1856.

Price One Penny.

TRANSLATIONS OF THE BIBLE.

(From the "Mormon.")

New York, Oct. 29, 1856.

To the Editor of the Mormon.

Dear Sir,—In looking over the columns of the *Tribune* a few days since, I observed the following paragraph, viz:—

"'REVISION OF THE BIBLE.'—The subject of the revision of the present English Translation of the Bible continues to receive considerable attention in England. The *London Times* has published two long letters, by the Rev. Dr. Cumming, in the second of which he contrasts by extracts, the authorized translation with the Douay or Rheims versions, the Unitarian Improved Testament and some of the recent issues of the American Bible Union, and concludes by saying, that besides displaying literary inferiority, the Douay or Rheims Translation, is inspired by a Romish bias, the New version of the American Union by a Baptist and Rationalistic bias, and the 'Improved Version' by a Unitarian bias."

By the foregoing we perceive that the religious world of the present day are not satisfied with the "*Good old Bible*," for which they have had such pretended reverence and veneration. But each "*popular society*" must have a special translation to suit themselves, adapted to their "*iron bound and bigoted creeds*" and particular doctrines. Thereby "*wresting the Scriptures to their own destruction.*"

Thus the Baptists, Unitarians, and Presbyterians, must each have an "*Improved Version*," each "*authorized*" with the Romish translation. One "*biased with Romanism*," another with the "*Baptist bias*," another with the "*Unitarian bias*," &c.

Indeed the religious world at present, and for centuries past might well dispense with three-fourths of the present Bible (King James' translation) in addition to what they have already discarded, and then have a surplus, more than they believe, or practise. The scriptures of the Old Testament are of no use or benefit to them, believing that they are all fulfilled, that the Prophecies contained therein will never come to pass—that "*the Canon of Scripture is full*," that God will never again speak from the Heavens to man—that all we want in this enlightened age, is a small morsel of the History of what the ancient Saints received and enjoyed in the "*dark ages*," and which "*now is done away, and no longer needed in this enlightened age of Gospel liberty*."

But it is not so with the Saints of God, they want all the truth that has been revealed, all that is being revealed, and all that the Lord may see proper to reveal, and believe that the Bible contains but a small portion of the truths and

revelations of God to man. But, as the Prophet Nephi in the Book of Mormon says: "*That corrupt and abominable Church, the whore of the whole earth, has caused the most plain and precious things to be taken away.*"

We are the more astonished at the professing Christian clergy's futile and absurd proceedings, when we reflect that in their endeavours to militate against the Book of Mormon, or of God giving any more revelation, they will refer to the saying of John in the last chapter of Revelations: "If any *man* shall add unto these things, &c., God shall add unto him the plagues," &c. "And if any *man* shall take away from the words of the *Book of this Prophecy*, God shall take away his part out of the Book of Life," &c., hereby exposing their consummate ignorance and imbecility. John had reference to the "*Book of this Prophecy*," or Revelation, and nothing else. He was commanded to write what he saw in a Book.—See Rev. i. 11. The curse also emphatically relates to "*This Prophecy*," and does not prevent God from adding, or giving as many more Revelations at any time. Furthermore, John wrote his Gospel long after he wrote his revelations, but that did not "add to it;" *man* was not to *add*, neither was the Revelation compiled with other Scriptures, until long after it was given.

Here I would inquire in what situation is the religious world, according to the foregoing? Have they not added their own notions and interpolations of men to the Scriptures? Have they not in their translations "*taken away the most plain and precious things?*" Surely they have. How ridiculous it appears for uninspired men, by their own wisdom, to presume or undertake to translate, illustrate, or give the meaning of what Prophets, Seers, and Apostles saw and wrote when they were endowed by the Spirit of the Almighty, "and spoke as they were moved upon by the Holy Ghost," "*and the testimony of Jesus, which is the Spirit of Prophecy.*" But they have undertaken it, without believing the scripture, which says, "*No great or mighty are often called, but that God takes the weak things of the world to confound the wisdom of the wise,*" and "*That no man knows the things of God, except by the Spirit of God.*" Hence it is not by the wisdom obtained at seminaries or colleges, for that knows not God,

neither His Word, nor the true translation thereof.

Hence the reference to Books left out, the grammatical errors and contradictions that are to be found in the present translation of the Bible by the numerous Atheists and Infidels, existing by reason thereof, not having the Spirit of God that searcheth the deep things of His word, and separates truth from error.

By referring to the Scriptures, we find the following Books quoted in the Old and New Testaments, not to be found in the Bible, viz.—

"Book of the Wars of the Lord," Num. xxi. 14.

"Book of Jasher," Josh. x. 13; 2 Sam. i. 17, 18.

"Book of the Acts of Solomon," 1 Kings xi. 41.

"Book of Samuel the Seer, and Nathan the Prophet, and Gad the Seer," 1 Chron. xxix. 29.

"Book of Abijah the Prophet and Vision of Iddo the Seer," 2 Chron. ix. 29.

"Book of Shemeiah the Prophet," 2 Chron. xii. 15.

"Book of the Story of the Prophet Iddo," 2 Chron. xiii. 22.

"Book of Jehu," 2 Chron. xx. 34.

"The Story of the Book of the Kings," 2 Chron. xxiv. 27.

"The Book of the Acts of Uzziah," 2 Chron. xxvi. 22.

"The Acts of Mannasseh written among the Sayings of the Seers," 2 Chron. xxxiii. 18, 19.

"The Lamentations of Israel were written, but not to be found," 2 Chron. xxxv. 25.

"The Prophecy of Urijah," Jer. xxvi. 20.

"First Epistle to the Corinthians," 1 Cor. v. 9.

"Epistle concerning the Common Salvation," Jude, 3d Verse.

"Prophecy of Enoch," Jude. 14th verse.

"Many Gospels," Luke i. 1, 2.

Here we have no less than seventeen Books referred to, of the writings of Seers and Prophets, containing Gospels, &c., taken away and left out by a corrupt church and uninspired men. We also find some ridiculous grammatical errors, with all their boasted erudition; a sample I will quote: "And they heard the voice of the Lord God *walking* in the garden," &c., Gen. iii. 8. Again: "And the Lord plagued the people because they *made* the calf, which Aaron *made*," Exod. xxxii. 35; also: "Set Jesus on a colt *and* ass," Matt. xxi. 7; likewise, Heb. vii. 3, where some

ignorant translator has made Paul to say that Melchisedec "was without father, mother, descent, beginning of days or end of years." Paul had not the least reference to Melchizedec, but the Priesthood, which he held; for in the next verse he says, "Now consider how great this man was," &c. See also Gen. xiv. 18, 19.

Look also at the contradictions. See Gen. xxii. 1: "God did tempt Abraham." See James i. 13: "God cannot be tempted with evil, neither tempteth He any man." Again, John viii. 14: "Though I bear record of myself, yet my record is true." See John v. 31: "If I bear witness of myself, my witness is not true." Also Acts ix. 7: "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." See Acts xxii. 9: "But they *heard not the voice* of him that spoke to him. Likewise, 2 Sam. xxiv. 1: "And He (the Lord) moved David against them, to go and number Israel and Judah." See 1 Chron. xxi. 1: "And Satan stood up against Israel, and provoked David to number Israel," &c., all the fruits of "*this world's wisdom*."

Here permit me to give a *brief* history of the translation of the Bible, the compilations, &c.

The Scriptures at first were pure and plain, written in Hebrew, on parchment, as the several Seers, Patriarchs, and Prophets received them from the Almighty; but it was a great elapse of time before any portion of them were compiled. They were handed down from the Fathers from the beginning to Abraham, he being a lawful heir to the Priesthood and promises, "*the Record fell into his hands*," containing an account of the planet Kolob, the Celestial Residence, the Organization of Intelligences, Election of Great and Noble Spirits in the Eternal Worlds for God's Rulers on the Earth, Fall of Lucifer, and the spirits "*which kept not their first estate*," Organization of this Globe, Fall of Adam, Plan of Salvation, Promise of the Only Begotten, Order of the Priesthood, Celestial Astronomy, History of Enoch, Noah, and the Flood, the first settlement of the land of Egypt, Cause of Idolatry, Canaanites, &c., &c.

After which, it appears the "*Records*" were taken by the Jews into Egypt, and when they were led out by Moses, they carried what Scriptures they had along

with them, and retained them (together with others they received) and carried them to Babylon in their captivity. After their return from the Babylonish captivity, Esdras (about 540 years B.C.) compiled the Scriptures of the Old Testament so far as his day. They were written in Chaldaic, from the Hebrew, but not in chapter or verse.

The first version of the Septuagint was in Greek, from the Chaldee, under the patronage of Ptolomy Philadelphus. This translation is called "*Translation of the Seventy*," because seventy men of the most profound erudition were chosen to assist in the translation. They, like Esdras, compiled their translation without chapter or verse.

The first division of the Scriptures into chapters was made by one Hugo De Sancto, Cairo, A. D. 1240, and author of the First Concordance to the Bible. They were first compiled in verse by Mordecai Nathan, a Jew, in A. D. 1445.

At the celebrated Council of Trent that was held under Paul III. (and continued for twenty sessions,) to take into consideration what books the (uninspired) Council considered "*canonical*," the following were rejected, viz. — Book of Enoch, 3rd and 4th Books of Esdras, Apocraphy, Apochraphal New Testament, Epistle of St. Barnabas, Epistle of Paul to the Laodeceans, Revelation of St. John (only as Apocraphal), Christ's Letter to Agabus, Epistle of Paul to Seneca &c.

The oldest translation of the Bible is the Samaritan; the author is not known; it only contains the Penteteuch (i.e., the five Books of Moses.) In Anglo-Saxon, 709; First in English, by Wickliffe, in 1360, but was never printed; Arabic Psalter, 1516; Swedish, 1534; Bohemian, 1539; Danish, 1550; Irish, 1550; Crotian, 1562; Icelandic, 1584; Armenian, 1664; Gothic, 1665; Malayan, 1670; Indian, 1685; Malabarian 1711; Coptic, 1716; Greson, 1720.

The New Testament was first translated by William Tyndall, A.D. 1526, but most of the copies were burned. In 1532, he, with his associates, finished the translating of the whole Bible (Apocraphy excepted); but it did not please Henry VIII., for soon after he had Tyndall arrested and burnt as a heretic at the stake at Flanders.

In 1568, another edition appeared by

Archbishop Parker, called the "*Bishop's Bible*." This translation was used in the churches for forty years; but one called the "*Geneva Bible*" was used in their houses.

King James bore an inveterate hatred to both translations, also to the Rhemish, or Douay Bible, and it appears was determined to have a translation to suit himself; he, therefore, issued orders for a new translation altogether; accordingly fifty-four "*learned men*" were appointed, but forty-seven did the work seven having died before they commenced, or else declined. In 1613, it was published. After the publication all other translations soon fell into disuse. The same order was observed in compiling it as at the Council of Trent; but in deciding what books were canonical, the Revelation of St. John was only retained by one vote. James's Epistle was only retained by one vote also. It was considered by those "*learned men*" that James' teachings clashed with Paul's, wherein James says: "*Ye see, then, how that by works a man is justified, and not by faith only.*" Paul says: "*It is not by works, but by grace are ye saved;*" and, no doubt, a lazy religion, one without works, suited them best, they desired to leave out James' teachings, but Providence overruled, and James' Epistle and John's Revelations were compiled.

King James' was a fair specimen of an "*Established Church*." He like others of the present day, wanted a Bible to conform to his own views, and leave out that which did not. Yet he was a great man, having married and divorced three different wives during his life; also to be *Head* of a Church built up by Henry VIII., a dissenter from the Church of Rome, who had Tyndall burned at the stake—married, divorced, and beheaded six different wives during his life, with other deeds which I will not insert here, but refer your readers to history.

The Italian translation was made by a Monk, A.D. 1471; Spanish, 1500; Flemish, 1518; Welsh, 1536; Latin Vulgate,

1540; Ethiopic, 1548; Persian Pentateuch, 1557; Slavonic, 1581; Polish, 1599; Turkish, 1721; French, by Peter De Vaux, Chief of the Waldenses, 1160; German—the most ancient in that tongue is that of Uphilta, Bishop of the Goths, A.D. 360. The Bengal translation appeared about 1840; Chinese, about 1843; Gaelic, about the same time, &c.

Now, we have three more new translations of the Scriptures—Baptist, Presbyterian and Unitarian—all "*biased*," as Dr. Cumming says, to suit their own creeds—translated by the wisdom of this world, without that spirit by which they were written. O, ye Prophets, Patriarchs, and Apostles of old; ye who lived in the "*dark ages*;" ye who spoke and wrote, not by your own wisdom, or the worlds, "*but as ye were moved upon by the Holy Ghost*:" Why did ye not live in this our day of *Gospel light and intelligence*," and receive your wisdom, and write by the precepts of men, instead of the absurd idea of writing, speaking, or translating anything by the gift and power of God. Surely the day is come, as Paul said, "*when the people would not endure sound doctrine, but heap to themselves teachers having itching ears; and they should turn their ears from the truth unto fables;*" "*always learning and never able to come to the knowledge of the truth.*" But thanks and praise be given to Him who rules on high and sways the destinies of men; He has spoken from the heavens in these days, raised up a Prophet, Seer, and Revelator, who has by commandment and the aid of the Urim and Thummim, and the power of inspiration, translated and brought back and restored "*the most plain and precious things*" that have been taken away by uninspired men, under the authority of a corrupt and apostate church, so that the Saints of Latter-days know, understand, and comprehend truth from error, and the inspiration of the Almighty from the wisdom of men.

W. I. APPLEBY.

ANCIENT RUINS IN TEXAS.—The *Washington* (Texas) American states that the ruins of an immense stone structure have been discovered by some gentlemen hunting in the Big Thicket, near San Jacinto. The foundation of the edifice covers an area of 310 by 260 feet. Marble columns sixteen feet high, and beautifully ornamented, were discovered, as also were marble slabs, supposed to have been used as steps. The ruins are situated in the midst of a dense thicket, almost impenetrable, and in all probability would not have been discovered by these gentlemen, had it not been for a pack of dogs having overtaken a bear near the spot, in quest of which the gentlemen went.

HISTORY OF JOSEPH SMITH.

(Continued from page 792.)

[December, 1841.]

Thursday, 2nd. I received the following revelation to Nancy Marinda Hyde—

Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have called upon me to know my will concerning my handmaid Nancy Marinda Hyde; behold it is my will that she should have a better place prepared for her, than that in which she now lives, in order that her life may be spared unto her; therefore go and say unto my servant Ebenezer Robinson, and to my handmaid his wife—Let them open their doors, and take her and her children into their house, and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission, or until some other provision can be made for her welfare and safety. Let them do these things and spare not, and I the Lord will bless them and heal them, if they do it not grudgingly, saith the Lord God; and she shall be a blessing unto them; and let my handmaid Nancy Marinda Hyde hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her, and it shall be a blessing upon her and upon her children after her, unto her justification, saith the Lord.

Saturday, 4th. I attended the City Council, and spoke in defence of the Marshal, in his not serving a warrant, when his life would have been endangered.

A Conference was held at Ramus on the 4th and 5th of December, 1841, over which the Patriarch of the Church, Hyrum Smith, presided; Joseph Johnson acted as Clerk; Brigham Young, Heber C. Kimball, Willard Richards, and John Taylor, of the Quorum of the Twelve Apostles, being present; when it was unanimously resolved by the whole Conference that the organization of the Church at Ramus as a Stake be discontinued, and that John Lawson be presiding Elder over the Branch, and Joseph Johnson, Clerk; and that William Whiteman, the Bishop, transfer all the Church property in Ramus to the sole Trustee in Trust, Joseph Smith, President of the whole Church.

Sunday, 5th. I commenced to proof read the Book of Mormon, previous to its being stereotyped; read sixty pages.

In the evening brother Woodruff and wife visited me. We conversed about the Missouri troubles, and the death of David W. Patten; also his last request.

Tuesday, 7th. Copy of a letter to lawyers Bushnell and Browning, of Quincy—

Esquires Browning and Bushnell.

Gentlemen—Your letter of 23rd ultimo, concerning two notes placed in your hands by Messrs. Halsted, Haines and Co., against myself and thirty-one others, for collection, was duly received. In reply, I must inform you, that I am not in the possession of means, belonging to me individually to liquidate those notes at present; the reason is apparent to every one; I need not relate to you the persecution I have suffered, and the loss and confiscation of all my effects at various times, as a reason of my inability; you know it all, and so do the gentlemen whose notes you hold for collection. But I wish you to say to them, that if they will give me my time (and no more than that I must necessarily have), they shall have their pay in some way or other; that I have the means at command in the east, which, with a sufficient indulgence, will enable me to pay them every whit, but unless this is granted me, it will be impossible for me to do so. All I ask of those gentlemen and this generation, is, that they should not tie up my hands, nor thwart me in my operations. If this is granted me, I pledge my word, yea^a my sacred honour, that all that can in fairness be demanded at my hands, either now, or at any time, shall ultimately be adjusted to the satisfaction of all concerned. This is all that I can say at this time, or do, hoping that you will communicate to Messrs. Holsted, Haines and Co., the contents, or at all events the purport of this letter, together with my sincere regard for their welfare, and as regards you, gentlemen,

I remain, very respectfully,

Your obedient servant,

JOSEPH SMITH.

Wednesday, 8th. The Twelve who attended the Ramus Conference on the 4th instant, returned with near a thousand dollars worth of property for the Temple, which had been donated by the Saints at Ramus; consisting of horses, wagons, provisions, clothing, &c.

Friday, 10th. I wrote to H. R. Hotchkiss, Esq.—

Dear Sir—Your letters, dated October 11th and November 9th, 1841, have both been received, and that of the 9th of November is now before me. I am glad that you are pleased with the proceedings of our last Conference relative to "Mr. Hotchkiss purchase," concerning which, together with some unpleasant feelings which had originated, partly from a misunderstanding between us, and partly through the inefficiency, neglect, or sickness of Dr. Galland. I wrote to your friend and partner, Esquire Tuttle, some time since, which no doubt you have seen before now, and with which I hope you are also satisfied. I have handed your request to the editor of the *Times and Seasons*, who will forward you the desired papers. I am glad that James Ivins settled with you the \$2,500 note, but sorry that you suffered yourself to lose in the sale of the land you had of him. As regards the Cook's Mill's Tavern stand, and the one hundred and thirty-seven acres of pine land, which you propose to allow the Church three thousand dollars for, I have to say in reply, that I have consulted, not only my own feelings, as "Sole Trustee in Trust" for the Church, but also the feelings of those of the Church whose opinions I can always rely upon in such matters, and the conclusion is, that thirty-two hundred dollars is the least the property ought to be sold for. You can, therefore, have it for three thousand two hundred, which is considerably less than it cost the Church; we are willing to make a partial sacrifice in the property, but under the circumstances, think that you can afford to give us two hundred dollars more than you proposed. The health of our place is at this time pretty good, and we hope it may continue to improve, with the improvements of the City.

I remain, very respectfully yours, &c.,
JOSEPH SMITH.

Saturday, 11th. Late this evening, while sitting in Council with the Twelve in my new store on Water-street, I directed Brigham Young, President of the Twelve Apostles, to go immediately and instruct the building committee in their duty, and forbid their receiving any more property for the building of the Temple, until they received it from the Trustee in Trust, and if the committee did not give heed to the instruction, and attend to their duty, to put them in the way so to do.

Elder Willard Richards has left Warsaw for Nauvoo, it being considered unnecessary for him to tarry there any longer.

Since I have been engaged in laying the

foundation of the Church of Jesus Christ of Latter-day Saints, I have been prevented in various ways from continuing my journal and the History, in a manner satisfactory to myself, or in justice to the cause. Long imprisonments, vexatious and long-continued law-suits, the treachery of some of my clerks, the death of others, and the poverty of myself and brethren from continued plunder and driving, have prevented my handing down to posterity, a connected memorandum of events, desirable to all lovers of truth; yet I have continued to keep up a journal in the best manner my circumstances would allow, and dictate for my history from time to time, as I have had opportunity, so that the labours and suffering of the first Elders and Saints of this last kingdom might not wholly be lost to the world.

Sunday, 12th. I preached in the morning at Snyder's Hotel.

In the evening, the Twelve met in Council at brother H. C. Kimball's.

Monday, 13th. I appointed Willard Richards, Recorder for the Temple, and my private Secretary and general Clerk, and he commenced his labours in my new office in the brick store.

Some time in the fall of 1839, Daniel S. Witter, of the steam mill at Warsaw, solicited the First Presidency of the Church to make a settlement on the school section No. 16, one mile south of Warsaw, and the solicitations were continued by D. S. Witter, Mark Aldrich and others, from time to time, till the spring or summer of 1841, when articles of agreement were entered into between Calvin A. Warren, Esq., Witter, Aldrich, and others, owners of the school section, and the First Presidency, giving the Saints the privilege of settling on the School section, which had been surveyed and laid out in town lots, and called *Warren*, on certain conditions; and Willard Richards went to Warsaw on the 8th of September, and spent several weeks to prepare for the reception of immigrants. In the mean time, the inhabitants of Warsaw attempted to form an anti-Mormon society, and were much enraged because that Esquire Davis (who had spoken favourably of the Saints) was appointed Clerk of the county by Judge S. A. Douglas.

In November two hundred and four Saints arrived at Warsaw, from England,

led by Joseph Fielding, and were visited on the 24th of November by Richards and Taylor, of the Twelve, and counselled to tarry at Warsaw according to the instruction of the First Presidency.

December, 13th. Isaac Decker, presiding Elder at Warsaw, stated to the Presidency of Nauvoo, that Mr. Witter had risen one dollar per barrel on flour, and sold the sweepings of his mill to the Saints at \$2.25 per hundred; and that Witter and Aldrich had forbidden the brethren the privilege of getting the old wood on the school section, which they had full liberty to get; that the price of wood on the wharf had fallen twenty-five cents per cord since the arrival of the Saints; that the citizens had risen on their rents, &c.; and the First Presidency decided that the Saints should remove from Warsaw to Nauvoo immediately; and that the proceedings at Warsaw be published in the *Times and Season*.

This morning President Young delivered the message I gave him on Saturday evening to Reynolds Cahoon and Elias Higbee, the Temple Committee, in presence of Elders Kimball, Woodruff, and Richards.

Elder Richards, by letter, instructed the Saints at Warsaw to remove to Nauvoo.

BAPTISM FOR THE DEAD.

An Epistle of the Twelve Apostles to the Saints of the last days.

The building of the Temple of the Lord in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the Saints at the present time, knowing as they do, that if this building is not completed speedily, "*we shall be rejected as a Church with our dead*;" for the Lord our God hath spoken it.

But while many are thus engaged in labouring and watching and praying for this all important object, there are many, very many more, who do not thus come up to their privilege and their duty in this thing, and in many instances we are confident that their neglect arises from a want of proper understanding of the principles upon which this building is founded, and by which it must be completed.

The children of Israel were commanded to build a house in the land of promise; and so are the Saints of the last days, as you will see in the Revelation given to Joseph the Seer, January 19, 1841, wherein those ordinances may be revealed which have been hid for ages, even their anointings and washings,

and *baptisms for the dead*; wherein they may meet in solemn assemblies for their memorials, sacrifices, and oracles in their most holy places; and wherein they may receive conversations, and statutes, and judgments, for the beginning of the revelations and foundations of Zion, and the glory, and honour, and adornment of all her municipalities, through the medium which God hath ordained.

In the same revelation, the command is, to "all the Saints from afar," as well as those already gathered to this place; to arise with one consent and build the Temple; to prepare a place where the Most High may manifest Himself to His people. No one is excepted who hath ought in his possession, for what have ye, that ye have not received? And I will require mine own with usury, saith the Lord; so that those who live thousands of miles from this place, come under the same law, and are entitled to the same blessings and privileges as those who have already gathered.

But some may say, how can this be, I am not there, therefore I cannot meet in the Temple, cannot be baptized in the font? The command of heaven is to you, to all, gather; and when you arrive here, if it is found that you have previously sent up of your gold, or your silver, or your substance, the tithings and consecrations which are required of you for this building, you will find your names, tithings, and consecrations written in the Book of the Law of the Lord, to be kept in the Temple, as a witness in your favour, showing that you are a proprietor in that building, and are entitled to your share of the privileges thereunto belonging.

One of those privileges which is particularly attracting the notice of the Saints at the present moment, is, baptism for the dead, &c., in the font, which is so far completed as to be dedicated, and several have already attended to this ordinance by which the sick have been made whole, and the prisoner set free; but while we have been called to administer this ordinance, we have been led to inquire into the propriety of baptizing those who have not been obedient, and assisted to build the place for baptism; and it seems to us unreasonable to expect that the great Jehovah will approbate such administration; for if the Church must be brought under condemnation, and rejected with her dead, if she fail to build the house and its appurtenances, why should not individuals of the Church, who thus neglect, come under the same condemnation? For if they are to be rejected, they may as well be rejected without baptism, as with, for their baptism can be of no avail before God, and the time to baptize them may be appropriated to building the walls of the house, and

this is according to the understanding which we have received from him who is our spokesman.

Let it not be supposed that the sick and the destitute are to be denied the blessings of the Lord's House: God forbid; His eye is ever over them for good. He that hath not, and cannot obtain, but saith in his heart, if I had, I would give freely, is accepted as freely as he that gives of his abundance. The Temple is to be built by tithing and consecration, and every one is at liberty to consecrate all they find in their hearts so to do; but the tithings required, is one tenth of all any possessed at the commencement of the building, and one tenth part of all his increase from that time to the completion of the same, whether it be money or whatever he may be blessed with.

Many in this place are labouring every tenth day for the house, and this is the tithing of their income, for they have nothing else; others would labour the same but they are sick, therefore excusable; when they get well, let them begin; while there are others who appear to think their own business of more importance than the Lord's. Of such we would ask, who gave you your time, health, strength, and put you into business? And will you not begin quickly to return with usury that which you have received? Our God will not wait always.

We would remind some two or three hundred Elders, who offered to go out on missions, some six months, others one year, and some two years, and had their missions assigned them at the General Conference to labour on the Temple, that most of their names are still with us, and we wish them to call and take their names away, and give them up to the building committee.

Brethren, you have as great an interest at stake in this thing as we have, but as our Master, even the Master-builder of the Temple, whose throne is on high, has seen fit to constitute us stewards in some parts of His household: we feel it important for us to see to it that our Master is not defrauded, and especially by those who have pledged their word, their time, their talents, to His services; and we hope this gentle hint will suffice, that we may not be compelled to publish the names of those referred to.

Probably some may think they could have gone on a mission, but cannot labour, as they have no means of boarding themselves, but let such remember that several score of brethren and sisters in this city, offered at the General Conference, to board one or more labourers on the Temple till the same should be completed, and but few of those, as yet, have had the opportunity of boarding. To all such we would say, you are not

forgotten, we have your names also, and we expect soon to send some one to your table, therefore put your houses in order and never be ready to refuse the first offer of a guest.

Large stores of provisions will be required to complete the work, and now is the time for securing it, while meat is plenty and can be had for one half the value that it can at other seasons of the year, and the weather is cool and suitable for packing. Let the brethren for two hundred miles around drive their fat cattle and hogs to this place, where they may be preserved, and there will be a supply till another favourable season rolls round, or till the end of the labour.

Now is the time to secure food. Now is the time that the Trustee is ready to receive your droves. Not the maimed, the lean, the halt, and the blind, and such that you cannot use; it is for the Lord, and He wants no such offering; but if you want His blessing give Him the best, give Him as good as He has given you. Beds and bedding, socks, mittens, shoes, clothing of every description, and store goods are needed for the comfort of the labourers this winter; journeymen stone-cutters, quarrymen, teams and teamsters for drawing stone and all kinds of provision for men and beast, are needed in abundance.

There are individuals who have given nothing as yet, either as tithings or consecration, thinking that they shall be able to do a great deal some time hence, if they continue their present income to their own use, but this is a mistaken idea. Suppose that all should act upon this principle, no one would do ought at present, consequently the building must cease, and this generation remain without a house, and the Church be rejected; then suppose the next generation labour upon the same principle, and the same in all succeeding generations, the Son of God would never have a place on earth to lay his head.

Let every individual remember that their tithings and consecrations are required from what they have, and not what they expect to have some time hence, and are wanted for immediate use. All money and other property designed for tithing and consecrations to the building of the Temple, must hereafter be presented to the Trustee in Trust, President Joseph Smith, and entered at the Recorder's Office in the book before referred to; and all receipts now holden by individuals, which they have received of the building committee for property delivered to them, must also be forwarded to the Recorder's Office for entry, to secure the appropriation of said property according to the original design.

The Elders everywhere will instruct the

brethren both in public and in private, in the principles and doctrines set forth in this Epistle, so that every individual of the Church may have a perfect understanding of his duty and privilege.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
ORSON PRATT,

WILLIAM SMITH,
LYMAN WIGHT,
WILFORD WOODRUFF,
JOHN TAYLOR,
GEO. A. SMITH,
WILLARD RICHARDS.

Nauvoo, Illinois, December 13, 1841.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 20, 1856.

THE REVISION OF THE BIBLE.—Considerable interest is at present manifested in this country on the question of a new translation of the Bible. No one denies but that many of the passages are incorrect in the version now in use, but the great query is, can it be made more perfect.

The Times of the 1st instant has an able leader on this subject, and we consider that under the circumstances it reasons very wisely—that however imperfect the present version of the Bible may be, it would not probably be improved by a new translation. The circumstances we refer to are the following—The wise men to whom the re-translating of the Bible would be committed would be utterly wanting in the first great qualification to translate it correctly—the inspiration of the Holy Ghost, by the dictation of which it was originally written; it is only by the inspiration of this same spirit that the original text can be understood and correctly rendered in another language.

The following extract from *The Times* shows the precarious nature of the sectarian's religion, and the slender thread on which he depends for salvation. Speaking of a government commission for revising the English version of the Bible, *The Times* says, "A number of scholars brought together with their different theories and conflicting canons will probably begin to fight before long, and when to the differences of scholars the differences of divines are added, the confusion will grow. There will be High Church pulling a disputed text one way, Low Church another, and every party in the Church will be on the *qui vive* to get what advantage it can out of the revision." Thus millions of British subjects have a Bible to follow, the precepts of which they admit is their only hope of salvation, and that Bible admitted to be incorrect, and therefore liable to lead them astray. This reminds us of the old query, "Who shall decide when doctors disagree?" What is still worse there appears to be no way of getting over the difficulty, but rather a prospect of making it worse by meddling, for their learned Doctors of Divinity are divided in opinion—one would want to make the Bible conform to his peculiar creed, and another to his, and thus to gratify the selfish caprices of all, it would be necessary for each sect to have a Bible of its own, in order to impose upon the masses its own doctrines made up of the precepts of men, and falsely called the doctrines of salvation. Surely the learned priests of the day are blind leaders of the blind, and they will all fall into the ditch together. They must consider their God a very accommodating one, to expect that He will admit them all into the same heaven by different roads, to wrangle and quarrel there as they do here. What a palpable contradiction this subject, as handled by the press generally, presents to the continual assertions of sectarian Christians that they need no further revelations from God?

The following extracts from this article constitute such a clear and positive acknowledgment of the complete reliance of this generation on man's wisdom for salvation that we consider them worthy of notice. "The fact of the inaccuracy itself must be determined by scholars, but the importance of it in a religious point of view must be decided by the religious feeling and good sense of the community at large, or such individuals as may be taken fairly to represent it. . . . All human productions are liable to error, and, were our translation of the Bible to be revised next year, a whole crowd of scholars would, after the work was done, commence criticising it. No translation ever will completely satisfy the sharp eyes of these gentlemen, and, if we are to correct till we please them, we shall have to go on correcting and correcting for ever. We must institute an annual commission for revising the English Bible, or rather we must have a permanent board sitting at Whitehall for this purpose, in perpetual correspondence with the classical stars of our Universities, and the leading divines of all denominations, and presenting us with a new edition of the Bible every year." That is, men's wisdom must decide what is, or is not, the word of the Lord, and then in addition, it must still be left to "the religious feeling and good sense of the community at large." Surely sceptics and infidels have just as good a right to depend on their "good sense" as professed Christians, and on this principle they may be just as correct in their understanding of the Bible.

The Times admits, for once at least, a truth which the Latter-day Saints have been declaring to this generation for over a quarter of a century—that all Christendom are wandering in darkness and uncertainty concerning the way of life.

The more uninspired men meddle with the Bible the more mutilated and perverted from its original meaning will it become. There is but one way for the Christian world to get out of this dilemma, and that is to honestly acknowledge their condition, and believe the truths which their Bible teaches, however imperfect it may be; and instead of denying the necessity of revelations from God, seek after the Spirit that gives them, by which they will be able to discern that the Lord has inspired Apostles and Prophets on the earth capable of teaching them further in the principles of salvation, and of rendering the Scriptures correctly from the original by the power of the same Spirit which dictated them to former-day Prophets and Apostles.

RELEASE AND APPOINTMENTS OF ELDERS IN THE WELSH MISSION.—The following Presidents of Conferences are released from their labours, with our approval and blessing—Elders Thomas Harris, William Jones, Thomas Jones, and Griffith Roberts.

Elder John Davis is appointed to succeed Elder Harris as President of the Western Glamorganshire Conference.

Elder David John is appointed to succeed Elder Rees as President of the Flintshire Conference.

Elder Thomas Rees is appointed to succeed Elder William Jones as President of the Caermarthenshire Conference.

Elder Joseph Griffiths is appointed to succeed Elder Thomas Jones as President of the Cardiganshire Conference.

Elder Hugh Evans is appointed to succeed Elder Roberts as President of the Denbighshire Conference.

A GOOD MAXIM—TRY IT.—The more peaceably and quietly we get on the better—the better for us and others. In nine cases out of ten the wisest policy is, if a man cheats you, quit dealing with him; if he is abusive, quit his company; if he slanders you, take care to live so that nobody will believe him. No matter who he is, or how he misuses you, the wisest way is generally to leave him alone, for there is nothing better than this cool, calm, quiet way of dealing with the wrongs we meet.

FOREIGN CORRESPONDENCE.

NEBRASKA TERRITORY.

Arrival of Missionaries from Utah.—News from the Plains.

Florence, October 28, 1856.

Elder Orson Pratt.

Dear beloved Brother,—I take the earliest opportunity to inform you of my arrival at Winter Quarters on the Missouri river; and will give you a brief sketch of our travels, so that the friends and relatives of the emigrating Saints may obtain the earliest information of them.

On Sunday, the 10th of August, the following persons were called by the Lord, through the voice of His servants, the First Presidency of the Church of Jesus Christ of Latter-day Saints, to go as missionaries to England, namely, T. Bullock, Bernard Snow, Charles Hubbard, T. Pierce, John H. Tippetts, Wm. Brown, Ezra T. Clark, James G. Browning, George Gates, and Samuel F. Neslin. They were directed to prepare themselves to be in readiness to start by the middle of September.

On Sunday the 17th, Daniel Page, Jun. Samuel Roskelley, George Taylor, Henry Harris, James W. Stevens, Andrew P. Shumway, and Wm. Bevans were also called to be under the direction of the Presidency of the British Isles. On the 6th of September, the above persons received their blessings, and were set apart as missionaries; together with several others who were sent on missions to the United States, among whom was your brother, Elder P. P. Pratt.

On Wednesday, the 10th of September, the day appointed by the Presidency for us to leave G. S. L. City, Thomas Bullock, Bernard Snow, and George Gates, blessed our families, dedicated them to the Lord, and immediately started for Emigration Canyon, and the remainder followed, we met in Echo Canyon and the camp organized by electing a captain, sergeant of the guard, chaplain and secretary, and we have continued travelling every day until the present time, on an average of twenty-two miles each day, having been most signally blessed of the Lord in being favoured with beautiful weather, with the exception of the 12th of October, when it

rained through the day, and until the afternoon of the 13th, when it cleared up. The rain water remained in pools on the road, and caused us heavy travelling for three or four days afterwards; but the heaviest rain was on the 23rd of October. When we crossed the Loup Fork, which was the most difficult portion of our trip, we had nothing but "a dug-out canoe," and had to make many trips for the company with their baggage; the boxes were taken from the wagon, and stripped of their covers, and dragged across the stream; some of the wagons turned over several times, and on the last trip of the canoe Elders Snow, Shumway, Hubbard, and Huffaker, were capsized, by the boat striking on a large snag in the river, but they were all saved.

We have also been highly favoured in not having any nocturnal visits from the marauding tribes of Indians, especially when we consider that about the 9th or 10th of September a company of United States' troops shot down fifteen or sixteen Indians, of the Cheyenne tribe, while they were eating corn in the road near Fort Kearney. The Cheyennes in a few days retaliated and killed Mr. A. W. Babbitt, Thos. Margetts and his wife, — Condry and his wife, four of Mr. Babbitt's teamsters who had been continually cursing and swearing at the "Mormons" when they were at prayers, a Mrs. Wilson and her child, and four or five persons from California, who passed through Great Salt Lake City, and swore considerably because they could not get flour from the "Mormons" for their journey, at a time when thousands were living on half a pound of bread a day, and some hundreds had none at all. The Indians also took two women and one boy prisoners, and afterwards killed one of the women, because she could not travel fast enough for them. They were willing to give up the other woman, and a child, to the United States, officers in exchange for an Indian in their possession.

On the 15th of September we met, near Bear river, twenty-three wagons, with over 250 Danish Saints, led by Captain Peterson; and fourteen wagons with English Saints. On the 17th we met the advance company of St. Louis Saints. September 18th, we were very agreeably surprised by

suddenly coming upon the advance train of hand-carts, composed of about 300 persons, travelling gently up the hill west of Green river, led by Elder Edmund Ellsworth. As the two companies approached each other, the camp of missionaries formed in line, and gave three loud Hosannahs, with the waving of hats, which was heartily led by Elder P. P. Pratt, responded to by loud greetings from the Saints of the hand-cart train, who unitedly made the hills and valleys resound with shouts of gladness; the memory of this scene will never be forgotten by any person present. We inquired the reason why we had not heard any word from them, and they answered, "We have out-travelled every other company, not one has passed us, no, not even a solitary horseman, so we have to carry our own report, and we should have been here sooner if the teams which carry the heavy luggage could have travelled any faster." They were very cheerful and happy, and we blessed them in the name of the Lord, and they went on their way rejoicing. The same day we met a company of hand-carts, led by Elder D. McArthur; and a company of Saints from St. Louis, led by Elder John Banks, whom we missed seeing, on account of our travelling on a cut off to the Big Timber on the Sandy, where we met the rear company of St. Louis Saints; and we were made to rejoice through hearing of the well doings of those we had missed seeing. On the 20th we camped on Pacific Creek, west of the South Pass, near a company of upwards of 650 Saints from England and Wales, with hand-carts, led by Capt. Bunker. On the 22nd, a company of Saints from the Southern States, led by Capt. Croft, camped near us. 24th. When we had come to a halt near Independence Rock, 333 miles from Great Salt Lake City, we were gladdened by the arrival of Elder Franklin D. Richards, accompanied by the following missionaries, who were returning to their beloved homes and families, in the vales of Deseret, viz., D. Spencer, C. H. Wheelock, G. D. Grant, W. H. Kimball, J. Ferguson, J. A. Young, J. D. T. McAllister, J. Van Cott, C. G. Webb, W. C. Dunbar, N. H. Felt, and J. McGaw, they were in excellent health and spirits, and rejoice that they had completed the mission allotted to them. From these brethren we learned the particulars of the killing of the Cheyenne Indians by

the United States' soldiers, near Fort Kearney, and their subsequent retaliation by their killing those above mentioned. They also blest us with comforting words, to prepare us for the duties that may be expected of us, and to prepare our minds for the trials that await us from a wicked and perverse generation.

On the 29th, we met Elder Porter Rockwell, in charge of seven wagons, four of them having the remnants of Mr. Babbitt's goods, and which he had successfully brought through the country of the hostile Indians; and shortly afterwards we met Elder A. O. Smoot, in charge of a train of forty-two wagons containing among other things a steam engine for President Young, books, and dry goods from England, and some other articles which had been cached or stored away in previous years; he was assisted by Elders Ira Eldridge and Brigham H. Young. October 2nd: I visited a short time with over 450 Saints, under the charge of Elders Atwood and Willie with hand-carts, about ten miles west of Fort Laramie. 3rd: We passed, at the Indian agents, sixteen miles east of Laramie, eighteen lodges, comprising the Cheyennes who had killed the whites. As they had killed the number of whites that had been killed of the Indians, by the United States' troops, they were willing to be at peace. They made overtures to give up a woman, supposed to be Mrs. Margetts, or Mrs. Wilson, and a boy, in exchange for another Indian, in custody of the troops. 4th: Elder Edward Martin, with over 700 Saints, as I was informed, with hand-carts, and Capt. Hawkins, with a company of Saints from the Cape of Good Hope, and other places, passed up the river road; we missed seeing them, on account of coming over the mountain road; we lay by half a day, on the 5th to send letters to Elder Martin and others, but our messengers returned without seeing them. In the afternoon of the 5th, we passed Capt. Hunt, with a company of 50 wagons, encamped a few miles to the west of Chimney Rock or about 580 miles from Great Salt Lake City; they were tarrying to bury a small child. This was the rear company of this season's emigration, and the last of them who I took by the hand was brother Linforth, from the Office in Liverpool, who desired to be remembered to Elders Pratt, Benson,

Calkin, Kay, the clerks in the office, and the Saints in Liverpool.

On the 12th and 13th we had heavy rains, when the weather again cleared up, and we had a view of the moon, when partially eclipsed; for a few days afterwards the roads were heavy for travelling, many pools of water remaining thereon, and on the 23rd and 24th, we had crossed the Loup Fork; the road was still bad, but the remainder of the journey has been as fine and favourable as our hearts could well desire. I may say that we have been blessed by the Lord God of Israel with beautiful weather for our journey; He has blessed us with exceeding good health, not one having been sick a day; He has preserved our animals unto us that not one has fallen by the way, or been stolen by marauding thieves. He has blessed us in enabling us to pass through the barren wastes inhabited by Indians, a few of whom have been shot down by United States troops, while peaceably eating corn, and who were according to their natures and traditions bound by the laws of honour to send as many whites to the Spirit land as they had lost, and were therefore in hostile array, to such an extent that the Postmaster at Fort Kearney said he dare not send the United States mail, stating it could not go in safety, although escorted by a company of United States dragoons; and although several apostates, Gentiles, and a few traders joined us at Horse Shoe Creek and Fort Laramie, in order to go through in safety; still we have come through in peace, for they had to submit to the laws and regulations of the missionary camp; neither have we had much difficulty in crossing the various streams, except the Loup Fork. Therefore we ascribe the praise and glory to our Father in Heaven for His preserving care over us while travelling across these deserts, and trust in Him to open the way before us for the remainder of our journey.

Pray for us, brethren, Saints, that we may be prospered on the remainder of our journey; that we may soon be with you to help you roll on the cause of our God on earth; that the day may be hastened that the honest in heart may be gathered together from the four quarters of the globe; and Zion built up, and a place prepared that the Son of Man may come and bless his Saints, and reign triumphant over the earth.

In the bonds of the everlasting covenant,

I remain, dear brother Pratt,

Your obedient servant in the Lord,

THOMAS BULLOCK.

Florence, Oct. 29, 1856.

Dear Brother Orson—I am well: I arrived here yesterday noon with most of the company. I left G. S. L. City on the morning of the 11th of September, and had a very comfortable and prosperous passage over the Plains. I saw your family a short time previous to my leaving, and they were in good health and spirits; mine are well also. I am on a short mission to the United States, and expect to travel and preach most of the winter. The letter of brother Bullock to which this is appended, furnishes you with the particulars of our journey, and concerning the companies we met, therefore I have nothing special to write, but shall communicate to you from time to time. Please correspond with me, addressing your letters to me at the *Mormon Office*, New York.

Give my kindest remembrance to the Saints and friends in Europe, and accept renewed assurances, that

I am as ever,

Your brother

P. P. PRATT.

MORMONISM IN NEW JERSEY.

The following article and letter appeared in the *State Gazette*, Trenton, Sept. 12, and Oct. 10:—

There are a considerable number of Mormons in this State; in Monmouth, Ocean, and Burlington Counties. Bill Smith, a brother of the Prophet, lived for several years in Monmouth County, where he was an Apostle of the new faith, and made many converts. He was himself a man of vicious character, and a strong advocate of the spiritual wife system, before the Church had declared in favour of polygamy as one of its doctrines. This part of the creed; however, did not meet with much favour, and his attempts to reduce it to practice finally led to his expulsion. We do not understand that, even now, the New Jersey Mormons accept polygamy as an article of their faith. Of course, a practical application of it would ensure for them the crown of martyrdom, as they

would infallibly be made acquainted with the inside of the State prison. The largest congregation of "Latter-day Saints" now in this State is at Toms River, where they have a Church usually attended by about fifty persons. Their numbers were greater, but some thirty members have emigrated to Utah. A correspondent of the Mount Holly Mirror, writing from Hornerstown, gives some information of this peculiar sect. The shepherd of the flock was one Curtis, known as Elder Curtis—a tailor by trade, but, like many individuals who assume clerical robes, not particularly fond of labour. He appeared to be well posted in the creed of his Church, and professed to be a firm believer in the genuineness of the Prophet Joe Smith. He was one of the large number who left this State for Nauvoo, during the first excitement produced by the advent and preaching of Mormonism. Returning, however, after the destruction of that City, he again settled in Hornerstown—where he continued to practice the duties of his Eldership until November last, when he died suddenly. He had but one wife.

The Saint upon whom the mantle of Elder Curtis seems to have fallen, is an Englishman by birth, named Richard Trecedar, who emigrated to America after his conversion to the faith. He is, seemingly, a man of considerable intelligence—has but one wife—and, though not an old man, has thirteen children.

A Mormon camp meeting is to be held near this place, shortly, under the charge of Elder Trecedar. The time is not yet fixed, but it will most likely commence on Thursday, Sept. 12. A large delegation of Saints are expected from Toms River and vicinity, where they are said to be quite numerous.

The society has embraced a number of respectable and wealthy farmers of this neighbourhood; but now new converts are seldom made, and, with emigration and the constant falling from grace, the number is gradually dwindling down, and a few years will witness the entire extinction of Mormonism in that section of Monmouth and Ocean.

Cream Ridge, N.J., Sept. 25, 1856.

In looking over the columns of your very valuable and popular paper, of the 12th instant, I observed an article headed "Mormons in New Jersey,"—the greater portion of the article purporting to be from "a correspondent of the Mount

Holly Mirror, writing from Hornerstown."

Being formerly acquainted with the facts which drew forth the remarks by said correspondent, and also familiar with the faith of the "Latter-day Saints" or Mormons, as I have heard it preached, justice to "a number of respectable and wealthy farmers of this neighbourhood," I think, demands of me, the correction of some of the statements contained in said article; also a brief recapitulation of what the faith and hopes of the Mormons are.

"Bill (William) Smith" the brother of the Prophet, did not "live for several years in Monmouth County," neither in New Jersey only a few months, and was expelled the Church, by the authorities at Nauvoo, for vicious habits; because the Mormons believe in virtue and chastity. At the same time, they do not believe the acts of one man, or many, have anything to do with the principles of truth emanating from heaven, or ought to militate against the same. They also believe in polygamy, or the order of a celestial marriage, for time, and for all eternity, according to the Patriarchal order of the Priesthood—believing that such is a Scripture doctrine, and instituted and upheld by the Almighty and practised by Abraham, "*the Father of the Faithful*," Isaac, Jacob, David, and many others, men with whom God was well pleased, "men after His own heart," and whose God He declared Himself to be. Jesus said unto the Jews, "If ye were the children of Abraham, ye would do the works of Abraham." The Mormons further believe that those who so much oppose and asperse the practise of the old Prophets and Patriarchs, "whom God delighted to honour," will never get into the kingdom of heaven to enjoy their society, because Abraham and his associates will be ashamed of them, and they will have to go to another place, and take up their abode with monogamists, and those that are "cast out of the kingdom"—which perhaps will be more congenial to their holy feelings. The Mormons believe that adultery and seduction, wilful prostitution and libertinism, ought to be punished with death, and if such practices were perpetrated in Utah, as there are in all the cities of the United States (in some instances not twenty steps from the church spire pointing to heaven) they would certainly insure the perpetrators "not the inside of a State

Prison," but a "martyr's crown," for their heinous sins and abominations.

There are a great many Branches of their Church in this State. They have a church erected at Toms River, and another at Hornerstown. Elder Curtis, the former Pastor of the Branch here, was a virtuous, industrious, and good man. Although almost deprived of the use of his left hand by a stroke of the palsy some years previous to his death, yet, he worked and maintained himself and family, and was at work when death suddenly laid his cold and icy grasp upon him. To the assertions of the *Mirror's* correspondent notwithstanding. He was at Nauvoo, but returned here at the request of his friends, long before "the destruction of that City."

It is true "he had but one wife;" and the Mormons say he never indulged in any of the vices which are so popular, at the present day in the Christian world.

Elder Trecedar the present Pastor of the Church here, is a good and worthy man, "has but one wife—maintains no concubines, and is beloved by all who know him."

The "Camp Meeting" alluded to, was a "Woods Meeting," held near Hornerstown; it commenced on Friday, Sept. 12th, and continued over Sabbath, on which day not less than six hundred carriages, and over two thousand persons were present, some from thirty to forty miles distant. Good attention was given, and many remarked their "prejudice was gone." The meeting was addressed by Elder Trecedar of Hornerstown, Harrison and Cannon, of Philadelphia, and Judge Appleby, of Utah, formerly of Burlington County, New Jersey, but has resided in Utah for the last seven years.

On last Sabbath, another meeting was held on the same ground, although the weather had been quite wet and rainy, some three hundred persons were present. There is a small Branch of the Church here. Some years since they numbered some one hundred and fifty, but the greater portion have moved away. They are "respectable," and many are "wealthy," and formerly belonged to the Presbyterian and other churches. The doctrines promulgated by the Mormons are believed in, and advocated by the greater portion of the community here, (although not embraced) more than any other doctrine. Indeed, it is not of much

use for any other society to undertake to preach where the Mormon Elders have been, for they certainly dissect every doctrine taught by the religious world at the present day, and the clergymen here are really afraid of them, for in several debates the Mormons have used up their antagonists. Hundreds and thousands are embracing their doctrines, and their Elders are in every country and clime. Men of wealth and affluence are joining their ranks in the United States, and also in Europe, especially in England. Certainly the Bible is no mystery to their Elders. Prophecy appears to start into life and being, to the understanding of all, at their touch, or the spirit which their faithful Elders bear.

The Mormons believe in God the Father, (not a God without body, parts or passions) and in His son Jesus Christ, and in the atonement, in baptism by immersion by those holding the Holy Priesthood, for the remission of sins, and in the laying on of the hands of those authorised for the gift of the Holy Ghost; in Prophets, Apostles, Patriarchs, Elders, Bishops, Priests, Teachers, and Deacons; in the Aaronic and Melchisedeck Priesthood, and in the gifts of the Holy Spirit, such as Prophecy, miracles, gifts of healing, speaking in unknown tongues, and the interpretation of tongues, in faith, hope, good works, virtue and charity, in the administering of angels; in revelations, dreams visions; the second coming of Christ, the destruction of the wicked, the first resurrection, the millennial reign of one thousand years on the earth, according to Revelations, 20th chapter; also in the second resurrection after the millennium, in baptism for the dead, the literal gathering of the Jews, the building up of Zion; the rebuilding of Jerusalem; in polygamy or celestial marriage, for time and for all eternity, in the restoration of all things, in a new heaven and a new earth; in the telestial, terrestrial, and celestial globes or worlds; in crowns, thrones, principalities, sceptres, exaltations and dominions in the eternal worlds; that Joseph Smith was a true Prophet of the Lord, and died a martyr to truth, and that his blood and the blood of the Saints martyred in this last dispensation will be required of this nation; that judgment and overthrow awaits the wicked, &c. Indeed they believe too much for me, for they believe ten times more than all the

Christian sects put together, yet they make it all appear perfectly scriptural and plain and prove the same from the Bible. They are firm believers in the scriptures of the Old and New Testaments, and in the Book of Mormon, as God's law written to Ephraim on this continent. Wherever the Elders preach they are generally listened to with marked attention.

Pardon me for thus intruding upon your columns, as my only wishes are to correct erroneous impressions, that have been sent abroad by the "Correspondent

of the *Mirror*," who, by the by, is a gentleman of Mount Holly, and who was stopping, some few weeks since, with a gingerbread merchant of Hornerstown, who is very much prejudiced against the Mormons, and all the information the correspondent had, he derived from said merchant. I am no Mormon—never expect to be—but I like free toleration and fair play. I trust you will make the foregoing public, and gratify a number of your subscribers here.

E. T. W.

GOD MADE MAN, MALE AND FEMALE.

Was man by sovereign wisdom e'er designed
To rule imperiously the female mind?
Though formed by heaven's decree at first to rule,
Still his linked partner's neither horse nor mule.
She has, like him, a pure immortal soul,
With passions, he by mildness must control;
She had with him her fate by heaven decreed,
She, too, with him can with Jehovah plead.
For her the Saviour came as well as him,
His sufferings to them both salvation bring.
No harsh distinctions from his lips were heard,
Nor males than females, ever more preferred.
Whoe'er obeys his heavenly Father's will,
Are owned by him as sister, brother, still.
Then why should man usurp that power alone,
Who for the smallest sin could ne'er atone?
Methinks he should the sceptre mildly sway,
And own her aid along life's chequered way;
Thus she with gratitude her lord might bless,
And heaven their labours crown with good success;
While those around the God-like influence view,
Their foot-steps trace, and heaven's high laws pursue.

REVERSED.

Think not, dear Sisters, I presume
The teacher's part to act or 'sume;
'Twas heaven, at first, pass'd the decree,
That friends and helpmates you should be
To man, whose fate enroll'd with thine,
Steers through the stormy waves of time.
He's many a festering wound to bear
In this lone world of grief and care;
Be ever prompt to ease the smart
That gathers round his thoughtful heart;
By constancy and kindness prove,
Your faithful, firm, ingenuous love.
Let sweet submission, heavenly grace,
In every act and word have place.
Remember, "Reverence" is your part,
'Twill shield from many a throb, your heart,
Smooth from the brow displeasure's frown,
And all your days with concord crown.
While heaven your happy state approves,
And blesses with increase of loves,
Ages to come will speak your fame,
And 'mongst the God's immortalize your name.

SISTER PIGO.

Money List, Nov. 28—Dec. 5, 1856.

George Sparkes (per T. H. Latey)	£1 10 0	Brought forward	£10 0 0
William Shires	4 10 0	J. D. Wilson	2 0 0
John Hyde	2 0 0	B. W. Brindle	5 0 0
Simeon Pickering	2 0 0	Josiah Holmes	5 0 0
Carried forward.....	£10 0 0		£22 0 0

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THE
Satter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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THE JEWS—THEIR DESTINY.

(From the "Western Standard.")

"And the Lord shall scatter thee among all people from the one end of the earth unto the other," was one of the curses pronounced by Moses, the Prophet of God, against Israel, if they should be disobedient. The fulfilment has been marvellously correct. From the pole to the equator—amid the frozen glaciers of the North and burning deserts of the South, thronging the populous marts and cities of the temperate zones, and wandering lonely and desolate over the steppes and arid plains of Asia and Africa, are seen the descendants of God's peculiar people—the children of him whom God honoured with His friendship. Mingling with all nations, born under the same government, breathing the same atmosphere, speaking the same language, subject to the same mutations, they are still distinct! While other nations, organized and bound together by the strongest ties known to men, among whom they sojourned as a broken and dispersed people, without a Prophet, king or lawgiver, have passed away and lost their identity, they still exist, still maintain their peculiar customs, still preserve the language of their fathers, and still cherish, with undeviating and unflinching faith, the promise that "he that scattered Israel will gather him, and keep him as a shepherd doth his flock."

This undying faith in the promises of

God to the children of Abraham, is one of the strange peculiarities of the scattered and denationalized Jews. But who is there that has attentively perused and studied the bright and glorious predictions of the Prophets relative to the restoration of the remnants to their own land, that can wonder at their confidence? Has not God, by the mouth of the same Prophets who foretold with such remarkable accuracy their dispersion, predicted their restoration to their own lands? They have experienced, terribly experienced, the truth of the predictions made relative to their dispersion, and shall they not cling to the hope-inspiring prophecies concerning their glorious future? Surely there is consolation to be derived from the knowledge that, after being scattered to the four quarters of the earth, "the Lord should set His hand the second time to recover the remnant of His people"—that "He should set up an ensign for the nations, and should assemble the outcasts of Israel, and gather together the dispersed of Judah." Denationalized and stripped of the rights and privileges in many countries which are extended to their fellow citizens, they can surely be stimulated in looking forward, beyond the difficulties and trials which intervene between them and the full fruition of their desires, to the time when they should be made one

nation in the land upon the mountains of Israel—when one king should be king to them all, and when they should no more be two nations.” Surely they can take pleasure in the prospect, far distant though it may be, of Jerusalem being again rebuilt and inhabited by the children of its ancient founders and lords—of its streets being again refilled with old men and old women, “every man with his staff in his hand for very age”—of its play grounds once more resounding with the mirth of boys and girls in the midst thereof. These are the promises which support them, and which have buoyed them up through generations of untold misery and wrong.

And these prophecies must all be fulfilled. The time must come, and every observer cannot but be aware of its speedy approach, when the fulness of the Gentiles—until which the blindness in part which happened to Israel was to continue—must come in. Israel will rise from the abject position which he has so long occupied. He is destined to be the head and not to serve. He is again to be the favoured of God. But, though the Lord has given these cheering promises of future glory, prosperity, and independence, when the Jews are once more restored to the inheritances and lands of their fathers, yet He has made it easy to be understood, by the words of the Prophets, that they will be gathered to their own lands in unbelief. Many societies of Christendom overlooking this fact, or, if seeing it, not believing that it would be so, are making strenuous efforts to convert the Jews, flattered no doubt with the hope that they will be successful! The testimony of the Scripture goes to prove that after they have inhabited Jerusalem, and the surrounding nations, tempted by cupidity, attack them, Jesus will make his appearance—“The Lord my God shall come, and all the Saints with thee”—and deliver them from their enemies, by going forth to battle in their behalf. They will recognize him as their long expected Messiah, the being whose appearance they had ardently desired; but they will not recognize him as Jesus of Nazareth whom their fathers crucified, the Being they had taught them to believe was an impostor; therefore, they shall ask with surprise, “What are these wounds in thy hands?” and he shall answer, “Those with which I was wounded in the house of my friends.” Such a question and such an

answer would be meaningless, if they already believed him to be the Being whom their fathers had crucified.

That the time is fast drawing near when the Jews will return to their own lands, must be evident to all who believe that such a thing will ever take place. A more liberal policy is being adopted towards that people than formerly characterized the Gentiles’ treatment of them, and a disposition to assist them in obtaining possession of the land of their fathers, is gradually gaining ground among the powers of Europe. Previous to the assembling of the outcasts of Israel and the gathering together of the dispersed of Judah, the Lord, the Prophet says, should raise an ensign to the people, to which the Gentiles should seek. All the inhabitants of the world and dwellers on the earth are exhorted also by the same Prophet, to take notice “when he lifteth up an *ensign on the mountains.*” This work, or the raising of this ensign and the gathering of the Gentiles, is mentioned as being intimately connected with the assembling and gathering together of the outcasts and dispersed of Israel and Judah. When it took place we might reasonably look forward to the fulfilment of the prediction relating to them. Can not the present gathering of those commonly recognized as Gentiles to the mountains of Utah be regarded as a fulfilment of this prediction? Can not it be accepted as an evidence, with the other evidences which are so perceptible, that Israel will be gathered, and that their gathering is on the eve of fulfilment? The ensign to be raised in the mountains was, we are led to suppose by the Prophet’s word, to be raised by the Lord. It was to be a work to which He should set His hand. To whom is the raising of the ensign in the mountains of Utah to which the Gentiles are seeking ascribed? It certainly is the Lord, and He is the originator of the movement.

The most glorious and soul-stirring prophecies uttered by the Prophets and contained in their records, are in connexion with this subject. The work of the last days occupied a large portion of their thoughts, and they depicted the events of that period in vivid and glowing language. They were well aware that it would be “the dispensation of the fulness of times,” the time when He would “gather together in one all things in Christ, both which are in heaven, and which are on

earth"—that it was the work through which the great consummation of which they wrote and spoke—when knowledge should cover the earth and the Spirit be poured out upon all flesh—should be brought about.

The Jew of to-day, as he walks our streets, is a living, breathing argument in favour of the authenticity of the words of Scripture. The proof is to be seen in his physiognomy, gait, gestures, habits, and every thing pertaining to him. God has stamped him as a peculiar being; He has

preserved him for a peculiar purpose.—Forty centuries have elapsed since his great progenitor was called by the Almighty to forsake the land of his birth, and go to a land which He would give unto him and his seed after him. But though ages have rolled away, and mighty nations have arisen and perished, and almost every vestige of their existence been blotted out, yet God has not forgotten His servant nor His promises: "He will have mercy on Jacob, and will yet choose Israel."

THE WORLD AND ITS RULERS.

(From "*The Mormon*.")

The nations of the old world, with one or two exceptions, are writhing under the galling chains of bondage. Nations in the foremost rank of modern civilization, favoured with statesmen of high intellectual ability, warriors renowned for bravery and deeds of arms, poets and writers of the brightest genius and talent, and multitudes of artisans skilled in avocations of usefulness and refinement—are tied up, hedged round, and ruled over by despots of both sexes, the most despicable that ever sat on thrones. Ignorance and lack of virtue in the people maintain them there. Revolution after revolution has burst upon the eastern world, carrying devastation to the palaces of royalty, and spending its fury upon the head of an offending monarch; but in the hour of popular success, of triumph, the absence of oneness of object and purpose to form a compact—with one spirit—a unity that could govern—the ruled that had become the rulers of the moment had to follow in the wake of their royal predecessors, and republic after republic has thus passed from the stage of action, till corruption in high places, and superstitious reverence with the masses for high-sounding names, have brought back to the throne the sons, grandsons, nephews, and nieces of the very monarchs whose blood had stained the guillotine of the populace, whose lips had drank the poisoned cup from the hand of the courtier or fallen by the stiletto of the hired assassin. Over and over again have these games been played; alternately despotism

and freedom, freedom and despotism, till hope of successful deliverance from the thralldom of kings, by the strong arm of the people, is dying away in the bosoms of the most sanguine.

The last mail from Europe brought little else of interest than the gradual nearing of France and Russia to friendship and alliance, and a movement to the same end on the part of England and Austria. Anticipating, as we do, the breaking up of kingdoms and empires, without building hopes of the speedy establishment of liberty by the triumph of one alliance or another, or being in our anticipations disappointed by a speedy return to royal cordiality or kingly brotherhood by a patching up of difficulties, the present unsettled state of affairs, linked to the past few years history of Europe, is not uninteresting. The game of to-day is no longer between the rulers and the ruled; it lies between the rulers themselves. The subjects of discord are abundant; the ambition for supremacy never greater; the elements of disorganization and destruction are on hand; and the will to "let loose the dogs of war" is as great on the one side as on the other, and is now only restrained by the greatest wisdom, prudence, and tact.

The frequent changes of ministry in the nations show the intricacy of the business ministers have to manage and the delicacy of the relations between governments. What is right is never difficult to understand, but for one government to assert its own or another's rights without

giving offence to another government who may have interests at stake in the change is no easy matter; hence the circumlocution in diplomacy—the wish to obtain and the desire to avoid humbling a ruler, particularly if that ruler has the power as well as the will to resent. Last week we noticed that the *Moniteur*, the organ of the French government, had lectured the English press for the liberty they took in speaking of the French government: so tied up is journalism in France that such sentiments were not once laid to the editor, but charged home to the Emperor as an indication of his feelings towards England. What may have directly passed between the two governments, before or since, has not yet got to the public; but the movements of ambassadors, the coldness where cordiality reigned, the studied efforts of France and Russia to please, favour, and honour each other, and the same between England and Austria, together with other moving straws, all indicate that the “Western Alliance” is not only likely to be of short duration, but that rulers are not yet to be called members of the happy family. The treaty of peace, terminating the late war, has not been carried into execution, and each power throws the blame upon the other. When and how they may settle their difficulties is of little consequence, but the present state of things shows how little peace in the nations can be depended on. Governments have all acted upon the assumption of might makes right, added land to land, and increased their dominions, so that now in our day, when the first governments of the world are nearly balanced in strength, the facts of their history furnish the one and the other with opportunity of recriminating, while their readiness for the tug of war keeps each other for the moment at bay; but an unfortunate speech, an unlucky step, like a bone thrown between two angry dogs, may lead them again to the tented field. That it may come now is, we thought of

saying, improbable; but the history of the last few years makes one sparing of the use of improbabilities—however, come it will.

Believing in the overruling power of the Most High for the accomplishment of His own purposes, the Latter-day Saints are, probably, more than any other people, more indifferent and yet interested in the present movements of the rulers of the nations. It is in reality of little moment to them who are Emperors, Kings, Queens, and Presidents, for all mortals in authority are alike instruments in the hands of God in bringing about certain purposes, or are made subservient to His will in scourging the nations for their iniquity; still, as they look forward to the consummation of a great purpose, it is interesting to see the means at work. So far as the kingdom of God is concerned nothing can militate against its interests. A Pharaoh, such as he who favoured Israel, may sit enthroned in the majesty of his power, yet made to feel his need of wisdom, and through circumstances the most unlikely be led to find it in the despised and persecuted Joseph, and in return for his inspirations protect in the exercise of their rights the people with whom he is identified; or another Pharaoh may be raised to the same dignity with hostility burning in his bosom against Israel; notwithstanding this the decrees of Jehovah will be carried into execution and a Moses equal to the emergency be found to redeem the covenant people according to the will of Him who saith, “I am that I am.”

With such views and unmeasured confidence in the wonder-working power of the God whom they serve, the Saints can afford to look calmly on the changes of rulers, the movements of the crowned heads, and the uprisings of the people, for all things are certain to work together for good to those who love the Father and the Son and keep their commandments.

The Latter-day Saints' Millennial Star.

SATURDAY, DECEMBER 27, 1856.

EMIGRATION.—This Office will not send any P. E. Fund emigrants to Utah, during the year 1857. All the funds that the Company can command will be exhausted in

discharging the heavy liabilities, incurred in sending out over two thousand souls, in the year 1856. The Saints will bear in mind that two thousand persons cannot be sent to Utah without incurring an expense of about eighteen thousand pounds sterling. It will probably require nearly two years from the present time, before the P. E. Fund Company will have discharged the debts contracted by last season's operations.

There were several persons last season who deposited with the P. E. Fund five pounds each, on the condition that they should be emigrated in 1857. We are sorry to be under the necessity of saying to all such, that the state of the finances will not permit their emigration the coming season. In case any of these persons desire to withdraw their deposits, they are at liberty, at any time, to do so; but if they can let them remain in the Office a year or two more, it will confer a great favour; and they shall be remembered among the first to be hereafter sent by the Fund.

The President of the P. E. Fund Company has sent us the names of some of the Saints whom he requests should be emigrated by the Fund during the coming year. We sent letters, notifying these persons of the President's request, hoping, at the time we gave them the information, to have been able to send them; but we are now compelled to say to all those who have received such letters, that the Company will not have means to forward them in 1857.

In relation to this subject, we give the following extract from a letter to us by President Brigham Young, dated G. S. L. City, August 30th, 1856.

"In regard to Emigration per P. E. F. Company the ensuing year, we wish to say to you, not to borrow money to aid in the Emigration, and draw upon us, as has been the practice heretofore, with the view of our realizing funds from the debts of persons brought over; or in any manner from debts owing the Fund; for it is impossible for us to realize any money from this source; and the operations of the Company have absorbed everything in the shape of available means, for the last two years, which we can control in every department.

"We cannot longer stand this constant drain, without reimbursements from those who are owing the Fund. We are, therefore, necessarily obliged to operate exclusively within the resources of the P. E. F. Company, instead of borrowing, and then paying out of tithing money, as we have had to do under the existing practice. The stock and wagons are our only resources from the Fund, at this end of the route, except a donation once in a while. Last winter the stock died, and you are aware that wagons are unavailable in this market.

"We truly feel to assist the poor Saints to come home to Zion, and think that we have proven this by our work; but it is not wisdom to absorb every other interest, pertaining to the building up of the kingdom of God, in gathering the poor, which is only one branch of it."

"You are aware that the Woollen Manufactory has been lying in store-houses in St. Louis, for years, and we have had to pay storage, amounting to thousands of dollars. It is our wish to bring this machinery across the Plains, as it is now needed in this Territory for manufacturing purposes.

"We also desire to do all that we can on the Temple, another year, as we have done nothing on it this; and we must have some supplies, to assist this work. We are determined to nurse our general Church business a while."

To all Saints, purposing to go through to Utah on their own means, we say that teams can be ordered through us, and will be supplied at the point of outfit for the Plains by our agent. We think £55 will cover the cost of one wagon—with bows, yokes, and chains, four oxen, and one cow—perhaps two. All who wish us to order for them, must inform us immediately, and send the needful that we may transmit the same by our agent. The 1st of February will be as late as we can receive orders for this season.

To all persons who wish to go through to Utah on their own means, by the hand-cart train, we say, that we shall only receive from them cash sufficient to pay their passage to the States. At the port of disembarkation, Elder John Taylor will receive their passage money, and make all necessary arrangements for their provisions and conveyance by railway to Iowa City. It will, however, be indispensably necessary, if you intend crossing the Plains, to have hand-carts, teams, provision wagons, cows, beef cattle, provisions, tents, &c., in readiness at Iowa City, so as not to be detained a day, for anything. To accomplish this, you can order all these things through us, and they can be supplied at the point of outfit for the Plains, by our agent. We do not know exactly the cost of all these articles; but we think £3 per head for all over one year old, will supply the out-fit from where you leave the railroad, at Iowa City. Should it, however, prove to be too little, you can make up the deficiency to the agent upon your arrival at the place of out-fit. Should it be too much, the balance can be refunded to you at the same point.

All, therefore, who intend going in this manner, should send to our Office £1 per head, as the usual deposit to secure a passage over the ocean; and £3 per head additional, to be forwarded by our agent to secure your out-fit, on or near the frontiers. No deposits will be received, for emigrants, intending to go through to Utah this season, later than the 1st of February.

The probable cost for adults, from the ports of disembarkation to Iowa City, including the necessary provision, may not vary much from £2 10s.; it may be a few shillings cheaper than this. The expense across the Atlantic, we hope will not be more than last season.

It is intended to have this season's emigration leave the frontiers in May and arrive in Utah in July. This will give the Saints several months after their arrival to make preparations for winter.

The Scandinavian Saints, intended for the hand-cart train, or for any other conveyances, should have the amount of deposits, above specified, in this Office, by the first of February; and they should make every exertion to be in Liverpool, themselves, as early in the spring, as the cold weather will permit.

The Pastors, and Presidents of Conferences and Branches, will see that the Saints are fully instructed in regard to their emigration, so that everything may be accomplished in its time and season; this will avoid confusion "which bringeth pestilence."

All persons intending to emigrate to Utah this season, who have deposits in our Office, and who have not already informed us of their wishes, are requested to notify us of their intentions, on or before the 1st day of February next; otherwise, they may be disappointed in their expectations.

THE PAST YEAR.—The year 1856 will soon be numbered with the past; but many of its important events will live on the pages of history through all succeeding years to refresh our memories, and bring to mind the obligations which we are under to Him whose wise providence has preserved our lives. It would be well to ask ourselves, have we improved each fleeting moment as it passed, and been careful to see that it was not time misspent, which might be a cause of regret in the future. Time is but a measured portion of eternity, a drop, when compared to the extended ocean of eternal duration.

Our spirits which give life and motion to our bodies, existed in the presence of God prior to the organization of this planet. God is the father of our spirits in the same sense that Adam is the father of our natural bodies. We are sent forth from His presence into this school of experience, in order to obtain knowledge which we

could not acquire in our primitive state. In that primeval state of purity, we knew no evil; we suffered no pain, neither were our minds shrouded in darkness. But we lived in the midst of the full blazings of eternal light; not knowing evil, we were incapable of appreciating the good which we there enjoyed. Therefore, in order that we might gain an experience in the temporal and spiritual combined, and thereby lay the foundation for eternal glory and exaltation in the kingdom of God, we have been placed in our present position with time allotted to us for improvement, and the law of God extended over us with its rewards and punishments. Exposed as we are to the temptations of Satan through the lusts of the flesh, it becomes us to keep a vigilant watch over all our passions, and only indulge them within the limits of the laws given for their regulation. As we are to be rewarded in our next state of existence according to the works done in this, we cannot be too diligent in the proper employment of our time. As Latter-day Saints, the inducements set before us to energetic perseverance in the labours assigned us are so abundant, that we have no excuse for sloth or negligence.

Let us welcome in the new year, 1857, but not forget to profit by the experience of the past. This Number closes the current Volume of the *Star*. We thank our brethren and friends for their kind co-operation, and will endeavour to merit a continuation of it in the future. May the blessings of Israel's God ever be with His Saints, to enable them so to spend each succeeding year, that in after time they can look back and scan the acts of their lives with pleasure.

NEWS FROM THE UNITED STATES.—We learn the following from the *Western Standard*—Elders George S. Clark and Andrew J. Stewart, Missionaries from Utah, sailed from San Francisco on the 7th of October for Australia, the field of their future labours.

Elders Thomas Clayton and William Naylor, Missionaries from Utah to the Sandwich Islands, sailed for Honolulu on the 8th of October.

We also learn from the *Mormon*, that Elders Neslen, Taylor, and Roskelley, Missionaries from Utah to Europe, on the 19th of November, were in good health and spirits, and expected to start for Liverpool on the first vessel.

RELEASE AND APPOINTMENTS.—Elder Joseph S. Scofield is released from the Presidency of the Land's-end Conference, with a hope that a change of location will improve his health, which has become much impaired. He is appointed to labour in the Birmingham Pastorate, under the direction of Elder W. S. Muir.

Elder William Yeates is appointed to succeed Elder Scofield, as President of the Land's-end Conference.

THE MURDER OF COLONEL BABBITT CONFIRMED.

(From the "Council Bluffs Bugle.")

The arrival on Sunday eve of a train from Salt Lake, under the command of Captain W. J. Hawley, places beyond question the fact of the murder of Hon. A. W. Babbitt, Secretary of Utah Territory. From Mr. Hawley we obtain the following information:—

Near the Sweet Water, he met Messrs. Kimball and Ferguson. This is about 200 miles west of Fort Laramie, and 300

east of Salt Lake. He heard from them the rumour, and in order to get at the facts he remained with Mr. Trist, the Indian agent, for several days. The Indians had come into the Fort and reported that twelve of them had attacked Colonel Babbitt, while one of his men was away and after the Colonel had fired his double-barrelled gun and his two revolvers, one of the Indians crept behind the wagon

and tomahawked the Colonel. Frank Rowland and Sutherland were also killed.

The Indians said the Colonel fought like a grizzly bear.

When at Fort Kearney Captain Hawley learned that Major Wharton had in his possession the papers (including a draft of \$8,000) and some of his hair. His watch was obtained by a Frenchman from the Indians. Altogether about eighteen whites have been killed.

The Captain reports the crops in Utah as good. Wheat was selling at \$1.00, oats and corn 75 cts., potatoes 50 cts. per bushel, flour 3.50 per hundred. He met the several Mormon hand-cart trains at Green river, 170 miles east of Salt Lake City, at Big Sandy, at Pacific Springs, another five

miles east of Fort Laramie, and one at Chimney Rock, seventy-six miles east of Laramie, a wagon train at Scott's Bluffs, and several others. All and every one in good health and spirits.

Next week we shall have more space for particulars.

Colonel Babbitt was well known in our community, was on his return from Washington to resume his duties as Secretary, had with him a valuable collection of books, astronomical and other instruments, and was supposed to have a large amount of money.

Mr. John Campbell, Dunstin Amy, and about twenty others came in train with Captain Hawley.

THE GATHERING.

(Selected.)

High on the mountain top
A banner is unfurl'd,
Ye nations now look up,
It waves to all the world;
In Deseret's sweet peaceful land—
On Zion's mount behold it stand!

For God remembers still
His promise made of old,
That He on Zion's hill
Truth's standard would unfold;
Her light should there attract the gaze
Of all the world in latter days.

His house shall there be reared,
His glory to display,
And people shall be heard
In distant lands to say,
"We'll now go up and serve the Lord,
"Obey His truth, and learn His word;

"For there we shall be taught
"The law that will go forth,
"With truth and wisdom fraught,
"To govern all the earth;
"Forever there His ways we'll tread,
"And save ourselves with all our dead."

Then hail to Deseret,
A refuge for the good
And safety for the great,
If they but understood,
That God with plagues will shake the world
'Till all its thrones shall down be hurl'd.

In Deseret doth truth
Rear up its royal head,
Though nations may oppose
Still wider it shall spread;
Yes, truth and justice, love and grace,
In Deseret find ample place.

JOEL H. JOHNSON.

ADDRESSES.—J. Bunting, 56 Welcomb Street, Hulme, Manchester.
Abednego S. Williams, 1 Graham Street, Merthyr Tydfil, Wales.
Jacob Gibson, 41 Charlotte Street, Glasgow.

Money List, Dec. 5—12, 1856.

E. D. Miles	£1 0 0	Brought forward	£17 12 0
Henry Brown (per W. J. Smith)	10 0 0	Thomas Stephens	3 0 0
John Mellor	6 12 0	Michael Vaughan	5 0 0
Carried forward.....	£17 12 0		£25 12 0

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